THE INSTITVTION OF CHRISTIAN RELIGION,

VVRITTEN IN LATINE BY M. IOHN CALVINE, AND TRANSLATED INTO ENGLISH according to the authors last edition, by THOMAS NORTON.

Hereunto are newly added sundry Tables to finde the principall matters entreated of in this booke, containing by order of common places the summe of the whole doctrine taught in the same, and also the declaration of [illegible] of Scripture therein expounded.

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1578.

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T. N. THE TRANSLATOR TO THE READER.

GOod Reader, here is now offred you the fourth time printed in Englishe, M. Caluines booke of the Institution of Christian Religion, a booke of great labour to the author, and of great profit to the Church of God. M. Caluine first wrote it whē he was a yong man, a booke of small volume, and sithe that season he hath as sundry times published it with new encreases, still protesting at euery edition himselfe to be one of those qui scribendo proficiunt, & proficiēdo scribunt, which with their writing do grow in profiting, and with their profiting do procede in writing. At length hauinge in many his other workes trauailed about exposition of sundry bookes of the Scriptures, & in the same finding occasion to discourse of sundry common places and matters of doctrine, which being handled according to the occasiōs of the texts that were offred him & not in any other methode, were not so ready for the readers vse, he therefore entred into this purpose, to enlarge this booke of Institutions & therein to treate of all those titles and common places largely, with this entent, that whensoeuer any occasiō fell in his other bookes to treate of any such cause, he would not newly amplifie his bookes of Commentaries and expositions therewith, but referre his reader wholly to this storehouse and treasure of that sort of diuine learning. As age and weakenesse grew vpon him, so he hastened his labour, and according to his petition to God, he in maner ended his life with his worke, for he liued not long after. So great a iewell was meete to be made most beneficiall, that is to say, applied to most common vse. Therefore in the very beginning of the Queenes Maiesties most blessed reigne, I translated it out of Latine into Englishe, for the commoditie of the church of Christ, at the speciall requeste of my dere frendes of worthy memory Reginald VVolfe & Edward VVhitchurch, the one her Maiesties Printer for the Hebrewe, Greke, & Latine tongs, the other her Highnes Printer of the bookes of cōmon Prayer. I performed my worke in the house of my sayd frende Edward VVhitchurch, a man well knowen of vpright hart and dealing, an auncient zelous Gospeller, as plaine and true a frend as euer I knew liuing, and as desirous to do any thinge to common good, specially by the aduauncement of

true religion. At my ſaid firſt editiõ of this booke, I cõſidered how the author thereof had of long time purpoſely labored to write the ſame moſt exactly, and to packe great plenty of matter in ſmall roome of wordes, yea and thoſe ſo circumſpectly and preciſely ordered, to auoide the cauillations of ſuch, as for enmity to the trueth therein contained, woulde gladly ſeeke and abuſe all aduantages which might be found by any ouerſight in penning of it, that the ſentences were thereby become ſo full as nothinge might well be added without idle ſuperfluity, & againe ſo nicely pared that nothing could be miniſhed without taking away ſome neceſſary ſubſtance of matter therein expreſſed. This maner of writinge, beſide the peculiar tearmes of artes and figures, and the difficulty of the matters themſelues, being throughout enterlaced with the ſchoolemens controuerſies, made a great hardnes in the authors own booke, in that tong wherin otherwiſe he is both plentiful & eaſie, inſomuch that it ſuffiſeth not to read him once, vnleſſe you can be content to read in vaine. This conſideration encombred me with great doutfulneſſe for the whole order & frame of my tranſlation. If I ſhould follow the words, I ſaw that of neceſſity the hardneſſe in the tranſlation muſt nedes be greater than was in the tonge wherin it was originally wrytten. If I ſhould leaue the courſe of wordes, and graunt my ſelfe liberty after the naturall maner of my owne tonge, to ſay that in Engliſh which I conceaued to be his meaning in Latine, I plainely perceiued how hardly I might eſcape errour, & on the other ſide in this matter of faith and religion, howe perillous it was to erre. For I durſt not preſume to warrant my ſelfe to haue his meaninge without his wordes. And they that wote what it is to tranſlate well and faithfully, ſpecially in matters of religion, do know that not the only grammaticall conſtruction of words ſuffiſeth, but the very buildinge and order to obſerue all aduantages of vehemence or grace, by placing or accent of wordes, maketh much to the true ſetting foorth of a wryters minde. In the ende, I reſted vpon this determination, to followe the wordes ſo neere as the phraſe of the Engliſhe tonge would ſuffer me. VVhich purpoſe I ſo performed, that if the Engliſhe booke were printed in ſuch paper and letter as the Latine is, it ſhould not exceede the Latine in quantity. VVhereby, beſide all other commodities that a faithfull tranſlation of ſo good a worke may bring, this one benefit is moreouer prouided for ſuch as are deſirous to attaine ſome knowledge of the Latine tongue (which is at this time to be wiſhed in many of thoſe men for whoſe profeſſion this booke moſt fitly ſerueth) that they ſhall not finde any more Engliſh than ſhall ſuffice to conſtrue the Latine withal, except in ſuch fewe places, where the great difference of the phraſes of the languages enforced me: ſo that comparing the one with the other, they ſhall both profit in good matter, and furniſhe themſelues with vnderſtanding of that ſpeach, wherin the greateſt treaſures of knowledge are diſcloſed. In the

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doing hereof, I did not only truſt mine owne wit or ability, but examined my whole doinge from ſentence to ſentence throughout the whole booke with conference & ouerlooking of ſuch learned men, as my tranſlation being allowed by their iudgement, I did both ſatisfie mine owne conſcience that I had done truly, & their approuing of it might be a good warrant to the reader, that nothing ſhould herein be deliuered him but ſound vnmingled and vncorrupted doctrin, euē in ſuch ſort as the author himſelf had firſt framed it. All that I wrote, the graue, learned & vertuous mā M. Dauid VVhitehed (whom I name with honorable remembrāce) did among other, compare with the Latine, examining euery ſentence throughout the whole booke. Beſide all this, I priuately required many, & generally all men with whom I euer had any talke of this matter, that if they found any thing either not truly tranſlated, or not plainly Engliſhed, they would enforme me thereof, promiſinge either to ſatisfie them or to amende it. Since which time I haue not bin aduertiſed by any man of any thing which they would require to be altered. Neither had I my ſelfe, by reaſon of my profeſſion beinge otherwiſe occupied, any leaſure to peruſe it. And that is the cauſe, why not only at the ſecond & third time but alſo at this impreſſion, you haue no change at all in the worke, but altogether as it was before. In dede I perceiued many mē wel minded & ſtudious of this booke, to require a table for their eaſe and furtherance. Their honeſt deſire I haue fulfilled in the ſecond edition, & haue added thereto a plentifull table, which is alſo here inſerted which I haue tranſlated out of the Latine, wherin the principall matters diſcourſed in this booke are named by their due titles in order of Alphabet, and vnder euery title is ſet forth a briefe ſumme of the whole doctrine taught in this booke, concerning the matter belonging to that title or cōmon place: and therwith is added the Booke, Chapter, and Section or diuiſion of the Chapter, where the ſame doctrine is more largely expreſſed and proued. And for the redier finding thereof, I haue cauſed the number of Chapters to be ſet vpon euery leafe in the booke, and quoted the Sections alſo by their due numbers with the vſuall figures of Algoriſme. And nowe at this laſt publiſhinge, my friendes by whoſe charge it is nowe newely imprinted in a Romaine letter and ſmaller volume, with diuerſe other Tables, which ſince my ſecond edition were gathered by M. Marlorate, to be tranſlated and here added for your benefite. Moreouer, whereas in the firſt edition the euill maner of my ſcriblinge hande, the enterlininge of my Copy, and ſome other cauſes well knowen amonge workemen of that faculty, made very many faultes to paſſe the Printer, I haue in the ſecond impreſſion cauſed the booke to be compoſed by the printed copy, and corrected by the written: whereby it muſt needes be that it was much more truely done than the other was, as I my ſelfe do knowe aboue three hundred faultes amended. And now at this laſt

Printinge, the composinge after a printed copy bringeth some ease, and the diligence vsed about the correction, hauing bin right faithfully looked vnto, it can not be but much more truely set forth. This also is performed, that the volume being smaller, with a letter fayre and legible, it is of more easie price, that it may be of more common vse, and so to more large communicatinge of so great a treasure to those that desire Christian knowledge for instructiō of their faith, & guiding of their dueties. Thus on the printers behalfe and mine, your ease and commodity (good readers) is prouided for. Now reſteth your owne diligence for your own profit in studying it. To spend many words in cōmending the worke it selfe, were nedelesse: yet thus much I thinke I may both not vntruely and not vainely say, that though many great learned men haue written bookes of common places of our religion, as Melanchton, Sarcerius, and other, whose workes are very good and profitable to the Church of God: yet by the consensing iudgemēt of those that vnderstande the same, there is none to be compared to this worke of Caluine, both for his substantiall sufficience of doctrine, the sounde declaration of trueth in articles of our religion, the large and learned confirmation of the same, and the most deepe and stronge confutation of all olde and new heresies: so that (the holy Scriptures excepted) this is one of the most profitable bookes for all students of Christian diuinity. VVherein (good readers) as I am glad for the glory of God, and for your benefit, that you may haue this profit of my trauell, so I beseech you let me haue this vse of your gentlenesse, that my doings may be construed to such good end as I haue meant them: & that if any thinge mislike you by reason of hardnes, or any other cause that may seeme to be my default, you will not forthwith condemne the worke, but read it after: in which doing you shall finde (as many haue confessed to me that they haue found by experience) that those thinges which at the first readinge shall displease you for hardnes, shall be founde so easie as so hard matter would suffer, & for the most part more easie than some other phrase which should with greater loosenes & smoother sliding away deceiue your vnderstandinge. I confesse in dede it is not finely & pleasantly written, nor carieth with it such delitefull grace of speech as some great wise men haue bestowed vpon some foolisher things, yet it containeth sound truth set forth with faithfull plainnes without wrong done to the authors meaninge: and so if you accept & vse it, you shall not faile to haue great profit thereby, and I shall thinke my labour very well employed.

Thomas Norton.

TO

TO THE MOST MIGHTY AND NOBLE PRINCE, FRANCISCE THE MOST CHRISTIAN KING THE FRENCH KING his ſoueraigne Lorde, Iohn Caluine wiſheth peace and ſaluation in Chriſt.

WHEN I did firſt ſet my hand to this worke, I thought nothing leſſe (moſt noble King) than to write any thing that afterwarde ſhould be preſented to your maieſtie. Onely my minde was to teache certaine introductions whereby they that are touched with ſome zeale of religion might be inſtructed to true godlineſſe. And this trauaile I tooke principally for my contremen the Frenchemen, of whom I vnderſtode very many to hunger and thirſt for Chriſt, but I ſawe very few that had rightly receiued ſo much as any litle knowledge of him. And that this was my meaning, the boke it ſelfe declareth, being framed after a ſimple and plaine maner of teaching. But when I perceiued, that the furious rage of ſome wicked men hath ſo farre preuailed in your realme, that in it there is no roome for ſounde doctrine: I thought I ſhould do a thing worth my trauaile, all in one worke both to geue an inſtruction for them, and to declare a confeſſion to you: whereby ye may learne what maner of doctrine ỳ is, againſt which thoſe furious men burne in ſo great rage, who at this day trouble your realme with ſweard and fier. For I will not feare to cõfeſſe, that I haue in this worke comprehended in maner the ſumme of that ſelfe ſame doctrine, againſt which they crie out, that it ought to be puniſhed with priſonment, baniſhement, condemnation without iudgement, and with fier, that it ought to be chaced away by lande and ſea. I knowe in deede with howe hainous informations they haue filled your minde and eares, to make our cauſe moſt hatefull vnto you: but this of your clemencie ought you to wey, that there ſhalbe no innocence, neither in wordes

nor deedes, if it may be enough to accuse. Truely if any, to bring the same in hatred, shall allege that this Doctrine whereof I nowe go about to yelde accompt vnto you, hath bene long ago condemned by consente of all degrees, and atteinted by many iudgements already geuen in iudiciall courtes: all that he saith shall amount to no more but that it hath partly bin violently throwen downe by the bandinge and power of the aduersaries thereof, and partly bene traitorously and fraudulently oppressed with their lies and suttle practises and sclaunders. Herein is violence shewed, that without hearing the cause bloody sentences are pronounced against it: here in is fraude, that it is without deseruing accused of sedition and euell doing. And that none may thinke that we wrongfully complaine of these things, you your selfe can beare vs witnesse, most noble king, with howe lieng sclaunders it is dayely accused vnto you: as, that it tēdeth to no other ende but to writh from kings their scepters out of their handes, to throwe, downe all iudges seates and iudgements, to subuerte all orders and ciuile gouernements, to trouble the peace and quiete of the people, to abolish all lawes, to vndo all proprieties and possessions, finally to turne all things vpside downe. And yet you heare ỹ smallest portion. For horrible things they spreade abroade among the people: which if they were true, the whole world might worthily iudge it with the mainteiners thereof, worthy of a thousande fiers and gallowes. Who can nowe maruell that a common hatred is kindled against it, where such most wrongfull accusations are beleued. Lo, this is the cause that all degrees agree and conspire to the condemning of vs & our doctrine. They that sit to iudge, being rauished with this affectiō pronounce for sentences their foreconceiued determinatiōs which they brought from home with them: and thinke that they haue well enough discharged their duties if they commaunde no man to be drawen to execution, but such as are founde gilty either by their owne confession or by sufficient witnesse. But of what fault? of that condemned doctrine, say they. But by what lawe condemned? Herein should haue stande the succor of defense for them, not to denie the doctrine it selfe, but to mainteine it for true. But here is all libertie ones to mutter vtterly cut of from vs.

Wherefore I do not vniustly require, most victorious King, that it may please you to take into your owne hande the whole hearing of the cause which hetherto hath bene troublesomly handled or rather carelesly tossed without all order of lawe, more by outragious heate than iudiciall grauitie. Neither yet thinke, that I here go about to make mine owne priuate defense, whereby I may procure to my selfe

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a ſafe returne into my natiue cõtree, to which although I beare ſuch affection of naturall loue as becometh me: yet as the caſe nowe is, I not miſcõtentedly want it. But I take vppon me the common cauſe of all the godly, yea and the cauſe of Chriſt himſelf, which at this day hauing bene by all meanes torne & troden downe in your kingdome, lieth as it were in deſpeired caſe, and that in deede rather by the tyranny of certaine Phariſees, than by your owne knowledge. But howe that cometh to paſſe, it is not here needefull to tell: truely it lieth in great diſtreſſe. For thus farre haue the vngodly preuailed, that the trueth of Chriſt, if it be not deſtroyed being chaced away and ſcattered abrode, yet it lieth hidden as buried and vnregarded: as for the ſilly poore Church, it is either waſted with cruell ſlaughters, and ſo driuen away with baniſhments or diſmayed with threatens and terrors that it dare not ones open her mouth. And yet ſtill they cõtinue with ſuch rage and fercneſſe as they are wont, thruſting ſtrongly againſt the wall already bending & the ruine which themſelues haue made. In the meane time no man ſtepperh fourth, to ſet himſelfe in defenſe againſt ſuch furies. And they, if there be any ſuch, that will moſt of all ſeeme to fauor the truth, ſay no more but that it were good to pardon the error and vnſkilfulneſſe of ignorante men. For thus the good natured men forſooth do ſpeake, calling that error and vnſkilfulneſſe which they knowe to be the moſt certaine trueth of God: calling them ignorante men, whoes wit they ſee that Chriſt hath not ſo deſpiſed but that he hath vouchesaued to communicate to them the miſteries of his heauenly wiſedome. So much are all aſhamed of the Goſpell. It ſhalbe your office (moſt noble King) not to turne away your eares nor your minde from ſo iuſt a defenſe: ſpecially when ſo great a matter is in queſtion: namely howe the glorie of God may be mainteined ſafe in earth, howe the trueth of God may kepe her honor, howe Chriſt may haue his kingdome preſerued whole among vs. This is a matter worthy for your eares, worthy for your iudgemẽt, worthy for your royall throne. For, euen this thought maketh a true king: to acknowledge himſelf in the gouernance of his kingdome to be the miniſter of God, Neither doth he nowe vſe a kingdome but a robberie, which reigneth not to this ende that he may ſerue the glorie of God. And he is deceiued that loketh for a lõg proſperitie of that kingdome, which is not ruled by the ſcepter of God, that is, by his holy word: foraſmuch as the heauenly Oracle can not proue vaine, whereby it is proclaimed, that the people ſhalbe ſcattered abrode where prophecie faileth. Neither ought the contempt of our baſeneſſe to withdrawe you frõ this purpoſe. We verily knowe Prouer. 29. 18.

right well, howe poore and abiect silly men we be, namely in the sight of God miserable sinners, in the sight of men most despised persones, yea and (if you will) certaine excrements and outcastes of the world, or whatsoeuer viler thing may be named: so that there remaineth nothing for vs to glorie vpon before God, but his onely mercie whereby we are without any our deseruing receiued into the hope of eternall saluation: and before men, nothing but our weakenesse, which amõg them it is taken for a most great shame to cõfesse so much as in countenãce. But our doctrine must be auãced hy aboue all glorie of the world, must stande vnuanquishable aboue all power; becausse it is not oures, but the doctrine of the liuing God and of his Dan. 2. 33. Christ, whom the Father hath appointed king to beare rule euen Esa. 11. 4. from sea to sea, and from the riuers euen to the endes of the earth: and so to beare rule, that striking the whole earth with the only rod Psa. 2. 9 of his mouth, he may breake it with all the iron and brasen strength, with all the golden and siluer glistering thereof, as it were potters vessells: as the Prophets prophecie of the royaltie of his kingdome. Our aduersaries in deede do crie out to the contrary, and say that we falsly pretende the word of God, whereof we be most wicked corrupters. But how this is not onely a malicious sclaunder, but also a notable shameleſſneſſe, you your selfe by reading our confession, may according to your wisedome iudge. Yet here it is also good to say somwhat, either to moue you to willingneſſe and heedefulneſſe, Rom. 12 6. or at the least to prepare you a way to the reading of it. Paule, when he willed all prophecie to be framed to the agreableneſſe of faith, hath set a most sure rule whereby the expoũding of Scripture ought to be tried. Nowe if our doctrine be examined by this rule of faith, the victorie is already in our handes. For, what doth better or more fitly agree with faith, than to acknowledge our selues naked of all vertue, that of God we may be clothed? empty of all good, that of him we may be filled? the bonde seruantes of sinne, that of him we may be made fre? blinde, that of him we may be enlightened? lame, that of him we may be made streight? feble, that of him we may be vpholdẽ? to take from our selues all matter of glorieng, that he alone may be glorious on hy, and in him we may glorie? When we say these and such like things, they interrupt vs & cry out, that by this meane is ouerthrowen I wote not what blind light of nature, fained preparations, freewill, workes meritorious of eternall saluation, together with their supererogatiõs: becausse they can not abide that the whole praise & glorie of all goodneſſe, vertue, righteousneſſe, and wisdome Iere. 2. 13. should remaine in God. But we reade not that they were blamed that

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haue drawen to much out of the fountaine of liuing water: on the contrary side they are sharply rebuked which haue digged to themselues pittes, broken pittes, which are not able to holde water. Againe what is more agreable with faith, than to promise to themselues that God will be to them a fauorable Father, where Christ is acknowledged to be a brother and procurer of fauor? than assuredly to loke for al things ioiful & prosperous at his hād, whose vnspekable loue toward vs hath proceded so farre, that he hath not spared his onely begotten sonne, but that he gaue him for vs? than to rest in sure loking for saluation & eternall life, where we thinke vpon Christ geuen of the Father, in whom such treasures are hidden? Here they steppe in against vs, and crie out that this certainty of affiance is not without arrogance and presumption. But as nothing of our selues, so all things ought we to presume of God: and we are for none other reason spoiled of vaine glory, but that we should learne to glorie in the Lorde. What is there more? Consider (most mighty Prince) all the partes of our cause, and thinke that we are worse than any kinde of wicked men, vnlesse you plainly finde that we are in trouble and railed at, bycause we put our trust in the liuing God: becaus we beleue that this is the eternall life, to knowe one trewe God, and him whom he hath sent Iesus Christ. For this hope, some of vs are bounde in irons, some are whipped, some are caried about in mockage, some are condemned without iudgement, some are most cruelly tormented, some escape away by flight: but all are distressed with trouble, all are most terribly accursed, torne with slaunders, and handledin most hainous wise. Nowe loke vpō our aduersaries (I speake of the degree of Priests, at whose becke and will the other exercise ennimities against vs) and consider with me a little while, with what zeale they be caried. As for the trewe religion, which is taught in the Scriptures, and which ought to be holden certaine among all men, they easily geue leaue both to themselues and other to be ignorant of it, to neglect and despise it: and they thinke that it maketh small matter what euery man beleue or not beleue concerning God and Christ, so that he do with an vnexpressed faith (as they call it) submit his minde to the iudgement of the Church: neither are they much moued, if it happen that the glorie of God be defiled with manifest blasphemies, so that no man lift vp his finger against the supremacie of the Apostolike sea, and authority of our holy mother the Church. Why therefore do they with so great crueltie & feirceneſſe fight for the Masse, Purgatorie, Pilgremages, and such trifles, so farre forth, that they say that without most expressed faith (as I may so call it) of

Rom. 8. 32.

1. Tim. 4. 10. Ioh. 17. 3.

theſe things, godlineſſe can not ſtande, whereas yet they proue not that any of theſe things come out of the word of God? Why ſo, but bycauſe their belly is their God, their kitchen is their religion: which being taken away, they thinke that they ſhall not onely be no Chriſtians, but alſo no men? For though ſome of them do plenteouſly glutt themſelues, & other ſome liue with gnawing of poore cruſtes: yet they liue all of one pot, which without theſe warming helpes ſhould not onely waxe colde, but alſo throughly freeſe. Therefore how much more euery of thē is carefull for his belly, ſo much more earneſt warrier he is for their faith. Finally they all endeuor themſelues to this, to kepe ſtill either both kingdome ſafe, and their belly full: but of pure zeale none of them ſheweth any token, be it neuer ſo little. Neither yet ſo do they ceaſe to ſlaunder our doctrine, and by al the colours that they can, to accuſe and defame it, whereby they may bring it into hatred or ſuſpicion. They call it newe, and lately forged: they cauill that it is doubtfull, & vncertaine: they demaunde by what miracles it is confirmed: they aſke whether it be meete that it ſhould preuaile againſt the conſente of ſo many holy Fathers, and the moſt auncient cuſtome: they preſſe vpon vs to confes it to be ſchiſmaticall, which moueth warre againſt the Church, or that the Church hath lien dead in many ages in which no ſuch thing hath bene hearde of. Laſt of all they ſay, that there neede no arguments, for (ſay they) it may by the frutes be iudged of what ſorte it is, namely which hath bredde ſo huge a heape of ſectes, ſo many turmoiles of ſeditions, ſo great licentiouſneſſe of vices. Trewly full eaſy it is, for them, to triumph vpō a forſaken cauſe before the light boleuing and ignorant multitude. But if we might alſo haue our turne likewiſe allowed vs to ſpeake, verily this ſharpe heate would ſone be cooled wherewith they do ſo with full mouth and as licentiouſly as vnpuniſhedly fome againſt vs.

Firſt, wheras they call it newe, they do great wrong to God, whoſe holy word deſerued not to be accuſed of newneſſe. To them in dede I nothing dout that it is new, to whom Chriſt is newe, & his Goſpel is newe. But they which knewe that preaching of Paule to be olde, that Ieſus Chriſt died for our ſinnes, and roſe againe for our iuſtification, ſhall finde nothing newe among vs. Wheras it hath long lien hidden vnknowen, and buried: that is the fault of the vngodlineſſe of men. Nowe ſith it is by the bountifulneſſe of God reſtored to vs, it ought at leaſt by right of full reſtitution to receiue againe the title of auncientie.

Rom. 4. 25.

Out of the ſame fountaine of ignorance ſpringeth this, that they take

take it for doubtfull and vncertaine. This verely is it which the Lord by his Prophet complaineth, that the oxe knewe his owner, and the asse his maisters stall, but his people knewe not him. Esa.1.3.

But howesoeuer they mocke at the vncertainty of it: if they were driuen to seale their owne doctrine with their owne blood, and with losse of their life, men might see howe much thy set by it. But farre other is our affiance, which dreadeth neither the terrors of death, nor yet the very iudgement seate of God.

Wheras they require miracles of vs, they deale vnreasonably with vs. For we coyne no new Gospell, but hold fast the selfe same Gospel for confirming of the truth wherof al the miracles do serue that euer Christ & his Apostles haue done. But this thing they haue special aboue vs, that they can euen to this day cõfirme their faith with continuall miracles. Yea but rather they alleage miracles, which may weaken a minde otherwise well stablished: they are so either trifling & worthy to be laughed at, or vaine & lying. And yet, although they were neuer so mõstruous, they ought not to haue bin of any value against the word of God: forasmuch as the name of God ought both in euery place & at euery time to be hallowed, whether it be by miracles or by natural order of things. This false colour might paraduẽture haue made thebetter shew, if the Scripture did not informe vs of ẏ lawful end & vse of miracles. For, Marke teacheth that the signes which followed the preaching of the Apostles were set forth for the confirming of it: Likewise Luke also saith ẏ the Lord did beare witnes to the worde of his grace, when signes and wonders were shewed by the handes of the Apostles. Wherwith wholly agreeth that saying of the Apostle, that when the Gospell was preached, saluation was cõfirmed by this, that the Lord did beare witnesse to it with signes, and wõders, & diuerse powers. Mar.16.20. Act.14.3. Heb.2.4.

But those things which we heare to be the sealings of the Gospell, shall we turne to the destroyinge of the credit of the Gospell? those things which are appointed only to stablish the trueth, shall we apply to confirming of lyes? Therfore it is mete that the doctrine, which (as the Euangelist sayth) goeth before miracles, be first examined and tried. If that be allowed, then it may lawfully take confirmation of miracles. But of a true doctrine (as Christ teacheth) this is the marke, if it tende not to the seekinge of the glory of men, but of God. Sith Christ affirmeth this to be the proofe of doctrine, miracles are wrongefully esteemed which are drawen to any other end than to glorifie the name of God alone. And we ought to remẽber that Sathan hath his miracles which although they be iugglingdeceites rather thã true powers, yet are such as may deceiue the Iohn.7.18. and 8.50.

ignorant and vnskilfull. Magicians and enchaunters haue bin alway famous in miracles: wonderfull miracles haue nouriſhed idolatrie: which yet do not proue to vs, that the ſuperſtition of Magicians and idolaters is lawefull. And with this battringe ramme in olde time the Donatiſtes did ſhake the ſimplicity of the common people, for that they excelled in miracles. Therefore we do now make the ſame anſwere to our aduerſaries, which Auguſtine then made to the Donatiſtes: that the Lord hath made vs ware againſt ſuch miracle workers, when he foretolde that there ſhould come falſe prophets, which with lying ſignes and diuerſe wonders, ſhould, if it were poſſible, bring the elect into errour. And Paule hath giuen warning that the kingdome of Antichriſt ſhould be with all power, and ſignes, and lying wonders. But theſe miracles (ſay they) are done not of idols, not of ſorſerers, not of falſe prophets, but of the Saintes. As though we knew not that this is the craft of Satan, to transfigure himſelfe into an Angel of light

In Ioh. tract. 13. Mat. 24. 24. 1. Theſ. 2. 9. 2. Cor. 11. 14.

In olde time the Ægyptians worſhipped Ieremy which was buried among them, with ſacrifices and other diuine honors. Did not they abuſe the holy Prophet of God to idolatry? And yet by ſuch worſhipping of his tombe they obtained that they thought the healing of the ſtinging of ſerpentes to be the iuſt reward thereof. What ſhall we ſay: but that this hath bin and euer ſhall be the moſt iuſt vengeaunce of God, to ſend ſtrength of illuſion to them that haue not receaued the loue of trueth, that they may beleue lyinge? Therefore we want not miracles, and thoſe certaine, & not ſubiect to cauillations. As for miracles which they bring forth for themſelues, they are meere illuſions of Satan, foraſmuch as they lead away the people from the true worſhipping of their God to vanity.

Hieron. in præfa. Ierem. 2. Theſ. 2. 11.

Moreouer, they do ſlaũderouſly ſet the Fathers againſt vs (I meane the auncient Fathers and the writers of the age as yet more vncorrupted) as though they had thẽ for maintainers of their vngodlineſſe: by whoſe authority if the debate were to be ended, the better parte of the victory (to ſpeake euen moſt modeſtly) would bend to our ſide. But whereas many thinges haue bin excellently well and wiſely written of thoſe Fathers, and in ſome thinges, that hath happened to them which is wont to happen to men: theſe good naturall children forſooth, according to the rightnes that they haue, both of wit, iudgement, and minde, do worſhip only their faultes and errours: and thoſe things which are wel ſpoken, they either marke not, or faine as if they knew them not, or do corrupt them: ſo as a man may ſay that their care was altogether to gather dunge in of the golde of the Fathers. Then they oppreſſe vs with importunate cryinge out againſt vs, as

deſpiſers

despisers & enemies of the Fathers. But we do so not despise them, that if it were the matter of my present purpose, I could very easily proue by their consenting voices, the greater part of these things that we say at this day. But we so reade their writings, that we alway remember, that all things are ours, to serue vs, not to haue dominion ouer vs: and that we are Christes alone, whom we must obey in all things without exception. Who so keepeth not this choise, shall haue nothing certaine in religion: forasmuch as those holy men were ignorant of many things, do oftentimes striue one with an other, yea and sometimes fight with themselues. Not without cause (say they) we are warned of Salomon, that we passe not the olde boundes which our Fathers haue set. But there is not all one rule in the boundinge of fieldes, and the obedience of faith, which ought to be so framed that it forget her people and the house of her Father. If they haue so great delite to vse allegories, why do they not rather expounde the Apostles, than any other, to be their Fathers, whose appointed bouds it is not lawfull to plucke vp? for so did Hierome expounde it, whose wordes they haue registred among their Canōs. But if they will haue the boundes of the same Fathers, whom they meane, to be steedfastly kept: why do they, so oft as they list, so licentiously passe them? Of the number of the Fathers were they, of whom the one said, that our God eateth not, nor drinketh, and that therfore he needeth neither cuppes nor dishes: the other said, that the holy things require not golde, and that those things please not with golde which are not bought with golde. Therefore they passe the bounde, which are in the holy things so much delited with golde, siluer, iuorie, marble, precious stones & silkes, and thinke that God is not rightly worshipped, vnlesse altogether they be dissolutely set out with exquisite gorgeousnes, or rather with outragious excesse. A Father was he, which said, that he therefore did freely eate flesh on the day in which other abstained, because he was a Christian. Therefore they passe the boundes, when they accurse the soule that tasteth flesh in Lent. Fathers were they, of whom the one said that a Monke which laboureth not with his handes, is iudged as euill as a violent taker, or (if you wil) a robber: The other said, that it is not lawful for Monkes to liue of other mens goods, although they be continually busied in contemplations, in prayers, in studie. This bounde also they haue passed, when they placed the idle and barrell-bellies of Monkes in stewes and brothelhouses to be fatted with other mens substaunce. A Father was he, which said, that it is a horrible abhomination to se any image painted, either of Christ or of any Sainte in the temples of

1. Cor. 3. 21.

Prouer. 22. 28. Psa. 45. 11.

Actaius Tripart. hist. libr. 11. c. 16. Abros. de offic. lib. 3. ca. 18.

Spyridiō tripart. hist. li. 9. cap. 10. Tripart. hist. li. 8. cap. 1. Augus. de opere monach. cap. 17.

Epiphan. in epist. ad Hier. versa.

Christians. Neither was this pronounced by the mouth of one man alone, but also decreed by an Ecclesiasticall Councell, that that which is worshipped should not be painted on walles. They are farre from holdinge themselues within these boundes, when they leaue not one corner without images. An other Father counselled, that hauinge done the dutie of naturall kindenesse toward the deade in burying them, we should let them rest. These boundes they breake, when they cast into men a continuall carefulnesse of the deade. One of the Fathers was he, which testifieth that the substance of breade and wine in the sacrament of the Supper so remaineth and ceaseth not, as in the Lorde Christ remaineth the substance and nature of man ioined with the substance of God. Therefore they passe measure, which faine that after the wordes of the Lorde rehearsed, the substance of bread and wine ceaseth, that it may be transubstantiate into his body and blood. Fathers were they which as they deliuered to the whole Church but one Sacrament of Thankesgeuing, and as they debarred from it wicked & hainous euill doers: so did greuously condemne all those which being present, did not communicate of it. How farre haue they remoued those boundes, whē they fill not onely Churches, but also priuate houses with their masses, and admitte all men to loke vpon them, and euery man so much more gladly as he more largely payeth, howe vncleane and wicked soeuer they be: but allure no man to faith in Christ and faithfull communicating of the Sacramēts: yea rather do boastingly set out to sale their owne worke for the grace and merite of Christ? Fathers were they, of whom the one decreed, that they should be altogether debarred from the vse of the holy Supper of Christ, which holding themselues contented with partaking of ỹ one kinde, abstained frō the other: And the other Father stoutly maintaineth, that to the christian people the blood of the Lord ought not to be denied, for the confession wherof they are commaunded to shedde their owne blood. These boundes also they haue taken away. when they haue by an inuiolable lawe cōmaunded the selfe same thing which the one of these Fathers punished with excommunication, and the other reproued with a strong reason. A Father was he, which affirmed it to be rashenes to determine any thing of a doubtfull matter on the one side or the other, without cleare & euident witnessings of the Scripture. This bonde they forgot, when they stablished so many constitutions, so many canons, so many maisterly determinations, without any word of God. A Father was he, which among other heresies reproched Montanus with this, that he was the first that had charged men with lawes of Fastinges.

Concil. Eliberti cap. 36.
Ambro. de Abra. lib. 1. ca. 9.
Gelasius Pap in Concil. Roma.
Chrisost. in 1. cap. Epheſ.
Calix. Papa de consecra. dist. 2.
Gelasius canon. Comperimus. De consecra. dist. 2.
Cyprian epist. 2. lib. 1. de Lapsis.
August. lib. 2. de peccat. mer. cap. 16.
Apolon. eccleſia. hist. li. 5. cap. 12.

This

This bounde alſo they haue farre paſſed, when they commaunded faſting with moſt ſtrait lawes. A Father was hee, which denied that mariage ought to be forbidden to miniſters of the Church, and pronounced a mans lieng with his owne wife to be chaſtitie: & Fathers were they, which agreed to his authoritie. Beyonde theſe bounds haue they gone, when they ſeuerely enioined vnmaried life to their ſacrificers. A Father was he which iudged, that onely Chriſt ought to be heard, of whom it is ſaid, Heare him: and that wee ought not to haue regarde, what other men which were before vs, haue ſaid or done, but what Chriſt (which is the firſt of all) hath commaunded. This bounde neither do they appointe to themſelues, nor do ſuffer other to haue it appointed them, when they ſet both ouer themſelues and other any maiſters whatſoeuer they be rather than Chriſt. A Father was he, which affirmed that the Church ought not to ſet it ſelfe before Chriſt, bycauſe he alway iudgeth trewly: but the iudges of the Church, as men, are commonly deceaued. They breaking through this bound alſo, ſticke not to affirme that the whole authoritie of the Scripture, hangeth vppon the awardement of the Church. All the Fathers haue with one heart accurſed, & with one mouth pronounced it abhominable, that the holy word of God ſhould be entangled with the ſubtilties of Sophiſters, and brawlings of Logitiãs. Do they holde themſelues within theſe boundes, when they go about nothing elſe in their whole life, but with endles ſtriues, and more then Sophiſticall brablinges to wrappe and encombre the ſimplicitie of the Scripture? ſo that if the Fathers were nowe raiſed to life againe, and ſhould heare ſuch an arte of brawling, which theſe men call Speculatiue Diuinitie, they would beleue that nothing leſſe is done than any diſputation had of God. But my talke ſhould ſpred it ſelfe beyond due boundes, if I woulde recken vp howe boldly theſe men ſhake of the yoke of the Fathers, whoſe obedient children they would ſeeme to be. Trewly both monethes and yeares would be to little for me. And yet they are of ſo extreme and deſperate ſhameleſneſſe, that they dare blame vs for that we ſticke not to paſſe the ancient boundes.

Paphnutius. tri par. hiſt. lib. 2. ca. 14.

Cyprian. epiſto. 2. lib. 2.

Auguſt. ca. 2. cõtra Creſcon. gra mat.

But now whereas they cal vs to Cuſtome, they nothing preuaile. For we ſhould be moſt vniuſtly dealt with, if we ſhould be driuen to yelde to cuſtome. Truely if the iudgementes of men were right, Cuſtome ſhould be taken of the good. But it oftẽtimes happeneth that men do otherwiſe. For, that which is ſeene to be done of many, by and by obtaineth the right of a Cuſtome. But the ſtate of men hath ſcarcely at any time bin in ſo good caſe, that the better things pleaſed the greater number. Therfore for the moſt part of the priuate vices

of many hath bin made a publike errour, or rather a cõmon conſent of vices, which now theſe good men would haue to ſtand for a lawe. Who ſo haue eyes do ſee that not only one ſea of euils hath ouerflowed, many poyſonous peſtilences haue inuaded the world, that all thinges runne headlong to ruine: ſo that either the matters of men muſt be vtterly deſpeired, or we muſt lay hand vnto, or rather vſe violence vppon ſo great euils. And remedy is by no other reaſon driuen away, but becauſe we haue now longe time accuſtomed vs to euils. But be it that publike errour haue place in matters of cõmon weale: yet in the kingdom of God his only trueth is to be heard and regarded, to which by no ſucceeding courſe of yeares, by no cuſtome, by no conſpired agreement, may any preſcription be limited. So in olde time Eſay taught the elect of God, that they ſhould not ſay Conſpiringe, to all thinges in which the people ſaid Cõſpiring: that is to ſay, that they ſhould not conſpire together to the wicked agreemẽt of the people, nor ſhould feare and dread the peoples feare: but rather that they ſhould ſanctifie the Lord of hoſtes, & he ſhould be their feare & dread. Now therefore let them as much as they liſt obiect againſt vs both paſſed and preſent ages, if we ſanctifie the Lord of hoſtes, we wil not be much afraid. For whether it be that many ages haue conſented to like vngodlines, he is ſtrong to take vengeance to the third & fourth generation: or if the whole world together conſpire into one ſelfe ſame wickedneſſe, he hath by experience taught what is the end of them that offende with the multitude, when he did with a generall ouerflowing deſtroy the whole kinde of mẽ, preſeruing Noe with a ſmal houſehold, which ſhould by his faith being but one man condemne the whole world. Finally an euill cuſtome, is none other than a common peſtilence, in which they do neuertheleſſe dye that dye with company of a multitude. Moreouer they ought to haue conſidered that which Cyprian ſayth in certaine places, that they which ſinne by ignorance, although they can not cleare themſelues from al fault, yet may ſeeme after ſome maner excuſable: but who ſo obſtinatly refuſe the trueth offred by the grace of God, they haue nothing to pretend for their excuſe.

Decret. diſt. 8. ca. fi. ex de conſuet.

Eſa. 8. 12.

Gen. 7. 1 He. 11. 7

Epiſt. 3. lib. 1. & epiſt. ad Iulian. de here. baptiza.

As for their double horned argument, they do not driue vs to ſo hard a ſtreight with it, to cõpell vs to confeſſe, that either the Church hath lyen dead a certaine time, or that we haue controuerſie againſt the Church. Truely the Church of Chriſt hath liued and ſhall liue, ſo long as Chriſt ſhall reigne at the right hande of the Father: by whoſe hande ſhe is vpholden, by whoſe ſuccour ſhe is defended, by whoſe power ſhe keepeth her ſafetie. For he will vndoutedly performe that which

which he hath once promiſed, that he will be preſent with his euen vntill the endinge of the worlde. Againſt it nowe we haue no warre at all. For we do with one conſent together with all the people of the faithfull honor and worſhip the one God and Chriſt the Lorde, in like ſorte as he hath alway been worſhipped of all the godly. But they themſelues not a litle way erre from the trueth, when they acknowledge no Church, but which they ſee with preſent eie, and go about to compaſſe it about with thoſe boundes in which it is not encloſed. Vpon theſe pointes hangeth our controuerſie: Firſt that they affirme that the forme of the Church is alway appearinge and to be ſeene: then, that they ſet the ſame forme in the ſee of the Church of Rome, & in the order of their prelates. We on the contrary ſide affirme, both that the Church may conſiſt of no appearinge forme, and that the forme it ſelfe is not contained in that outward ſhining ſhewe, which they fooliſhly haue in admiration, but hath a farre other marke, namely the pure preachinge of the worde of God, and the right miniſtration of Sacramentes. They are in a rage, vnleſſe the Church may be alwayes pointed out with a finger. But how oft happened it in the people of the Iewes to be ſo deformed, that there appeared no forme at all? What forme thinke we to haue ſhined, when Helias bewailed that he alone was left? How long ſince the comming of Chriſt hath it lyen hidden without forme? Howe ſince that time hath it bin ſo oppreſſed with warres, ſeditions, and hereſies, that it ſhined out on no ſide? If they had liued at ỹ time, would they haue beleued that there was any Church? But it was ſayd to Helias, that there were preſerued ſeuen thouſand mẽ, which had not bowed their knee before Baal. Neither ought it to be doutful to vs but that Chriſt hath alway reigned in earth ſince he aſcended into heauen. But if the godly had then ſought any diſcernable forme with their eies, ſhould they not byandby haue bin diſcouraged? And verily Hylarie accompted it euen alreàdy in his time for a moſt great fault, that beinge occupied with the fooliſh admiration of the dignity of Biſhops, they marked not a deadly peſtilence lurking vnder that viſor. For thus he ſayth: One thinge I warne you, beware of Antichriſt: for you are ill taken with the loue of wals: ye do ill worſhip the Church of God in houſes and buildinges: vnder them ye do ill thruſt in the name of Peace. It is doutfull that in thoſe Antichriſt ſhall ſitte? Mountaines and woods, and lakes, and priſons, and caues are ſafer for me. For in theſe the Prophetes when they were either abiding or throwen into them, did prophecy. But what doth the worlde at this day honor in his horned Biſhoppes, but that it thinketh them to be holy prelates of religion,

Mat. 28. 20.

1. King. 19. 11.

Contra Auxentium.

whom it seeth to be heades ouer great cities? Away therefore with
2. Tim. 2 19. such fooliſh eſteming. But rather let vs leaue this to the Lord, forasmuch as he alone knoweth who be his, & ſomtime alſo taketh away from the ſight of men the outward knowledge of his Church. That is (I graunt) a horrible vengeance of God vpon the earth. But if the wickednes of men ſo deſerue, why do we ſeeke to withſtand the iuſt vengeance of God? In ſuch wiſe the Lord hath in times paſt taken vengeance of the vnthankefulneſſe of men. For becauſe they would not receiue his trueth, and had quenched his light, he ſuffred them being blinded in ſenſe, both to be mocked with lyes full of abſurdity, & to be drowned in deepe darkenes, ſo that there was no face of the true Church to be ſene. Yet in the meane time he ſaued his both, being ſcattered abroade & lying hidden in the middeſt of errours & darkeneſſe, from deſtruction. And no maruel. For he can skill to ſaue both in the very confuſion of Babylon, & in the flame of the burning ouen. But whereas they would haue the forme of the Church to be iudged by I wote not what vaine pompous ſhew: how perillous that is, I will rather point vnto than declare, leaſt I ſhoulde drawe out my tale into infinite length. The Pope (ſay they) which holdeth the Apoſtolike ſee, and the Biſhoppes that are annointed and conſecrate by him, ſo that they be trimmed with fillets and miters, do repreſent the Church, and ought to be taken for the Church: & therefore they can not erre. How ſo? becauſe they are paſtors of the church, & cõſecrate to the Lord. And were not Aaron and the other rulers of Iſraell alſo
Exo. 32 4. Paſtors? But Aaron & his ſonnes after that they were made prieſtes, did yet erre when they made the calfe. After this reaſon, why ſhould
1. Kin. 22 11. not the foure hundred Prophets which lyed to Achab, haue repreſented the Church. But the Church was on Micheas ſide, beinge in
Ier. 18 16. deede but one man alone, and vnregarded, but out of whoſe mouth came trueth. Did not the falſe prophetes in reſemblance beare both the name and face of the Church, when they did with one violent aſſault riſe vp againſt Ieremy, & with threatning boaſted that it was not poſſible that the law ſhould periſh from the prieſt, counſell from the wiſeman, the word from the Prophet? Ieremy alone was ſent againſt the whole company of the Prophetes, to declare from the Lorde, that it ſhould come to paſſe, that the law ſhould periſhe from the prieſt, counſell from the wiſeman, and the worde from the Prophet. Did not ſuch a gliſteringe ſhewe ſhine in that Councell which the biſhops, Scribes, and Phariſees aſſembled, to take aduiſes together for the killing of Chriſt. Now let them go and ſticke faſt in the outward viſour, that they may make Chriſt and all the Prophetes of God,

God, ſchiſmtikes: and on the other ſide make the miniſters of Sathan, the inſtrumẽts of the holy Ghoſt If they ſpeake as they thinke, let them faithfully anſwere me, in what nation and place they thinke that the Church remained ſince the time that by the decree of the Councel at Baſile, Eugenius was thruſt downe and depriued from the eſtate of Pope, and Aymee ſet in his place. They can not, though they woulde burſt for it, deny that the Councell, for ſo much as conceerneth outward ſolemnities, was lawfull, and ſummoned not onely of one Pope, but of two. Eugenius was there condemned of ſchiſme, rebellion, and obſtinacy, with the whole flocke of Cardinals and Biſhops, which had with him practiſed the diſſolution of the Councell. Yet afterward beinge borne vp by the fauour of Princes, he recouered his papacy ſafe againe. That election of Aymee, which had bin orderly made by the authority of a generall and holy Synode, vaniſhed away in a ſmoke: ſauinge that he himſelfe was appeaſed with a Cardinalls hat, as it were a barking dog with a pece of bread caſt vnto him. Out of the boſome of theſe heretikes, rebels, & obſtinates, are proceeded all the Popes, Cardinalls, Biſhops, Abbots, & Prieſtes that haue bin ſince. Here they are taken and can go no further. For, to whether ſide will they giue the name of the Church? Will they deny that the Councell was generall, which wanted nothinge to the outwarde maieſtie: namely, which beinge ſolemnely ſummoned by two bulles, and well framed in the order of all thinges, continued in the ſame dignitie to the laſt ende? Will they confeſſe Eugenius with all his company a ſchiſmatike, by whom they are all ſanctified? Therefore either lette them otherwiſe define the forme of the Church, or they all as many as are of thẽ ſhalbe of vs accompted ſchiſmatikes, which wittingly & willingly haue bin ordered of heretikes. If it had neuer before bin knowen, that the Church is not bounde to outward pompes, they themſelues may be to vs a large proofe, which vnder that glorious title of the Church haue ſo longe ſo proudly boaſted thẽſelues, whereas yet they were the deadly peſtilences of the church. I ſpeake not of their maners, and thoſe tragicall doinges wherewith their whole life ſwarmeth full: becauſe they ſay that they be the Phariſees which are to be heard, not to be followed. But if ye will ſpare ſome of your leaſure to read our writings, you ſhall plainly know that the very doctrine, ẏ dꝛctrine it ſelfe, for the which they ſay that they be the Church, is a deadly butchery of ſoules, the firebrand, ruine, & deſtruction of the Church.

Finally they do not vprightly enough, when they do ſpitefully rehearſe howe great troubles, vprores, and cõtentions the preaching

of our doctrine hath drawē with it, and what fruites it nowe beareth in many. For the blame of theſe euels is vnworthily laide vpon it, which ought rather to haue bene imputed to ỹ malice of Satan. This is as it were a certaine naturall propretie of the word of God, that whenſoeuer it riſeth vp, Satan is neuer quiet or ſleeping. This is the moſt ſure and moſt truſty marke, whereby it is diſcerned from lieng doctrines, which do eaſily ſhewe forth themſelues when they are receiued with fauorable eares of all men, and are heard of the world reioiſing at them. So in certaine ages paſt, when all thinges were drowned in deepe darkeneſſe, the Lorde of this world made a ſport and a play in maner of all men, and lay idle and toke his pleaſure like a certaine Sardanapalus in ſounde peace. For, what ſhould he els do but laugh and play being in quiet and peaſible poſſeſſion of his kingdome? But when the light ſhining from aboue ſomwhat ſcattered abrode his darkneſſe, when that ſtrong man troubled and aſſailed his kingdom, then he began to ſhake of his wonted drowſines, & haſtily to arme himſelfe. And firſt he ſtirred vp the force of men, whereby he might violently oppreſſe the truth beginning to ſhine. By which whē he nothing preuailed, he turned to ſutle entrappings. He ſtirred vp diſſentions and diſagreements of doctrines by his Catabaptiſtes, and other monſtruous lewde men, whereby he might darken it and at length vtterly quenche it. And nowe he cōtinueth to aſſaile it with both engines. For he trauaileth both by the force and power of men to plucke vp that ſeede, & with his darnell (as much as in him lieth) to choke it, that it may not growe & beare frute. But all this he doth in vaine, if we heare the warning of God, which both hath long before opened his craftes vnto vs, that he ſhould not take vs vnware, & hath armed vs with ſufficient defences againſt all his engins. But how great maliciouſneſſe is it to lay vpon the word of God the hatred either of the ſeditions, which noughty and rebellious men do ſtirre vp, or of the ſectes which deceiuers do raiſe againſt it? Yet it is no new example. Elias was aſked whether it were not he that troubled Iſrael, Chriſt was eſteemed of the Iewes a ſeditious man. The Apoſtles were accuſed of making a cōmotion among the people. What other thing do they which at this day do father vpon vs all the troubles, vprores and cōtentions that boile vp againſt vs? But what is to be aunſwered to ſuch. Elias hath taught vs: namely that it is not we that ſcatter errors or ſtirre vp vprores: but it is they thēſelues that wraſtle againſt the power of God. But as that one thing alone is ſufficient to beate backe their raſheneſſe, ſo againe we ought to mete with the weakeneſſe of other, who oftētimes happen to be moued with ſuch offences,

1. King. 18.

and

and in their diſmayeng to wauer. But let them, to the ende that they may not faint with this diſmayeng and be diſcoraged, knowe that the Apoſtles in their time felte by experiẽce the ſame things that nowe happen vnto vs. There were vnlerned and vnſtedfaſt men, which wreſted to their owne deſtruction, thoſe things the Paul had written by the inſpiration of God, as Peter ſaith. There were deſpiſers of God, which when they heard that ſinne abounded to the end that grace might more abounde, by and by obiected, We will then abide in ſinne, that grace may abound. When they heard that the faithfull are not vnder the lawe, they by and by, anſwered, We will then ſinne, becauſe we are not vnder the lawe, but vnder grace. There were that accuſed him as an exhorter to euell. There entred priuily many falſe Apoſtles to deſtroy the Churches which he had builded. Some by enuie and contention, and not purely, yea and malicioufly preached the Goſpell, thinking to adde more affliction to his bandes. Somwhere the Goſpell not much profited. All ſought their owne, and not the thinges of Ieſus Chriſt. Some wente backwarde, dogges to their vomite, and ſwine to their wallowing in the mire. The moſt parte did drawe the liberty of the Spirit to the licentiouſneſſe of the fleſh. Many brethren crept in, by whom there came afterwarde great dangers to the godly. Amõg the brethren themſelues were many ſtriues raiſed vp. What ſhould the Apoſtles haue done in this caſe? Should they not either haue diſſembled for a time, or rather altogether haue geuen ouer and forſaken the Goſpell which they ſawe to be the ſedeplott of ſo many contentions, the matter of ſo many dangers, the occaſion of ſo many offences? No. But for helpe in ſuch diſtreſſes this came in their minde that Chriſt is the ſtone of ſtombling and rocke of offence, ſet vnto the ruine and riſing againe of many, and for a ſigne that ſhould be ſpoken againſt. With which affiance they being armed went forward boldly through all dangers of vprores and offences. With the ſame thought we alſo ought to be vpholden, forаſmuch as Paul teſtifieth that this is the perpetuall propretie of the Goſpell, to be the ſauor of death vnto death to thẽ y periſh, although it were ordeined to this vſe that it ſhould be the ſauor of life vnto life, and the power of God vnto the ſaluation of the faithfull: which verily we ſhould alſo feele, if we did not with our vnthãkfulnes corrupt this ſo ſingular a benefit of God, & turne y to our owne deſtruction which ought to haue bin to vs the only defence of our ſafetie.

2.Pet.3 16. Rom.6. 1.&.15. Philip. 1.15. Luk.2. 34. 2.Cor. 2.16.

But nowe I returne to you, my ſoueraigne Lorde. Let thoſe falſe reportes nothing moue you, by which our aduerſaries trauaill to caſt you in feare of vs, with ſaying that by this newe Goſpell (for ſo they

call it) nothing is hunted for and ſought but fit occaſion of ſeditions, and vnpuniſhed libertie of vices. For our God is not the author of diuiſion, but of peace: and the ſonne of God is not the miniſter of ſinne, which came to deſtroy all the workes of the Deuill. And we are vnworthily accuſed of ſuch deſires, whereof we neuer gaue any ſuſpition were it neuer ſo ſmall. It is likely that we forſoth do practiſe the ouerthrowing of kingdomes, of whom there hath neuer bene heard any one ſedicious word, whoes life hath euer bene knowen quiet and ſimple, when we liued vnder you, and which nowe being chaced from home yet ceſſe not to pray for all things proſperous to you and your kingdome. It is likely forſoth that we hunt for licentiouſneſſe of vices, in whoes behauors although many thinges may be founde faulty, yet there is nothing worthy of ſo great reproching: neither haue we with ſo ill ſucceſſe (by the grace of God) profited in the Goſpell, but that our life may be to theſe backbyters an examplar of chaſtitie, liberalitie, mercy, temperance, patience, modeſtie, and whatſoeuer other vertue. Verily it is by the proofe it ſelfe euidēt that we do vnfainedly feare and worſhippe God, foraſmuch as we deſire that his name be halowed both by our life and our death, and enuy it ſelfe is compelled to beare of ſome of vs a witneſſe of innocence & ciuile vprightneſſe, in whom this onely thing was puniſhed with death which ought to haue bene accōpted for a ſingular praiſe. But if any vnder pretence of the Goſpell do ſtirre vp tumultes (as hetherto it hath not bene founde that there haue bene any ſuch in your Realme) if any pretende the libertie of the grace of God to defende the licētiouſneſſe of their vices (of which ſort I haue knowen many) there be lawes and penalties of lawes, by which they may accōrding to their deſeruinges be ſharpely puniſhed: yet ſo that in the meane time the Goſpell of God be not euell ſpokē of for the wickedneſſe of naughty men. Thus haue you (O King) the venimous vniuſtice of the ſclaunderors largely enough declared, that you may not with an eare of to eaſy beliefe bende to their reportes. I feare me alſo leaſt it be to largely ſet out, foraſmuch as this preface is in a maner come to the quantitie of a whole boke of defenſe. whereby I entended not to make a defenſe in deede, but onely to mollify your minde aforehande to geue audience to the diſcloſing of our cauſe: which your minde, though it be now turned away and eſtranged from vs, yea and enflamed againſt vs, yet we truſt that we ſhall be able to recouer the fauor thereof, if you ſhall ones haue without diſpleaſure and troublous affection red ouer this our confeſſion, which we will to be in ſteede of a defence for vs to your maieſty. But if the whiſperinges

inges of the malicious do ſo poſſeſſe your eares, that there is no place for accuſed men to ſpeake for themſelues: and if thoſe outragious furies do ſtill with your winking at them, exerciſe cruelty with priſonning, tormenting, cutting, and burning: we ſhall in dede, as ſhepe appointed to the ſlaughter, be brought to all extremities, yet ſo that in our patience we ſhall poſſeſſe our ſoules, and waite for the ſtronge hande of the Lord: which ſhall without dout be preſent in time, and ſtretch forth it ſelfe armed, both to deliuer the poore out of affliction, and to take vengeance on the deſpiſers, which now triumphe with ſo great aſſuredneſſe.

The Lord the King of Kings ſtabliſh your throne with righteouſneſſe, and your ſeate with equity, moſt noble King.

At Baſile the firſt day of Auguſt, in the yeare. 1536.

T. V.

Lahore Cadier

IOHN CALVINE TO THE READER.

AT the firſt ſetting out of this worke, becauſe I did not loke for that ſucceſſe, which the Lorde of his vnmeaſurable goodnes hath giuẽ, I had (as mẽ vſe to do in ſmal workes) for the more part lightly paſſed it ouer. But whẽ I vnderſtode that it was receiued with that fauor of al the godly, which I neuer durſt haue deſired, much leſſe haue hoped for: as I verily felt in my hart that much more was giuen to me than I had deſerued, ſo I thought it ſhould be a great vnthankefulnes if I ſhoulde not at the leaſt after my ſclẽder abilitie endeuor to anſwere ſo fauorable affections toward me, & which of themſelues prouoked my diligẽce. And this I attempted not only in the ſecond ſetting forth of it: but how oft ſince that time the worke hath bin emprinted, ſo oft it hath bin enriched with ſome encreaſe. But although I did not then repent me of the labor that I had employed: yet I neuer held my ſelfe contented till it was diſpoſed into that order which is now ſet before you. Now I truſt I haue giuẽ you that which may be allowed by all your iudgementes. Truely with how great endeuor I haue applied my ſelfe to the doinge of this ſeruice to the Church of God, I may bring forth for an euident witneſſe, that this laſt winter, when I thought that the feuer Quartane had ſummoned me to death, how much more the ſickenes enforced vpon me, ſo much leſſe I ſpared my ſelfe, till I might leaue this booke to ouerliue me, which might make ſome part of thankefull recompenſe to ſo gentle prouoking of the godly. I had rather in dede it had bin done ſoner: but it is ſoone enough if well enough. And I ſhall then thinke that it is come abroade in good ſeaſon, when I ſhall perceiue that it hath brought yet more plentifull frute thã it hath done heretofore to the Church of God. This is my only deſire. And truely full ill it were with me, if I did not, holding my ſelfe contented with the allowance of God alone, deſpiſe the iudgements of men, whether they be the fooliſh & froward iudgementes of the vnskilfull, or the wrõgfull & malicious of the wicked. For although God hath throughly ſettled my minde to the endeuor both of enlarging his kingdome, and of helping the common profit: & though I am cleare in mine owne conſcience, & haue himſelfe & the Angels to witneſſe with me, that ſince I tooke vpon me the office of a teacher in the Church, I haue tended to none other purpoſe

but

but that I might profit the Church in maintaining the pure doctrine of godlines: yet I thinke there is no man, that hath bin snatched at, bitten, & torne in sunder with moe sclaũders than I. VVhen my epistle was now in printing, I was certainly enformed that at Augsburgh where the assebly of the states of the Empire was holden, there was a rumor spread abroad of my reuoltinge to the Papacy, and the same was more greedely receiued in the courtes of Princes than was meete. This forsooth is their thankefulnes who are not ignorant of many trialls had of my stedfastnes, which trialls as they shake of so fowle a sclaunder, so they should with all indifferẽt & gẽtle iudges haue defended me from it. But the Deuill with his whole route is deceiued if in oppressing me with filthy lies, he thinke that by his vniust dealinge I shalbe either the more discouraged or made the lesse diligent: because I trust that the Lord of his vnmeasurable goodnes will graunt me that I may with euen sufferance continue in the course of his holy calling. VVhereof I giue to the godly readers a new proofe in this settinge foorth of this booke. Now in this trauaill this was my purpose so to prepare and furnish them that be studious of holy Diuinity to the reding of the word of God, that they may both haue an easie entry into it, and go forward in it without stumblinge: for I thinke that I haue in all pointes so knit vp together the summe of religion, and disposed the same in such order, that whosoeuer shall well haue it in minde, it shal not be hard for him to determine both what he ought chiefly to seeke in the Scripture, and to what marke to apply whatsoeuer is contained in it. Therefore, this as it were a way being once made plaine, if I shall hereafter set forth any expositions of Scripture, because I shall not neede to enter into long disputations of articles of doctrine, & to wander out into common places: I will alway knit them vp shortly. By this meane the godly reader shalbe eased of great paine and tediousnesse, so that he come furnished aforehande with the knowledge of this present worke as with a necessary instrument. But because the entent of this purpose, doth clearely as in mirrors appeare in so many commentaries of mine, I had rather to declare in deede what it is, than to set it out in wordes. Farewell frendly Reader, and if thou receiue any frute of my labors, helpe me with thy prayers to God our Father.

At Geneua the first day of August in the yeare. 1559.

Augustine in his vij. Epistle.

I professe my selfe to be one of the number of them, which wryte in profiting, and profit in writing.

VVHAT CHAPTERS ARE CONtained in the bookes of this Institution.

In the first booke which entreateth of the knowledge of God the Creator: Are contained xviij. Chapters.

1 THat the knoweledge of God, & of our selues, are thinges conioyned: & how they be lincked the one with the other.

2 What it is to knowe God, & to what ende tendeth the knowledge of him.

3 That the knowledge of God is naturally planted in the mindes of men.

4 That the same knowledge is either choked or corrupted, partely by ignorance, & partly by malice.

5 That the knoweledge of God doth shiningely appeare in the making of the world, and in the continuall gouernment thereof.

6 That to attaine to God the creator, it is needefull to haue the Scripture to be our guide and maistresse.

7 By what testimonie the Scripture ought to be stablished, that is, by the witnesse of the holy Ghost, that the authority thereof may remaine certain: And that it is a wicked inuention to say that the credit thereof doth hange vppon the iudgement of the Church.

8 That so faras mans reason may beare, there are sufficient proues to stablish the credit of the Scripture.

9 That those fantasticall menne, which forsakinge Scripture, resorte vnto reuelation, do ouerthrowe all the principles of godlinesse.

10 That the Scripture, to correct all superstition, doth in comparison set ỹ true God against all the Gods of the Gentils, reckeninge him for none of them.

11 That it is vnlawful to attribute vnto God a visible forme, and that generally, they forsake God, so many as do erect to themselues any images.

12 That God is seuerally discerned from idols, that he may be only & wholly worshipped.

13 That there is taught in ỹ Scriptures one essence of God from the very creation, which essence containeth in it three persons.

14 That the Scripture euen in the creatiō of the world & of al things, doth by certaine markes put difference betwene the true God, and fained Gods.

15 What a one man was created: wherein there is entreated of the powers of the soule, & of the image of God, of free will, and of the first integritie of nature.

16 That God by his power doth nouriſh and maintaine the worlde, which himselfe hath created, & by his prouidence doth gouerne al the

partes

partes thereof.
17 Whereto and to what end this doctrine is to be applied, that we may be certaine of the profit therof.
18 That God doth so vse the seruice of wicked men, and so boweth their mindes to put his iudgement in execution, that yet still himselfe remaineth pure from all spot.

In the second Booke which entreateth of the knowledge of God the Redemer in Christ, vvhich knovvledge vvas first opened to the fathers in the time of the lavve, and then to vs in the Gospell: Are conteined xvij. Chapters.

1 THat by Adamas sin and falling away, mankind became accursed, and did degenerate from his first estate: wherin is entreated of Originall sinne.
2 That man is nowe spoiled of the freedome of will, and made subiect to miserable bondage.
3 That out of the corrupt nature of mā procedeth nothing but damnable.
4 How God worketh in the hartes of men.
5 A confutation of the obiectiōs that are wont to be brought for the defence of free will.
6 That man being lost, must seke for redemption in Christ.
7 That the lawe was geuen, not to holde still the people in it, but to nourishe the hope of saluation in Christ vntill his comming.
8 An expositiō of the Moral law.
9 That Christ although he was knowē to the Iewes vnder the law, yet was he deliuered onely by the Gospell.
10 Of the likenesse of the olde and newe Testament.
11 Of the difference of the one Testament from the other.
12 That it behoued, that Christ to performe the office of the Mediator, should be made man.
13 That Christ tooke vpon him the true substāce of ỹ flesh of man.
14 Howe the natures of the Mediator do make one person.
15 That we may knowe to what ende Christ was sent of his father, & what he brought vs: three things are principally to be considered in him, his Propheticall office, his kingdome, & his Priesthode.
16 Howe Christ hath fulfilled the office of Redemer, to purchase saluation for vs, wherein is entreated of his Death and Resurrection, and his Ascending into heauen.
17 That it is truely and properly sayd, ỹ Christ hath deserued Gods fauour and saluation for vs.

In the third Boke which entreateth of the maner howe to receiue the grace of Christ, and vvhat fruites come thereof to vs, and vvhat effectes followe of it: Are conteined xxv. Chapters.

1 THat those things which are spoken of Christ do profit vs, by secret working of the holy Ghost.

2 Of faith, wherin both is the definition of it, & the properties that it hath are declared.

3 That we are regenerate by faith, wherein is entreated of Repentance.

4 That all that the Sophisters babble in their Schooles of penance, is farre from the purenes of the Gospell: where is entreated of confession and Satisfaction.

5 Of the supplyings which they adde to satisfactions, as Pardons and Purgatory.

6 Of the life of a Christian man. And first by what arguments the scripture exhorteth vs thereunto.

7 The summe of a Christian life: where is entreated of the forsaking of our selues.

8 Of the bearing of the Crosse, which is a parte of the forsaking of our selues.

9 Of the meditation of the life to come.

10 Howe we ought to vse this present life, and the helpes therof.

11 Of the Iustification of faith, & first of the definitiō of the name and of the thing.

12 That to the ende we may be fully perswaded of the free Iustification, we must lifte vp our mindes to the iudgement seate of God.

13 That there are two things to be marked in free Iustification.

14 What is the beginning of Iustification, and the continuall proceding thereof.

15 That those things that are cōmonly boasted cōcerning the merites of workes, do ouerthrowe as well the praise of God in geuing of righteousnesse, as also the assurednesse of saluation.

16 A cōfutation of the slaunders, whereby the Papistes go about to bring this doctrine in hatred.

17 The agreemēt of the promises of the Lawe and the Gospell.

18 That of the reward, the righteousnesse of workes is ill gathered.

19 Of Christian liberty.

20 Of Prayer which is the chiefe exercise of faith, and whereby we daily receiue the benefites of God.

21 Of the eternall electiō, whereby God hath predestinate some to saluation, some other to destruction.

22 A cōfimation of this doctrine by the testimonies of Scripture.

23 A confutation of the slaunders, wherewith this doctrine hath alway bene vniustly charged.

24 That Election is stablished by the calling of God: & that the reprobate do bring vpō thēselues the iust destruction, to which they are appointed.

25 Of the last Resurrection.

In the fourth Booke which entreateth of the outward meanes or helpes vvhereby God calleth vs into the fellovvship of Christ, and holdeth vs in it: Are contained xx. Chapters.

1 OF the true Church with which we ought to keepe vnitie, bicause it is the mother of all the godly.

The Table

2 A cõpariſon of ỹ falſe Church with the true Church.

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THE FIRST BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION, WHICH intreateth of the knowledge of God the Creator.

The first Chapter.

That the knowledge of God, and of our selues are things conioyned: and howe they be linked the one with the other.

THE whole summe in a maner of all our wisdom, which onely ought to be accompted true and perfect wisdome, consisteth in two parts, that is to say, the knowledge of God, & of our selues. But wheras these two knowledges be with many bonds linked togither: yet whether goeth before or engendreth the other, it is hard to discerne. For first no man can looke vpō him selfe, but he must needes by and by turne all his senses to the beholding of God, in whom he liueth & is moued: becausе it is playne that those giftes wherwith we be indued are not of our selues, yea euen that that we haue being is nothing els but an essence in the one God. Finally, by these good thinges that are as by dropmeale powred into vs from heauen, we are led as it were by certaine streames to the spring head. And so by our owne needinesse, better appeareth that infinite plentie of good thinges that abideth in God. Specially that miserable ruine, wherеinto the fall of the firste man hath throwen vs, compelleth vs to set vp our eyes, not onely beyng foodeles and hungry, to craue from thence that which we lacke, but also being awakened with feare, to learne humilitie. For as there is found in man a certaine world of all miseries, & since we haue bene spoyled of the diuine apparell, our shamefull nakednesse discloseth an infinite heape of filthy disgracements: it must needes be that euery man be pricked with knowledge & conscience of his own vnhappinesse to make him come at least vnto some knowledge of God. So by the vnderstanding of our owne ignorance, vanitie, beggery weakenes, peruersnes, and corruption, we learne to reknowledge that no where else but in the Lord abideth the true light of wisdom, sound vertue, perfecte aboundance of all good thinges, and puritie of righteousnes. And so by our owne euils we are spurred to cōsider the good things of God: and we cannot earnestly

aſpire towarde him, vntill we beginne to miſlike our ſelues. For of a
men what one is there, that would not willingly reſt in him ſelfe? ye
who doth not reſt, ſo longe as he knoweth not him ſelfe, that is to ſay
ſo long as he is contented with his owne gifts, and ignorãt or vnmind-
full of his owne miſery? Therfore euery man is by the knowledge o
him ſelfe, not onely pricked forward to ſeeke God, but alſo led as
were by the hand to finde him.

2 Agayne it is certaine, that man neuer commeth vnto the true
knowledge of himſelfe, vnles he haue firſt beholden the face of God,
and from beholding therof do deſcend to looke into himſelfe. For
(ſuch is the pride that is naturally planted in vs) we alway thinke our
ſelues righteous, innocent, wiſe and holy, vntill that with manifeſt
proues we be cõuinced of our vnrighteouſnes, filthines, folly and vn-
cleannes. But we are not conuinced therof, if we looke vpon our ſelues
onely, & not vpon God alſo, who is the only rule wherby this iudge-
ment ought to be tryed. For becauſe we are naturally inclined to hy-
pocriſie, therfore a certaine vayne reſemblance of righteouſnes doth
aboundantly content vs in ſtead of righteouſnes in deede. And becauſe
there appeareth nothing among vs, nor about vs, that is not defiled
with much filthines, therfore that which is ſomewhat leſſe filthy plea-
ſeth vs as though it were moſt pure, ſo long as we holde our ſelues
within the boundes of mans vnclennes. Like as the eye that is vſed to
ſee nothing but black, thinketh that to be pure white, which yet is but
darkiſh white, or browne. Yea, we may yet more playnely diſcerne by
our bodily ſenſe how much we are blinded in conſidering the powers
of the ſoule. For if at midday we either looke down vpon the ground
or behold thoſe thinges that rounde about lye open before our eyes,
then we thinke our ſelues to haue a very aſſured and percing force of
ſight: but when we looke vp to the ſunne, & behold it with fixed eyes,
then that ſame ſharpneſſe that was of great force vpon the ground, is
with ſo great brightnes byandby daſeled and confounded, that we are
compelled to confeſſe that the ſame ſharp ſight which we had in con-
ſidering earthly things, when it commeth to the ſunne is but meere
dulneſſe. Euen ſo commeth it to paſſe in weying our ſpirituall good
things. For while we looke no further then the earth, ſo longe beyng
well contented with our own righteouſnes, wiſdom and ſtrength, we
do ſweetely flatter our ſelues, and thinke vs in maner halfe gods. But
if we once beginne to rayſe vp our thought vnto God & to wey what
a one he is, and howe exact is the perfection of his righteouſnes, wiſe-
dom and power, after the rule wherof we ought to be framed: then
that which before dyd pleaſe vs in our ſelues with falſe pretence of
righte-

ghteouſnes, ſhall become lothſom to vs as greateſt wickednesse: nē that which did marueilouſly deceiue vs vnder colour of wiſdom, hall ſtinkē before vs as extreme folly: then that which did beare the ace of ſtrength, ſhal be proued to be moſt miſerable weaknes. So ſlenderly doth that which in vs ſeemeth euen moſte perfect, anſwere in roportion to the purenes of God.

3 Hereof proceedeth that trembling & amaſednes, wherewith the cripture in many places reciteth that the holy men were ſtriken and ſtoniſhed ſo oft as they perceyued the preſence of God. For when we ee that they which in his abſence did ſtād aſſured & vnmoued, ſo ſone s he diſcloſeth his glory, begin ſo to quake and are ſo diſmayd, that hey fall downe, yea are ſwalowed vp & in maner as deſtroyed with eare of death: it is to be gathered therby that man is neuer ſufficiently ouched and inwardly moued with knowledge of his owne baſenes, ntill he haue compared himſelfe to the maieſtie of God. But of ſuch diſmaying we haue often examples both in the Iudges & in the Prophets: ſo that this was a common ſaying among the people of God: We ſhall dye becauſe the Lord hath appeared vnto vs. And therfore he hiſtory of *Iob*, to throw men downe with knowledge of their owne olly, weaknes, & vnclennes, bringeth alway his principall proofe from deſcribing Gods wiſdom, ſtrength and clennes. And that not without cauſe. For we ſee how *Abraham*, the nerer that he came to behold the glory of God, the better acknowledged himſelfe to be earth and duſt. We ſee how *Elias* could not abide to tary his comming to him with vncouered face: ſo terrible is the beholding of him. And what maie man do that is but corruption & a worme, when euē the Cherubins for very feare muſte hide their faces? Euen this is it that the Prophet *Eſay* ſpeaketh of: The ſunne ſhall bluſhe, & the moone ſhall be aſhamed, when the Lord of hoſtes ſhall raigne, that is to ſay, when he diſplayeth his brightnes, and bringeth it nearer to ſight, then in comparison thereof the brighteſt thing of all ſhall be darkened. But howſoeuer the knowledge of God and of our ſelues, are with mutuall knotte linked together, yet the order of right teaching requireth that firſt we intreate of the knowledge of God, and after come downe to ſpeake of the knowledge of our ſelues.

Iud. 13. 22. Eſa. 6. 5 Eze. 2. 1

Gen 18 17.

1. King 19. 13. Eſa 14. 23. Eſa. 2. 10 and 19.

The ſecond Chapter.

VVhat it is to knowe God, and to vvhat ende tendeth the knowledge of him.

I Meane by the knowledge of God, not only that knowledge, wherby we conceiue that there is ſome God, but alſo that, wherby we learne ſo much as behoueth vs to know of him, & as is profitable

for his glorie, finally ſo much as is expedient. For, to ſpeake properly, we can not ſay that God is knowen where there is no religion nor godlineſſe. But heere I do not yet touch that ſpeciall kinde of knowledge whereby thoſe men that are in themſelues reprobate and accurſed do conceiue God the redeemer in Chriſt the mediator: but I ſpeake onely of that firſt and ſimple maner of knowledge, whervnto the very order of nature would haue led vs, if Adam had continued in ſtate of innocẽcie. For although no man, ſith mankinde is in this ruine, can perceiue God to be eyther a father, or author of ſaluation, or in any wiſe fauourable, vnles Chriſt come as a meane to pacifie him towarde vs: yet it is one thing to feele that God our maker doth by his power ſuſtaine vs, by his prouidence gouerne vs, by his goodnes nouriſh vs, & endue vs with all kinds of bleſſings: & an other thing to embrace the grace of reconciliatiõ offered vs in Chriſt. Wheras therfore the Lord firſt ſimply appeareth as well by the making of the world, as by the generall doctrine of the ſcripture, to be the Creator, & then in the face of Chriſt to be the redeemer: hervpõ ariſe two ſorts of knowing him, of which the former is now to be intreated of, & then the other ſhall orderly follow in the place fit for it. For although our mind can not conceiue the knowledge of God, but that it muſt giue to him ſome kind of worſhip, yet ſhall it not be ſufficient ſimply to know that it is he only that ought to be honored & worſhipped of all men, vnles we be alſo perſwaded that he is the foũtaine of all good things, to the end that we ſhould ſeeke for no thing elſewhere but in him. I meane hereby, not only for that as he hath once created this world, ſo by his infinite power he ſuſteineth it, by his wiſdom he gouerneth it, by his goodnes he preſerueth it, & ſpecially mankind he ruleth by his righteouſnes & iudgement, ſuffreth by his mercy, & ſauegardeth by his defence: but alſo becauſe there can no where be found any one drop either of wiſdom, or of light, or of righteouſnes, or of power, or of vprightnes, or of ſincere truth, which floweth not frõ him or whereof he is not the cauſe: to this end verely, that we ſhould learne to looke for & craue all theſe things at his hand, & with thankſgeuing accompt them receiued of him. For this feeling of the powers of God is to vs a meane ſcholemaſter of godlines, out of which ſpringeth religion: Godlines I call a reuerence of God ioined with loue of him which is procured by knowledge of his benefits. For men will neuer with willing obedience ſubmit thẽ ſelues to God, vntill they perceiue that they owe all things to him, that they are nouriſhed by his fatherly care, that he is to them the author of all good things, ſo that nothing is to be ſought elſewhere than in him. Yea they will neuer yeld thẽſelues truely & with all their

hart

heart wholely to him, vnles they assuredly beleue that in him is perfect felicitie repoſed for them.

2 Therfore they do but trifle with vaine ſpeculations, which in entreating of this queſtion, do make it their purpoſe to diſcuſſe, what thing God is, where it rather behoueth vs to know what maner one he is, and what agreeth with his nature. For to what end ſerueth it to confeſſe as Epicure doth, that ther is a God which doth only delight him ſelfe with idlenes, hauing no care of the worlde? Finally, what profiteth it to knowe ſuch a God with whom we may haue nothing to do? But rather the knowledge of him ought to ſerue to this ende, firſt to frame vs to feare & reuerence: then that by it guiding and teaching vs, we may learne to craue all good things at his hand, & to accompt them receiued of him. For how can any thought of God enter into thy mind, but that thou muſt therwithall byandby thinke, that forſmuch as thou art his creature, therfore thou art of right ſubiect and bound to his authoritie, that thou oweſt him thy life, that whatſoeuer thou enterpriſeſt, whatſoeuer thou doeſt, ought to be directed to him? If this be true, then truely it foloweth that thy life is peruerſely corrupted if it be not framed to obeying of him, foraſmuch as his will ought to be our law to liue by. Agayn, thou canſt not cleerely ſee him, but that thou muſt needes know that he is the fountain and originall of all good things, wherevpon ſhould grow both a deſire to leaue vnto him, and an aſſured truſt in him, if mans owne corruptnes did not drawe his minde from the right ſearching of him. For firſt of all, the godly minde doth not as by a dreame imagine to her ſelfe any God at aduenture, but ſtedfaſtly beholdeth the onely one and true God: and doth not falſely forge of him whatſoeuer her ſelfe liketh, but is content to beleeue him to be ſuch a one as he diſcloſeth himſelfe, and doth alway with greate diligence beware that with preſumptuous raſhneſſe ſhe paſſe not beyond his wil, and ſo wander out of the way. And when ſhe ſo knoweth him, becauſe ſhe vnderſtandeth that he gouerneth all thinges, ſhe aſſuredly truſteth that he is her ſafekeeper and defender, and therefore wholely committeth her ſelfe to his fayth? Becauſe ſhe vnderſtandeth that he is the author of all good things, therefore if any thing trouble her, or if ſhee want any thing, byandby ſhe flyeth to him for ſuccour, looking for helpe at his hand. Becauſe ſhee is perſwaded that he is good and merciſull, therefore with aſſured confidence ſhee reſteth on him, and doubteth not in all her euills to finde readie remedy in his merciſull kindneſſe. Becauſe ſhee knoweth him to be her Lord and father, therefore ſhee determineth that he is worthy that ſhee ſhould in all thinges haue regard

to his authoritie, reuerence his maieſtie, procure the aduauncement of his glorie, and obey his commaundements. Becauſe ſhee ſeeth that he is a ryghteous Iudge, & armed with his ſeueritie to puniſh ſinners, therefore ſhe alway ſetteth his iudgement ſeate before her eyes, and with feare of him withdraweth & reſtrayneth her ſelfe from prouoking his wrath. Yet is ſhe not ſo afraide with the feeling of his iudgement, that ſhee would conuey her ſelfe from it, although there were a way open to eſcape it: but rather ſhee doth no leſſe loue him, whyle he extendeth vengeance vpon the wicked, than while he is beneficiall to the godly, foraſmuch as ſhe vnderſtãdeth that it doth no leſſe belong to his glory that he hath in ſtore puniſhment for the wicked and euill doers, than that he hath reward of eternal life for the righteous. Moreouer ſhee doth not for onely feare of puniſhment refraine her ſelfe from ſinning: but becauſe ſhee loueth and reuerenceth him as her father, attendeth on him and honoreth him as her Lord, therefore although there were no hell at all, yet ſhee dreadeth his only diſpleaſure. Nowe behold what is the pure and true religion, euen faith ioyned with an earneſt feare of God: ſo that feare may contayne in its willing reuerence, and drawe with it a right forme of worſhipping ſuch as is appointed in the lawe. And this is the more heedfully to be noted, becauſe all men generally do worſhip God, but fewe doe reuerence him, while ech where is great pompous ſhewe in Ceremonies, but the purenes of hart is rare to be found.

3 Truely, they that iudge rightly, will alway hold this for certaine, that there is grauen in the mindes of men a certaine feeling of the Godhead, which neuer can be blotted out. Yea that this perſwaſion, that there is a God, is euen from their generation naturally planted in them, and deepely rooted within their bones, the very obſtinacie of the wicked is a ſubſtantiall witneſſe, which with their furious ſtriuing yet can neuer winde themſelues out of the feare of God. Although *Dirigoras* and ſuch other doe ieſt and laugh at all that hath in all ages bene beleeued concerning religion: although *Dyoniſius* doe ſcoffe at the heauenly iudgemẽt: yet that is but a laughter from the teeth forward, becauſe inwardly the worme of conſcience gnaweth thẽ much more ſharpely than all hot fearing irons. I alleage not this that *Cicero* ſayth, that errors by continuance of time growe out of vſe, & religion daily more and more encreaſeth and waxeth better. For the world (as a litle hereafter we ſhall haue occaſion to ſhew) trauaileth as much as in it lieth to ſhake of all knowledge of God, and by all meanes to corrupt the worſhipping of him But this only I ſay, that whẽ the dulnes, which the wicked doe deſirouſly labor to get to deſpiſe God

with-

ithall, doth lie piningly in their harts, yet the same feeling of God, hich they woulde most of all desire to haue vtterly destroyed, liueth ill, and sometime doth vtter it selfe: whereby we gather that it is no ch doctrine as is first to be learned in schooles, but such a one wher- f euery man is a teacher to himselfe euen from his mothers womb, such a one as nature suffreth none to forget, although many bend ll their endeuoure to shake it out of their minde. Now, if all men be orne & do liue to this end, to know God, & the knowledge of God but fickle and lightly vanisheth away, vnlesse it proceede thus farre: is euident, that they all swarue out of kinde from the lawe of theyr reation, that doe not direct to this marke all the whole thoughts & oings of their life. Of which the Philosophers themselues were not gnorant. For *Plato* ment nothing else, when he oftentimes taught, hat the soueraign good of the soule is the likenesse of God, when he soule hauing throughly cõceiued the knowledge of him is whole- y transformed into him. Therefore very aptly doth *Grillus* reason in *Plutarche*, where he affirmeth, that men, if religion be once taken frõ heir life, are not only nothing better than brute beasts, but also many waies much more miserable, for that being subiect to so many sorts of uils they continually draw forth a troublesome vnquiet life: and that herfore the worshipping of God is the only thing that maketh them better than brute beastes, by which alone they aspire to immortality.

In Phedrone & theetero.

The iij. Chapter.

That the knowledge of God is naturally planted in the mindes of men.

WE hold it out of controuersie, that there is in the mind of man, euen by naturall instinction, a certaine feeling of the Godhead. For to the ende that no man should flee to the pretence of ignorãce, God himselfe hath planted in all men a certaine vnderstanding of his diuine maiestie: the remembrance whereof, with powring in now and then as it were new droppes, he continually reneweth: that when all, not one excepted, do know that there is a God, and that he is their maker, they may all be condemned by their owne testimonie, for that they haue not both worshipped him, and dedicate their life to his will. But truely if the not knowing of God be any where to be found, it is likely that there can no where else be any example of it more thã among the grossest sorts of peoples and furthest from ciuill order of humanitie. But (as the heathen man sayeth) there is no nation so barbarous, no kinde of people so sauage, in whom resteth not this persuasion that there is a God. And euen they that in other parts of their life seeme very litle to differ

Cicero de nat. Deorũ.

from brute beaſtes, yet do continually keepe a certaine ſeede of Religion. So throughly hath this common principle poſſeſſed all mens mindes, and ſo faſt it ſticketh within all mens bowels. Sith then from the beginning of the world there hath bin no countrey, no Citie, yea no houſe, that could be without religion, in this is emplied a certaine ſecret confeſſion that a feeling of the Godhead is written in the hearts of all men. Yea and idolatrie it ſelfe is a ſubſtantiall proofe of this perſuaſion. For we know how vnwillingly man abaſeth himſelfe to honor other creatures aboue himſelfe. Therefore when he had rather worſhip a block and a ſtone, than he would be thought to haue no God, it appeareth that this imprinted perſuaſion of God is of moſt great force, which is impoſſible to be raced out of the mind of man, that it is much more eaſie to haue the affectiō of nature broken, as in deede it is broken whē mā from his own natural ſwelling pride of his own will ſtoupeth downe euen to the baſeſt creatures to honor God.

2 Wherfore it is moſt vayne which ſome doe ſay, that religion was deuiſed by the ſutteltie and craft of a few, by this policie to keepe the ſimple people in awe, whereas they them ſelues that procured other to worſhip God, beleeued nothing leſſe than that there was any God at all. I graunt in deede that ſuttle men haue inuented many things in religion, whereby to bring the people to a reuerēce, and caſt them in a feare, to make their minds the more pliable to obedīēce: But this they could neuer haue brought to paſſe, vnles the mindes of men had bin already before hand perſwaded that there was a God, out of which perſuaſion as out of ſeede ſpringeth that ready inclinatiō to religion. Neither is it likly that euē they which ſuttelly deceiued the ſimple ſort with colour of religion, were them ſelues altogether without knowledge of God. For though in times paſt there haue bene ſome, and at this day there ariſe vp many, that denie that there is any God: yet whether they will or no, they oftentimes feele that which they are deſirous not to know. We reade of none that euer did breake forth into more preſumptuous and vnbridled deſpiſing of God, than Caius Caligula: yet none more miſerably trembled when any token of Gods wrath appeared. And ſo agaynſte his will he quaked for feare of him whom of wilfull purpoſe he endeuored to deſpiſe. And the ſame may a man commonly ſee to happen to ſuch as he was. For the bolder deſpiſer of God that any man is, the more is he troubled at the very noyſe of the falling of a leafe. And whence commeth that, but from the reuengement of Gods maieſtie, which doth ſo much the more vehemently ſtrike their conſciences as they more labor to flie away from it? They do in deede looke about for all the ſtarting holes that

may

ay be, to hide them ſelues from the preſence of the Lord: but whe-
er they will or no, they are ſtill holden faſt tyed. For howſoeuer
metime it ſeemeth to vaniſh away for a moment, yet it oft returneth
gaine, and with new aſſault doth runne vpon them: ſo that the reſt
hich they haue, if they haue any at all, from torment of conſcience,
much like to the ſleepe of drunkards or frantike men, which euen
hile they ſleepe do not quietly reſt, becauſe they are at euery momẽt
exed with horrible and dreadfull dreames. Therefore the very vn-
odly themſelues ſerue for an example to proue that there alway ly-
eth in all mens mindes ſome knowledge of God.

The iiij. Chapter.

That the ſame knowledge is eyther choked, or corrupted, partly by ignorance, and partly by malice.

BVt as experience teacheth that God hath ſowen the ſeede of religion in all men, ſo ſcarcely may be founde the hundreth mã, that hauing it conceyued in his heart doth cheriſh it, but no mã in whom it ripeneth, ſo far is it of that any frute appeareth in due time. Therefore whether it be that ſome become vaine in theyr owne ſuperſtitions, or that ſome do of ſet purpoſe maliciouſly reuolt from God, yet all doe runne out of kind from the true knowledge of him. So commeth it to paſſe that there remaineth no true godlineſſe in the worlde. But whereas I ſayd that ſome by error fall into ſuperſtition, I meane not thereby as though their ſimplicity might excuſe them from blame, becauſe the blindneſſe that they haue, is commonly alway mingled both with proud vanity, & with ſtubborneſſe. Vanity and the ſame ioyned with pride appeareth in this, that they miſerable men both in the ſeeking of God do not climbe aboue thẽſelues as they ought to haue done, but meaſure him according to the proportion of their owne fleſhly dulneſſe, and alſo neglecting the ſound manner of ſearching for him, do curiouſly fly to vayne ſpeculations. And ſo they conceiue him not ſuch a one as he offreth himſelfe, but do imagine him ſuch a one as of their owne raſhe preſumption they haue forged him. Which gulfe being once opened, what way ſoeuer they ſtirre their feete, they muſt needes alway run hedlong into deſtruction. For whatſoeuer afterward they goe about toward the worſhipping or ſeruice of God, they can not accompt it done to him, becauſe they worſhip not him, but rather the deuiſe of their own heart, & their owne dreame in ſteade of him. This peruerſnes doth *Paule* expreſſely touche, where he ſayth, that they were made fooles when they coueted to be wiſe. He had before ſayd, that they were Rom. 1. 22.

made vaine in their imaginations : but leaſt any man ſhould therby excuſe them from blame, he addeth further, that they are worthy blinded becauſe not contented with ſobrietie, but preſumptuouſly taking vpon themſelues more than they ought, they wilfully bring darkneſſe vpon them, yea with vaine & froward pride do make themſelues fooles. Wherupō followeth, that their fooliſhnes is not excuſable, wherof the cauſe is not only vaine curioſity, but alſo a gredines to knowe more than is meete for them, ioyned with a falſe confidence.

2 As for this that *Dauid* ſayth, that the wicked & mad mē think in their hearts, that there is no God: Firſt that is meant only of thoſe Pſa. 13. 1. that choking the light of nature, do of purpoſe make themſelues ſenſeleſſe, as we ſhall ſee againe a litle hereafter. Euen as we ſee that many after that they haue bin hardened with boldeneſſe and cuſtome of ſinning, do furiouſly put from them all the remembrance of God which yet is by very feeling of nature inwardly miniſtred vnto their mindes. Nowe *Dauid*, to make their madnes the more deteſtible, bringeth them in as though they preciſely denied, that there is any God: although they take not from him his being, but becauſe in taking from him his iudgement and prouidence, they ſhut him vp idle in heauen. For whereas nothing les agreeth with the nature of God, than to throw away the gouernement of the world, and leaue it to fortune, to winke at the ſinnes of men, ſo as they may liue in licentious outrage vnpuniſhed: whoſoeuer he be that quenching the feare of the heauenly iudgement, doth careleſly folow his owne affections, he denieth that there is a God. And this is the iuſt vengeance of God, to draw a fatnes ouer their hartes, ſo that the wicked when they haue once cloſed their eyes, euen in ſeeing may not ſee. And *Dauid* Pſa. 30. 6. 2. in an other place is the beſt expounder of his owne meaning, where he ſayeth: That the feare of God is not before the eyes of the wicked. Pſa. 10. 11. Again, that in their euill doinges they proudly reioyce at themſelues, becauſe they perſuade themſelues, that God doth not loke vpon them. Therfore although they be compelled to acknowledge ſome God, yet they do rob him of his glorie, in withdrawing frō him his power. For 2. Tim. 1. 13. as God (as *Paule* witneſſeth) cannot denie himſelfe, becauſe he continually abideth like himſelfe: ſo is it truely ſayd, that theſe men in faining God to be a dead and vaine image doe denie God. Moreouer it is to be noted that although they wraſtle againſt their own naturall feeling, and do deſire not onely to ſhake out God from thence, but alſo to deſtroy him in heauen: yet their dull hardnes can neuer ſo farre preuaile, but that God ſometime draweth them backe to his iudgement ſeat. But foraſmuch as they are not withholden with any fear

from

om running violently againſt God:therefore it is certaine that there
gneth in them a brutiſh forgetfulnes of God, ſo long as that blind
ng of rage doth ſo forcibly carie them.

3 So is that vaine defenſe ouerthrowne, which manie are wont
pretende for excuſe of their ſuperſtition. For they thinke, that any
uotion to religion ſuffiſeth, whatſoeuer it be,though it be neuer ſo
uch contrarie to order and truth. But they conſider not, that true
ligion ought to be framed according to the will of God,as by a per-
tuall rule:and that God himſelfe abideth alway like himſelfe,and is
o imagined Ghoſt or fantaſie,that maie be diuerſly faſhioned after e-
ry mannes liking. And truely we may plainly ſee with how lying
ecites ſuperſtition mocketh God, while ſhe goeth about to do him
eaſure. For catching holde of thoſe thinges in a manner only,which
od hath teſtified that he careth not for, ſhe eyther contemptuouſly
ſeth, or openly refuſeth thoſe things that he appoynteth and ſayeth
be pleaſant vnto him. Therfore whoſoeuer do ſet vp new inuented
rmes of worſhipping God,they worſhip & honor their own doting
uiſes: becauſe they durſt not ſo trifle with God, vnles they had firſt
yned aGod agreeing with the follies of the trifeling toyes. Where-
re the Apoſtle pronounceth,that that vnſtayed and wandering opi-
ion of the maieſtie of God, is a very not knowing of God. When
ſayeth he)ye knewe not God,ye ſerued them that in nature were no Ga.4.8.
ods. And in an other place he ſayeth that the Epheſians were without
God at ſuch time as they ſtrayed from the right knowledge of the Ep.2.12
ne God. And at leaſt in this caſe,it differeth not much,whether thou
eleue one God or many, becauſe in both caſes thou departeſt from
& forſakeſt the trueGod:whom whē thou haſt once forſaken,there is
othing left with thee but a deteſtable Idol. It ſoloweth therfore,that
e muſt determine with Lactantius, that there is no lawfully allowa-
le religion,but that which is ioyned with truth.

4 There is alſo a ſecond fault, that they neyther haue at any time
ny conſideration of God,but againſt their wills,nor do approche to-
ard him, till for all their holding backe they be forcibly drawen to
im: and euen then alſo they haue not a willing feare that proceedeth
om reuerence of Gods maieſtie,but onely a ſeruile and conſtrayned
eare, which the iudgement of God wringeth out of them: which
udgement becauſe they can not eſcape, therfore they dread it,but yet
o as therwithall they abhorre it. And ſo that ſaying of Statius, that
eare firſt made gods in the world,may be fitly ſpoken of vngodlineſſe,
nd of this kinde of vngodlines onely. They that haue a minde abhor-
ing from the iuſtice of God, do hartily wiſh to haue his throne of

iudgement ouerthrowen, which they know to ſtand for punishmen
offences agaynſt his iuſtice by which affectiō they warre againſt Go
who can not be without his iudgement. But when they vnderſtand th
his power impoſſible to be auoyded, hangeth ouer them. becauſe th
can neyther by force remoue it, nor by flight eſcape it, therefore th
feare it. So leaſt they ſhould in all things ſeeme to deſpiſe him, who
maieſtie ſtill preſſeth vpon them, they vſe a certaine outward forme
religion, ſuch as it is: but in the meane tyme they ceaſe not to deli
them ſelues with all kinde of vices, to ioyne outragious miſcheues
miſcheues, vntill they haue in all pointes violate the holy lawe of th
Lord, and deſtroyed his whole ryghteouſneſſe or at leaſt they are no
ſo holden backe with that fayned feare of God, but that they ſwete
reſt in their ſinnes, and flatter themſelues, and had rather to folc wth
intemperāce of their fleſh than reſtraine it with the bridle of the ho
Ghoſt. But foraſmuch as the ſame is but a voyde and lying ſhadowe
religion, yea ſcarcely worthy to be called a ſhadow: hereby againe
eaſily gathered howe much the true godlines, which is powred ond
into the heartes of the faithfull, I meane that out of which religio
ſpringeth, doth differ from this confuſe knowledge of God. And y
the hypocrites would obtaine by crooked compaſſes to ſeeme nyg
vnto God, whom they flye from. For whereas there ought to hau
bin one continuall vnbroken courſe of obedience in their whole li
they in a maner in all their doinges careleſſely rebelling againſt hi
labour with a fewe ſacrifices to appeaſe him. Whereas they ought
haue ſerued him with holines of life and ſincereneſſe of heart, they
uent triflings and obſeruāces of no value, to procure his fauour wit
all: yea they do the more licentiouſly lye dull in their owne dregg
becauſe they truſt that they may be diſcharged againſt him with th
owne mockeries of propiciatory ſatisfactions. Finally whereas th
affiaunce ought to haue bin faſtened in him, they neglecting him
reſt in themſelues, or in creatures. At length they entangle themſelu
with ſuch a heape of errors, that the darke miſt of malice doth cho
and at laſt vtterly quench thoſe ſparkes, that glimmeringly ſhined
make them ſee the glory of God. Yet that ſeede ſtill remaineth wh
can by no meane be plucked vp by the roote, to beleue that there
a certaine godhead: but the ſame ſeede is ſo corrupted, that it bri
geth forth of it none other but very euill frutes. Yea therby is t
which I trauaile to proue more certainly gathered, that there is a f
ling of godhead naturally grauen in the heartes of men, foraſmuch
the very reprobate themſelues are of neceſſity enforced to confeſſe
In quiet proſperitie they pleaſantly mocke at God, yea they are full

ta

ke and prating to diminiſh the greatneſſe of his power: but if once y deſperation touche thē, it ſtirreth them vp to ſeeke the ſame God, l miniſtreth them ſodaine ſhort prayers: by which it may appeare, t they were not vtterly ignorant of God, but that the ſame which ght ſooner to haue bene vttered, was by obſtinacie ſuppreſſed.

The fifth Chapter.

That the knowledge of God doth ſhiningly appeare in the making of the vvorld and in the continuall gouernement thereof.

MOreouer becauſe the furtheſt ende of bleſſed life ſtandeth in the knowledge of God: that the way to felicitie ſhould be ſtopped to none, therfore God hath not only planted in the minds of men that ſeede of religion which we haue ſpo- n of, but alſo hath ſo diſcloſed himſelfe in the whole workemanſhip the world, and daily ſo manifeſtly preſenteth himſelfe, that men n not open their eyes but they muſt needs behold him. His ſubſtāce deede is incomprehenſible, ſo that his diuine maieſtie farre ſurmoū- h all mens ſenſes: but he hath in all his works grauen certaine marks his glorie, and thoſe ſo plaine and notably diſcernable, that the ex- ſe of ignorance is taken away from mē, be they neuer ſo groſſe and ll witted. Therefore the Prophet rightfully crieth out, that he is thed with light as with a garment: as if he ſhould haue ſayd, that n he firſt began to come forth to be ſeene in viſible apparel, ſince time that he firſt diſplaied his enſignes in the creatiō of the world, which euen now what way ſoeuer we turne our eies, he appeareth rious vnto vs. In the ſame place alſo the ſame Prophet aptly com- reth the heauens as they be diſplaied abrod, to his royall pauillion: ſayth that he hath framed his parlours in the waters, that ỹ cloudes his chariots, that he rideth vpon the wings of the windes, that the nds and lightnings are his ſwift meſſengers. And becauſe the glory his power and wiſdom doth more fully ſhine aboue, therefore nmonly the heauen is called his pallace. And firſt of all, what way uer thou turne thy eyes, there is no peece of the world be it neuer ſmall, wherein are not ſeene at leaſt ſome ſparkles of his glory to ne. But as for this moſt large and beutifull frame, thou canſt not h one viewe peruſe the wide compaſſe of it, but that thou muſt ds be on euery ſide ouerwhelmed with the infinite force of the ghtnes thereof. Wherefore the author of the Epiſtle to the *Hebrues* h very well call the ages of the worlde the ſpectacle of inuiſible nges, for that the ſo orderly framing of the worlde ſerueth vs for a rror wherein we may behold God which otherwiſe is inuiſible.

Pſa. 104 2.

Heb. 11. 3.

For which cauſe the Prophet aſſigneth to the heauenly creatures
language that all nations vnderſtand, for that in them there is a mor
Pſa.19.1 euident teſtification of the Godhead, than that it ought to eſcape th
conſideration of any nation be they neuer ſo dull. Which thing th
Ro.1.19 Apoſtle declaring more plainly ſayth that there is diſcloſed vnto me
ſo much as was behouefull to be knowen concerning God: becauſ
all men without exception, do throughly ſee his inuiſible things euc
to his very power and Godhead, which they vnderſtand by the cre
tion of the world.

2 As for his wonderfull wiſdom, there are innumerable proue
both in heauen and in earth that witneſſe it: I meane not only that ſe
creter ſort of thinges, for the nerer marking whereof *Aſtrologie, Ph*
ſike, and all naturall Philoſophie ſerueth, but euen thoſe things tha
thruſt them ſelues in ſight of euerie one, euen of the rudeſt vnlearne
man, ſo that men can not open their eyes but they muſt needs be wi
neſſes of them. But truely they that haue digeſted, yea or but taſted th
liberall arts, being holpen by the ayd thereof do proceede much fu
ther to looke into the ſecrets of Gods wiſdom. Yet is there no ma
ſo hindred by lacke of knowledge of thoſe arts, but that he through
ſeeth abundantly enough of conning workemanſhip in Gods work
to bring him in admiration of the workeman thereof. As for exampl
to the ſearching out of the mouings of the ſtarres, appointing of the
places, meaſuring of their diſtances, & noting of their properties, the
needeth art and an exacter diligence: by which being throughly pe
ceiued, as the prouidence of God is the more manifeſtly diſcloſed, ſo
is conuenient, that the mind riſe ſomewhat the hier thereby to be
hold his glory. But foraſmuch as the vnlearned people, yea and th
rudeſt ſort of them, ſuch as are furniſhed with the only helpe of the
eyes, can not be ignorant of the excellencie of Gods cunning worke
manſhip, which in this innumerable and yet ſo ſeuerally well ordere
and diſpoſed variety doth of it ſelfe ſhewe forth it ſelfe: it is euide
that there is no man to whom God doth not largely open his wi
In libr. de vſu part. dom. Likewiſe it requireth a ſingular ſharpenes of wit, to wey wi
ſuch cunning as *Galen* doth, the knitting together, the proportion
agreement, the beautie, and vſe in the frame of mans body: but by
mens confeſſion, the body of man doth vtter in very ſhewe of it ſel
ſo cũning a compacting together, that for it the maker of it may wo
thily be iudged wonderfull.

3 And therefore certaine of the Philoſophers in olde time did n
without cauſe call man a litle world, becauſe he is a rare repreſentatio
of the power, goodneſſe, and wiſdom of God, and conteineth in hi
ſel

fe miracles enowe to occupie our mindes, if we will be content to
arke them. And for this reaſon *Paul*, after that he had ſayd that the Act.17.
ry blind men may find out God by groping for him, byandby ſayth 27.
rther, that he is not to be ſought farre of, becauſe all men do feele
doutedly within themſelues the heauenly grace wherewith they be
ickned. But if we neede to go no further than ourſelues, to finde and
ke hold of God: what pardon ſhall his ſlouthfulnes deſerue that will
t vouchſafe to deſcend into himſelfe to finde God? And the ſame is
e reaſon why *Dauid*, when he had ſhortly ſpoken in the aduance-
ent of the wonderfull name & honor of God that do euery where Pſa.8.1
oriouſly ſhine, byandby crieth out: What is man that thou art mind-
ll of him? Againe, out of the mouth of infantes and ſucking babes
ou haſt ſtabliſhed ſtrength. For ſo he pronounceth that not only in
e whole kinde of man is a mirror of the workes of God, but alſo
at the very infantes, while they yet hang on their mothers breſtes,
aue tongues eloquent enough to preache his glory, ſo that there
edeth no other orators. And therefore he douteth not to ſet their
outhes in the vauwarde, as being ſtrongly armed to ſubdue their
adneſſe that would according to their deuiliſh pride couet to extin-
uiſh the name of God. And hervpon riſeth that which *Paul* allegeth Act. 17.
ut of *Aratus*, that we are the offspring of God: becauſe he garniſhing 28.
with ſuch excellencie, hath teſtified that he is our father. Like as eue
y cõmon reaſon, & as it were by information of experience, the pro-
hane Poets called him the father of men. And truly no mã will aſſen-
ngly and willingly yeelde him ſelfe to ſerue God, but he that hauing
aſted his fatherly loue, is mutually allured to loue and worſhip him.

4 And here is diſcloſed the foule vnthankfulneſſe of men, which
hile they haue within them ſelues a workehouſe glorioufly furniſhed
ith innumerable workes of God, and alſo a ſhop ſtuffed with ineſti-
able plentie of riches, and whẽ they ought to burſt forth into pray-
ng of him, are contrariwiſe puffed vp and doe ſwell with ſo much the
reater pride. They feele how diuerſly in maruelous wiſe God wor-
eth in them: they are taught by experience it ſelfe, how great variety
gifts they poſſeſſe by his liberalitie: whether they will or no, they
e enforced to knowe that theſe are the tokens of his godhead: and
t they ſuppreſſe it cloſe within them. Truely they nede not to goe
ut of them ſelues, ſo that they would not in preſumptuouſly taking
pon them ſelues that which is giuen from heauen, bury within the
round that which brightly giueth light to their minds to ſee God.
ut euen at this day the earth beareth many mõſterous ſpirites, which
icke not to abuſe the whole ſeede of Godhead that is ſowen in mãs

nature, and to emploie it to oppresse the name of God. How detes
ble, I pray you, is this madnes, that man finding God a hundred tim
in his body and his soule, should by the very same pretence of exc
lence deny that there is a God? They will not say, that they are
chaunce made different from brute beast. But they pretend a cloke
nature, whom they accompt the maker of all things, and so do co
uey God away. They see that exquisite workmāship in all their me
bers, from their mouth and their eyes euen to the nailes of th
toes, and yet here also they put nature in place of God. But specia
the so swift motions, the so excellent powers, the so rare gifts of
soule, do represent a diuine nature that doth not easily suffer itse
to be hid: vnlesse the Epicureans like the Giauntes Cyclopes wo
bearing them selues bold vpon this hie degree outrageously ma
warre against God. Do the whole treasures of the heauenly wisdo
so meete together, to rule a worme of fiue feete long: and shall
whole vniuersalitie of the world be without this prerogatiue? F
to agree that there is a certaine instrumental thing that aunswereth
all the parts of man, doth so serue nothing at all to obscure the h
nour of God, that it rather doth more gloriously set it out. Let E
cure aunswere me, what meeting of vndiuisible bodies, boiling
meat and drinke in man, doth dispose part into excrements and p
into blood, and bringeth to passe that there is in all the member
man such an endeuoring to do their office, euen as if so many seue
soules did by common aduise rule one bodie.

5 But I haue not nowe to do with that stie of swine. I rather spe
vnto them, that being geuen to sutteltries would by croked conu
ance wryth that cold saying of *Aristotle*, both to destroy the imm
talitie of the soule, and also to take from God his right. For beca
there are instrumentall powers of the soule, by pretence thereof th
bind the soule to the body, that it can not continue without the bo
& with prayses of nature they do as much as in them is, suppresse
name of God. But the powers of the soule are farre from being
closed in those exercises that serue the body. For what pertaineth
the body, for a man to measure the skie, to gather the number of
starres, to learne the greatnesse of one, to know what space they
distant one from an other, with what swiftnesse or slowenesse they
their courses, how many degrees they decline this way or that wa
I graunt in deed that there is some vse of Astrologie: but my mean
is onely to shew that in this so depe searching out of heauenly thin
it is not an instrumental measuring, but that the soule hath her offi
by it self seuerall frō the body. I haue shewed one example, by wh

it sha

halbe eaſie for the readers to gather the reſt. Truely the manifold nbleneſſe of the ſoule, by which it ſurueieth both heauen & earth, yneth things paſt with things to come, kepeth in memorie things ard long before, and expreſſeth ech thing to it ſelf by imagination, o the ingeniouſnes by which it inueteth things incredible, & which he mother of ſo many maruelous arts, are ſure tokens of diuine ture in man. Beſide that, euen in ſleeping it doth not onely roll and ne it ſelfe, but alſo conceiueth many thinges profitable, reaſoneth many thinges, and alſo prophecieth of thinges to come. What ſhal in this caſe ſay, but that the ſignes of immortalitie that are emnted in man, can not be blotted out? Now what reaſon may beare t man ſhalbe of diuine nature, and not acknowledge his Creator: all we forſoth by iudgement that is put into vs diſcerne betweene ht and wrong, and ſhall there be no iudge in heauen? Shall we euen our ſleepe haue abiding with vs ſome remnant of vnderſtanding, & ll no God be waking in gouerning the world? Shall we be ſo comd the inuenters of ſo many artes and profitable things, that God lbe defrauded of his praiſe, whereas yet experience ſufficiently teeth, that from an other and not from our ſelues, all that we haue, is liuerſe wiſe diſtributed amõg vs? As for that, which ſome do babble he ſecret inſpiration that geueth liuelines to the world, it is not only ake, but alſo vngodly. They like well that famous ſaying of Vergile:

Firſt heauen and earth, and flowing fields of ſeas,
The ſhining globe of Moone, and Titans ſtars, Aen. 6.
Spirite feedes within, and throughout all the lims, -- --
Infuſed minde the whole huge maſſe doth moue,
And with the large bigge bodie mixe it ſelfe.
Thence come the kindes of men and eke of beaſts,
And liues of flying foules, and monſters ſtrange,
That water beares within the marble Sea.
A firye liuelineſſe and heauenlie race there is
Within thoſe ſedes. &c.

Forſoth, that the world which was created for a ſpectacle of the rie of God, ſhould be the creator of it ſelfe. So in an other place ſame author folowing the common opinion of the Greeks and ins, ſayeth:

Some ſay that bees haue parte of minde diuine,
And heauenly draughts. For eke they ſay that God Geo. 4.
Gothe through the coaſts of land, and creeks of ſea,
And through depe skie. And hence the flocks and herdes:
And men, and all the kindes of ſauage beaſts,

Ech at their birth receiue their ſuttle liues.
And therto are they rendered all at laſt,
And all reſolued are retourned againe.
No place there is for death: but liuely they,
Flie into nomber of the ſtarres aboue,
And take theyr place within the lofty skie.

Loe, what that hungry ſpeculatiō of the vniuerſall minde that g
ueth ſoule and liuelineſſe to the world, auaileth to engender & nour
Godlines in the harts of men. Which doth alſo better appeare by t
blaſphemous ſayings of the filthy dogge Lucretius, which are deriu
from the ſame principle. Euen this is it, to make a ſhadowiſh God,
driue farre away the true God whom we ought to feare & worſh
I graūt in deede that this may be godlily ſayd, ſo that it proceede fr
a godly minde, that Nature is God: but becauſe it is a hard & an
proper maner of ſpech, foraſmuch as Nature is rather an order p
ſcribed by God: therefore in things of ſo great weight and to wh
is due a ſingular religiouſneſſe, it is hurtfull to wrap vp God confu
ly with the inferior courſe of his works. Let vs therefore rememb
ſo oft as any man conſidereth his owne nature, that there is one G
which ſo gouerneth all natures, that his will is to haue vs to looke
to him, our faith to be directed to him, and him to be worſhipped
called vppon of vs: becauſe there is nothing more againſt conueni
of reaſon than for vs to enioy thoſe excellēt gifts that ſauour of diu
nature in vs, and to deſpiſe the author that freely doth geue them
vs: Now as concerning his power, with how notable examples d
it forceable draw vs to conſider it vnleſſe perhapps we may be ig
rant, of how great a ſtrength it is with his only word to vphold
infinite maſſe of heauen and earth, with his only beck, ſometim
ſhake the heauen with noiſe of thunders, to burne vp ech thing
lightnings, to ſet the aire on fier with lightning flames, ſometim
trouble it with diuers ſorts of tempeſts, and byandby the ſame
whē he liſt in one moment to make faire wether: to hold in the Se
if it hanged in the aire, which with his heighth ſeemeth to thre
continuall deſtruction to the earth, ſometime in horrible wiſe to
it vp with outragious violence of winds, and ſometime to appeaſe
waues & make it calme again. For proſe hereof do ſerue all the pr
of God gathered of the teſtimonies of nature, ſpecially in the bo
of Iob & in Eſay, which now of purpoſe I ouerpaſſe, becauſe they
els where haue an other place fitter for them, where I ſhall entre
the creation of the world according to the Scriptures. Only my m
ning was now to touch, that both ſtrangers & they of the houſe

God haue this way of seeking God common to them both, that is, ollow these first draughts which both aboue and beneth do as shadow set forth a liuely image of him. And now the same po- leadeth vs to consider his eternitie. For it must needs be that he m whom all things haue their beginning, is of eternall continu- e, and hath his beginning, of himselfe. But now if any man enquire cause whereby he both was once lead to create all these things, & ow moued to preserue them: we shall finde that his only goodnes it that caused him. Yea and although this only be the cause, yet ght the same aboundantly to suffice to allure vs to the loue of him, asmuch as there is no creature (as the Prophet sayth) vpon which mercy is not poured out. Psa. 145. 9.

Also in the second sort of his works, I meane those that come asse beside the ordinary course of nature, there doth appeare no e euident proofe of his powers. For in gouerning the fellowship of n he so ordereth his prouidence, that wheras he is by innumerable ans good and bountifull to all men, yet by manifest and daily to- s he declareth his fauorable kindnesse to the Godly, and his seue- to the wicked and euell doers. For not doutfull are the punish- nts that he layeth vpon haynous offences: like as he doth openly w himselfe a defendor and reuenger of innocencie, while he pro- reth the life of good men with his blessing, helpeth their necessity, wageth and comforteth their sorowes, relieueth their calamities, by all meanes prouideth for their safety. Neither ought it any ng to deface the perpetuall rule of his iustice, that he oftentimes mitteth wicked men and euell doers for a time to reioice vnpuni- d: and on the other side suffereth good and innocent to be tossed h many aduersities, yea and to be oppressed with the malice and ust dealing of the vngodly. But rather a much cõtrary consideratiõ ght to enter into our mindes: that when by manifest shew of his th be punisheth one sinne, we should therefore thinke that he ha- all sinnes: and when he suffereth many sinnes to passe vnpuni- d, we should thereupon thinke that there shalbe an other iudge- nt to which they are differred to be then punished. Likewise howe at matter doth it minister vs to consider his mercy, while he often- es cesseth not to shew his vnwearied bountifulnesse vpon misera- sinners in calling them home to him with more than fatherly derneſse, vntill he haue subdued their frowardnesse with doing m good?

To this end, where the Prophet particularly rehearseth, how d in cases past hope, doeth sodenly and wonderfully and beside all Psa. 107

hope, ſuccour men that are in miſerie and in a maner loſt, whether
defend them wandering in wilderneſſe from the wild beaſtes and
length leadeth them into the way againe, or miniſtreth foode to
needy and hungry, or deliuereth priſoners out of horrible dongeo
and yron bandes, or bringeth men in perill of ſhipwrack ſafe into
hauen, or healeth the half dead of diſeaſes, or ſcorcheth the earth w
heat and drieneſſe, or maketh it frutefull with ſecret watering of
grace, or aduaunceth the baſeſt of the raſcall people, or throw
downe the noble Peeres from the hie degree of dignitie: by ſuch
amples ſhewed foorth he gathereth that thoſe thinges which are
ged chaunces happening by fortune, are ſo many teſtimonies of
heauenly prouidēce, and ſpecially of his fatherly kindeneſſe, and
therby is geuen matter of reioycing to the Godly, and the wicked
reprobate haue their mouthes ſtopped. But becauſe the greater pa
infected with their errors are blinde in ſo clere a place of beholdi
therefore he crieth out that it is a gift of rare and ſingular wiſedo
wiſely to wey theſe works of God: by ſight wherof they nothing p
fit that otherwiſe ſeme moſt clere ſighted. And truely how much
uer the glorie of God doeth apparantly ſhine before them, yet ſca
the hundreth man is a true beholder of it. Likewiſe his power & w
dome are no more hid in darkneſſe: wherof the one, his power, d
notably appeare, when the fierce outragiouſneſſe of the wicked be
in all mens opinion vnconquerable is beaten flat in one momēt, t
arrogancie tamed, their ſtrongeſt holdes raſed, their weapons and
Pſa.113. mour broken in pieces, their ſtrengthes ſubdued, their deuiſes ou
7. throwene, and themſelues fall with their owne weight, the preſu
ptuous boldneſſe, that auaunced it ſelfe aboue the heauens is throw
downe euen to the bottome point of the earth: againe, the lowly
lifted vp out of the duſt, & the needy raiſed from the donghill, the
preſſed and afflicted are drawen out of extreme diſtreſſe, men in
ſpaired ſtate are reſtored to good hope, the vnarmed beare away
victory from the armed, few from many, the feeble from the ſtrō
1.Cor. for his wiſedome, it ſelfe ſheweth it ſelfe manifeſtly excellent, w
3.19. it diſpoſeth euery thing in fitteſt oportunitie, confoundeth the w
dome of the world be it neuer ſo pearcing, findeth out the ſubtil
their ſubtiltie, finally gouerneth all things by moſt conuenient ord

8 We ſee that it nedeth no long or laborſome demōſtration
fetch out teſtimonies, to ſerue for the glorious declaratiō and pro
of Gods maieſtie: for by theſe few that we haue touched it appea
that which way ſoeuer a man chaunce to looke, they are ſo comm
and ready that they may be eaſily marked with eye, and pointed

th the finger. And here againe is to be noted, that we are called to knowledge of God, not such as contented with vaine speculatiõ, th but flie about in the braine, but such as shalbe sound and frute-l, if it be rightly conceiued and take roote in our harts. For the Lord declared by his powers, the force whereof becauſe we feele within and doe enioy the benefits of them, it muſt nedes be that we be in-rdly moued much more liuely with such a knowledge, than if we ulde imagine God to be such one, of whom we should haue no ling. Wherby we vnderstand that this is the righteſt way and fitteſt der to seek God, not to attempt to enter depely with presumptuous riositie throughly to discusse his substance, which is rather to be erently worshipped then scrupulously serched: but rather to be-ld him in his workes, by which he maketh himselfe nere and fami-, and doth in a maner communicate himselfe vnto vs. And this the Act. 17. postle meant, when he sayd, that God is not to be sought a farre of, 27. asmuch as he with his most present power dwelleth within euery Pſa. 145 e of vs. Wherfore Dauid, hauing before confeſſed his vnspeakea-greatneſſe, when he descendeth to the particular rehersall of his rkes, protesteth that the same will shew forth it selfe. Therefore also ought to geue our selues vnto such a searching out of God, may so hold our wit suspended with admiration, that it may there-In Pſal. hall throughly moue vs with effectuall feeling. And, as Auguſtine 144. cheth in an other place, becauſe we are not able to cõceiue him, behoueth vs as it were fainting vnder the burden of his greatneſſe, looke vnto his workes, that we may be refreshed with his goodnes.

Then such a knowledge ought not only to stirre vs vp to the rshipping of God, but also to awake vs, and raise vs to hope of the to come. For when we consider that such examples as God she-th both of his mercifulneſſe, and of his seueritie, are but begun not halfe full: without dout we muſt thinke, that herein he doth make a shew aforehand of those things, whereof the open disclo-g and full deliuerance is differred vnto an other life. On the other e, when we see that the godly are by the vngodly greued with af-tions, troubled with iniuries, oppreſſed with sclaunders, and vexed h despitefull dealings and reproches: contrarywise that wicked ers do florish, prosper, and obteine quiet with honor, yea and that punished: we muſt byandby gather that there shalbe an other life, erin is layd vp in store both due reuenge for wickedneſſe, and re-rd for rightuousneſſe. Moreouer when we note that the faithfull often chastised with the roddes of the Lord, we may most cer-nly determine that much leſſe the vngodly shal escape his scourges.

De ciui. dei cap. 8. For very well is that ſpoken of Auguſtin. If euery ſinne ſhould
be puniſhed with open peine, it would be thought that nothing
reſerued to the laſt iudgement. Again, if God ſhould now openly
niſh no ſinne, it would be beleued, that there were no prouiden
God. Therfore we muſt confeſſe, that in euery particular woor
God, but principally in the vniuerſall generalitie of them, the po
of God are ſette forth as it were in painted tables, by which all
kinde is prouoked and allured to the knowledge of him, and
knowledge to full and perfect felicitie. But where as theſe his po
do in his workes moſt brightly appeare, yet what they princi
tende vnto, of what valoure they be, and to what end we ough
weie them: this we then only attaine to vnderſtand when we deſc
into our ſelues, and do conſider by what meanes God doth ſhew
in vs his life, wiſdom, and power, and doth vſe toward vs his rig
ouſneſſe, goodneſſe, and mercyfull kindneſſe. For though Dauid
Pſa. 92. 7. complaineth, that the vnbeleuing do dote in folly, becauſe they
not the deepe counſailes of God in his gouernance of mankinde
that is alſo moſt true, which he ſait in an other place, that the
derfull wiſdom of God in that behalfe excedeth the heares of
Pſa. 40. 13. heade. But becauſe this poinct ſhall hereafter in place conuenie
more largely entreated, therfore I do at this time paſſe it ouer.

10 But with howe great brightnes ſoeuer God doth in the
of his works ſhewe by repreſentation both himſelfe and his imm
tall kingdome: yet ſuch is our groſſe blockiſhneſſe, that we ſtand
amaſed at ſo plaine teſtimonies, ſo that they paſſe away from vs
out profit. For, as touching the frame and moſt beautifull placi
the world, howe many a one is there of vs, that when he eithe
teth vp his eyes to heauen, or caſteth them about on the diuers c
tri: s of the earth doth direct his minde to remembrãce of the cre
and doth not rather reſt in beholding the workes without hauin
gard of the workman. But as touching thoſe things that daily hap
beſide the order of natural courſe, how many a one is there that
not more thinke that men are rather whirled about and rowlle
blind vnaduiſedneſſe of fortune, than gouerned by prouidẽce of
But if at any time we be by the guiding & directiõ of theſe things
uen to the conſideration of God (as all men muſt needes be) y
ſoone as we haue without aduiſement conceiued a feeling of
Godhead, we byandby ſlide away to the dotages or erroneous im
tions of our fleſh, and with our vanity we corrupt the pure veri
God. So heerein in deede we differ one from an other, that
man priuately by himſelfe procureth to himſelfe ſome peculiar

in this point we all are moſt like together, that we all, not one excepted, doe depart from the one true God to monſtruous trifles. To which diſeaſe not onely common and groſſe wits are ſubiect: but alſo the moſt excellent and thoſe that otherwiſe are endued with ſingular ſharpnes of vnderſtanding, are entangled with it. How largely hath the whole ſect of Philoſophers bewraied their owne dullnes and beaſtly ignorance in this behalfe? For, to paſſe ouer all the reſt, which are much more vnreaſonably fooliſh, Plato himſelfe the moſt religious & moſt ſober of all the reſt, vainly erreth in his round globe. Now what might not chance to the other, when the cheefe of them, whoſe parte was to geue light to the reſt, do themſelues ſo erre and ſtumble? Likewiſe where Gods gouernance of mens matters doth ſo plainly proue his prouidence, that it can not be denied, yet this doth no more preuail with men, than if they beleued that all things are toſſed vp and down with the raſh will of Fortune: ſo great is our inclination to vanity and error. I ſpeake now altogether of the moſt excellent, and not of the common ſort, whoſe madnes hath infinitely wandered in profaning the truth of God.

11 Heereof proceedeth that vnmeaſurable ſink of errors, wherewith the whole world hath bin filled and ouerflowne. For ech mannes wit is to himſelfe as a maze, ſo that it is no maruell that euery ſeuerall nation was diuerſly drawen into ſeuerall deuiſes, and not that only, but alſo that ech ſeuerall man had his ſeuerall gods by himſelfe. For ſince that raſh preſumption and wantonnes was ioined to ignorance & darkeneſſe, there hath bin ſcarcely at any time any one man found, that did not forge to himſelfe an idole or fanſie in ſteede of God. Truely euen as out of a wide and large ſpring do iſſue waters, ſo the infinite number of Gods hath flowed out of the wit of man, while euery man ouer licenciouſly ſtraying, erroneouſly deuiſeth this or that concerning God himſelfe. And yet I nede not here to make a regiſter of the ſuperſtitions, wherewith the world hath bin entangled: becauſe both in ſo doing I ſhould neuer haue end, and alſo though I ſpeake not one word of them, yet by ſo many corruptions it ſufficiently appeareth how horrible is the blindnes of mans minde. I paſſe ouer the rude & vnlearned people. But amõg the Philoſophers, which enterpriſed with reaſon & learning to pearce into heauẽ, how ſhamefull is the diſagreement? With the higher wytte that any of thẽ was endued, and filled with arte and ſcience, with ſo much the more glorious coloures he ſeemed to paint out his opinion. All which notwithſtanding, if one do narowly looke vpon, he ſhall finde them to be but vaniſhing falſe colours. The Stoickes ſeemed in their owne con-

ceite to ſpeake very wiſely, that out of all the partes of nature m
be gathered diuers names of God, and yet that God being but one
not thereby torne in ſunder. As though we were not already mo
than enough enclined to vanity, vnleſſe a manifold plenty of gods
before vs ſhould further and more violently draw vs into errour. A
the Ægyptians miſticall ſcience of diuinity ſheweth, that they all
ligently endeuored to this end, not to ſeeme to erre without a reaſo
And it is poſſible, that at the firſt ſight ſome thing ſeeming probab
might deceiue the ſimple and ignorant: but no mortall man euer
uented any thing, wherby religiō hath not bin fowlly corrupted. A
this ſo confuſe diuerſity emboldned the Epicures & other groſſe def
ſers of godlineſſe, by little and little to caſt of all feeling of God. F
when they ſaw the wiſeſt of all to ſtriue in contrary opiniōs, they ſt
ked not out of their diſagreements, & out of the fooliſh or apparan
erroneous doctrine of ech of them, to gather, that men do in vain
fondly procure torments to themſelues while they ſerche for G
which is none at all. And this they thought that they might freely
without puniſhment, becauſe it was better breefely to deny vtte
that there is any God, than to fayne vncertaine Gods, and ſo to r
vp contentions that neuer ſhould haue ende. And to much fondly
they reaſon, or rather caſt a miſt, to hide their vngodlineſſe by ig
rance of men, whereby it is no reaſon that any thing ſhould be ta
away from God. But foraſmuch as all do confeſſe, that there is
thing, about which both the learned and vnlearned do ſo much d
gree, thereupon is gathered that the wittes of men are more than
and blinde in heauēly miſteries, that do ſo erre in ſeeking out of G
Some other do praiſe that anſwere of Symonides, which being
maunded of king Hieron what God was, deſired to haue a dayes
ſpite graunted him to ſtudy vpō it. And when the next day follow
the king demaunded the ſame queſtion, he required two daies reſp
and ſo oftentimes doubling the number of dayes at length he ans
red: How much the more I conſider it, ſo much the harder the ma
ſeemeth vnto me. But graunting that he did wiſely to ſuſpend his
tence of ſo darke a matter, yet hereby appeareth, that if men be
taught by nature, they can know nothing certainly, ſoundly, & pl
ly concerning God, but only are tyed to confuſed principles to w
ſhip an vnknowen God.

12 Now we muſt alſo hold, that all they that corrupt the pure
giō (as all they muſt needes do that are giuē to their owne opinion
depart frō the one God. They will boaſt that their meaning is ot
wiſe: but what they meane, or what they perſuade thēſelues ma

much to the matter, ſith the holy Ghoſt pronoũceth, that all they Apoſtates, that according to the darknes of their own minde do ſtuft deuils in the place of God. For this reaſon, Paule pronounceth that the Epheſians were without a God, till they hadde learned by the Goſpel, what it was to worſhip the true God. And we muſt not thinke Ephe. 2. 12.

that to be ſpoken of one nation only, for as much as he generally af- Rom. 1.

firmeth in an other place, that all menne were become vaine in their 21.

imaginations, ſins that in the creation of the world, the Maieſtie of the Creator was diſcloſed vnto them. And therfore the ſcripture, to make place for the true and one only God, condemneth of falſehod and lying, whatſoeuer godhead in old time was celebrate among the Gentiles, and leaueth no God at all, but in the moũte Sion, wher ſtou- Abac. 2.

riſhed the peculiar knowledge of God. Truely among the Gentiles 18. 20.

the Samaritans in Chriſtes time ſeemed to approche nigheſt to true Ioh. 4.

godlineſſe: and yet we heare it ſpoken by Chriſtes owne mouth, that 22.

they knew not what they worſhipped. Wherupon foloweth, that they were deceiued with vaine error. Finally although they were not all in-fected with groſſe faultes, or fell into open idolatries, yet was there no true and approued religion that was grounded only vpon common conſon. For all be it, that there were a few that were not ſo madde as the common people were, yet this doctrine of Paule remaineth cer- 1. Cor. 2

tainly true, that the princes of this world conceiue not the wiſdom 8.

of God. Now if the moſt excellent haue wandred in darkneſſe, what is to be ſaid of the very dregges? Wherefore it is no meruayle, if the holy Ghoſt do refuſe as baſtard worſhippings all formes of worſhip-ping deuiſed by the will of men. Bycauſe in heauenly miſteries opi-nion cõceiued by witt of men, although it do not alway brede a heape of errours, yet is alway the mother of errour. And though there come no worſe of it, yet is this no ſmall fault, at aduenture to worſhip an vnknowen God: of which fault all they by Chriſtes own mouth are Iohn 4.

pronoũced gilty, that are not taught by the law what God they ought 22.

to worſhip. And truly the beſt lawmakers that euer were, proceded no further, than to ſaie that religion was grounded vpon common conſent. Yea and in Xenophon Socrates praiſed the anſwere of Apol-lo, wherin he willed that euery man ſhould worſhip gods after the maner of the countrey, and the cuſtome of his owne citie. But how come mortall men by this power, of their owne authoritie to deter-mine that which farre ſurmounteth the world? or who can ſo reſte in the decrees of the elders, or common ordinaunces of peoples, as to ceaue without douting a God deliuered by mannes deuiſe? Euery man rather will ſtand to his owne iudgement, than yeld him ſelfe to

the will of an other. Sith therfore it is to weake and feble a bonde godlineſſe, in worſhipping of God to folow either a cuſtom of a co or the conſent of antiquitie, it remaineth that God him ſelfe muſt ſtifie of him ſelfe from heauen.

13 In vaine therfore ſo many lampes lightned do ſhine in the fice of the world, to ſhew forth the glory of the creator, which do euery way diſplay their beames vpon vs, that yet of them ſelues th can not bring vs into the right way. In deede they raiſe vp certa ſparkles, but ſuch as be choked vp before that they can ſprede abr any full brightneſſe. Therfore the Apoſtle in the ſame place where calleth the ages of the world images of thinges inuiſible, ſaith furth that by faith is perceyued, that they were framed by the word

Heb. 11. 3. God: meaning therby that the inuiſible godhead is in deede repreſ ted by ſuch ſhewes, but that we haue no eyes to ſe the ſame throug ly, vnles they be enlightned by the reuelation of God through fa And Paule, where he teacheth that by the creation of the world diſcloſed that which was to be knowne concerning God, doth meane ſuch a diſcloſing as may be comprehended by the wit of m but rather ſheweth, that the ſame procedeth no further but to m

Act. 17. and 27. Act. 13. and 16. them vnexcuſable. The ſame Paule alſo, although in one plac ſaith, that God is not to be ſought afarre of, as one that dwelleth w in vs: yet in an other place teacheth to what end that nerenеſſe au leth. In the ages paſt (ſaith he) God ſuffred the nations to wal their owne waies: yet he left not him ſelfe without teſtimonie, d good from heauen, geuing ſhowres and fruitfull ſeaſons, fillyng hartes of men with foode & gladneſſe. Howſoeuer therfore the l be not without teſtimonie, while with his greate and manyfold b tyfulneſſe he ſweetly allureth men to the knowledge of him: yet all that, they ceſſe not to folow their owne waies, that is to ſay, damnable errors.

14 But although we want natural power, wherby we can not cli vp vnto the pure and cleare knowledge of God, yet bycauſe the of our dulneſſe is in our ſelues, therfore all colour of excuſe is cut way from vs. For we can not ſo pretende ignorance, but that euen conſcience doth ſtill condemne vs of ſlouthfulneſſe and vnthank neſſe. It is a defenſe forſooth right worthy to be receiued, if man allege that he wanted eares to heare the truth, for the publiſ wherof the very dombe creatures haue lowde voices: if man ſhal that he can not ſee thoſe thinges with his eyes, which the creat without eyes do ſhew him: if man ſhall lay for his excuſe the fe neſſe of his wit, where all creatures without reaſon do inſtruct

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herefore ſith all things do ſhew vs the right way, we are worthily from all excuſe of our wandering and ſtraying out of the way. how ſoeuer it is to be imputed to the fault of men, that they do ndby corrupt the ſeede of the knowledge of God, ſowen in their ndes by maruelous workmanſhip of nature, ſo that it groweth not good & cleane fruite: yet it is moſt true, that we are not ſufficiently ructed by that bare and ſimple teſtimony, that the creatures do ho- rably declare of Gods glory. For ſo ſoone as we haue taken by the holding of the world a ſmale taſt of the Godhead, we leauing the e God do in ſteade of him raiſe vp dreames and fanſies of our own yne, and do conuey hither and thither from the true fountaine the iſe of righteouſnes, wiſdom, goodneſſe and power. Moreouer we ſo either obſcure, or by ill eſteeming them, depraue his daily do- gs, that we take away both from them their glory, and from the au- or his due praiſe.

The vj. Chapter.

That, to attaine to God the Creator, it is nedefull to haue the Scripture to be our guide and maiſtreſſe.

THerefore although that ſame brightneſſe, which both in hea- uen and earth ſhineth in the eyes of all men, doth ſufficiently take away all defence from the wickedneſſe of men, euen ſo as God, to wrap all mankind in one giltines, doth ſhew his di- ne maieſtie to all without exception as it were portrayed out in s creatures: yet is it neceſſary that we haue alſo an other & a better lpe that may rightly direct vs to the very creator of the world. herfore not in vaine he hath added the light of his word, that ther- y he mought be knowen to ſaluacion. And this prerogatiue he hath ouchesaued to giue to vs, whom it pleaſed him more nerely and ore familiarly to draw together to himſelfe. For becauſe he ſaw the indes of all men to be caried about with wandering and vnſtedfaſt otion, after he had choſen the Iewes to his peculiar flocke, he com- aſſed them in as it were with barres, that they ſhould not wander out vanity as other did. And not without cauſe he holdeth vs with the me meane in the true knowledge of himſelfe. For otherwiſe euen ey ſhould quickly ſwarue away that ſeeme to ſtand ſtedfaſt in com- riſon of other. For as old men, or poore blind, or they whoſe eyes e dimme ſighted, if you lay a fayre booke before them, though they erceiue that there is ſomwhat wrytten therin, yet can they not read o words together: but being holpē with ſpectacles ſet betwene thē it, they begin to read diſtinctly: ſo the Scripture gathering vp toge-

ther in our minds the knowledge of God, which otherwiſe is bu
fuſed, doth remoue the miſt, and plainly ſhew vs the true God. T
therfore is a ſingular gift, that to the inſtructiō of his church god
not only dumme teachers, but alſo openeth his own holy mouth
only publiſheth that there is ſome God to be worſhipped, but
therwithall pronounceth that he himſelfe is the ſame God whom
ought to worſhip : and doth not only teache the elect to looke
God, but alſo preſenteth himſelfe vnto them to be looked vpon. T
order hath he kept frō the beginning toward his church, beſide th
common inſtructions to giue them alſo his word. Which is the
ter & certainer marke to know him by. And it is not to be douted, th
Adam, Noe, Abraham and the reſt of the fathers by this helpe att
ned to that familiar knowledge, which made them as it were ſeuer
different from the vnbeleuers. I ſpeake not yet of the proper doctr
of faith, wherewith they were enlightened into the hope of eter
life. For, that they might paſſe from death to life, it was nedefull
them to know God not onely to be the creator, but alſo the redee
as doutleſſe they obteined both by the word. For that kinde of kno
ledge wherby was giuen to vnderſtand who is the God by whom
world was made and is gouerned, in order came before the other
then was that other inward knowledge adioyned, which onely qui
neth dead ſoules, whereby God is knowen not only to be the ma
of the world and the only author & iudge of all things that are do
but alſo to be the redemer in the perſon of that mediator. But bec
I am not yet come to the fall of the world and corruption of nat
I will omit alſo to entreate of the remedy thereof. Therefore let
readers remember that I do not yet ſpeake of the couenaunt whe
God hath adopted to himſelfe the children of Abrahā, & of that
cial parte of doctrine whereby the faithfull haue alway bin pecul
ſeuered from the prophane natiōs: becauſe that doctrine was four
vpon Chriſt : but I ſpeake how we ought to learne by the Script
that God which is the creator of the world, is by certaine marke
uerally diſcerned from the counterfait multitude of falſe Gods.
then the order it ſelfe ſhall conueniently bring vs to the redeme
although we ſhall alleage many teſtimonies out of the newe T
ment, & ſome alſo out of the law & the Prophets, wherein is exp
mencion made of Chriſt : yet they ſhall all tend to this end, to p
that in the ſcripture is diſcloſed vnto vs God the creator of the w
& in the Scripture is ſet foorth what we ought to think of him, t
end that we ſhould not ſeke about the buſh for an vncertain godh

2 But whether God were knowen to the fathers by oracles &

or whether by the mean & miniſtration of mé he informed them
at which they ſhould from hand to hand deliuer to their poſte-
yet it is vndoutedly true that in their harts was engrauen a ſtedfaſt
ainty of doctrine, ſo as they might be perſwaded & vnderſtād, that
hich they had learned came frō God. For God alwayes made vn-
ed aſſurance for credit of his word, which farre exceeded all vn-
aine opinion. At length that by cōtinuall proceeding of doctrine,
rueth ſuruiuing in all ages might ſtill remaine in the worlde, the
e oracles which he had left with the fathers, his pleaſure was to
e as it were enrolled in publike tables. For this entent was the law
liſhed, whereunto after were added the Prophets for expoſitors.
though there were diuerſe vſes of the law, as herafter ſhall better
eare in place conuenient: and ſpecially the principall purpoſe of
iſes and all the Prophets was to teach the manner of recōciliation
wene God and men, for which cauſe alſo Paule calleth Chriſt the Ro.10.4
of the law: yet, as I ſay once againe, beſide the proper doctrine of
h and repentance which ſheweth forth Chriſt the mediatour, the
pture doth by certaine marks and tokens paint out the onely and
God, in that that he hath created and doth gouerne the world,
he end he ſhould be ſeuerally knowen and not reckned in the falſe
nber of fained Gods. Therefore although it behoueth man ear-
ly to bend his eyes to conſider the works of God, foraſmuch as he
t as it were in this gorgeous ſtage to be a beholder of them: yet
ncipally ought he to bend his eares to the word, that he may bet-
profit thereby. And therefore it is no maruell that they which are
me in darkneſſe do more & more waxe hard in their amaſed dulnes,
auſe very fewe of thē do giue themſelues pliable to learne of the
d of God, whereby to kepe them within their boundes, but they
er reioiſe in their own vanity. Thus thē ought we to hold, that to
end true religion may ſhine amōg vs, we muſt take our beginning
he heauenly doctrine. And that no man can haue any taſt be it ne-
ſo little of true and ſound doctrine, vnleſſe he haue bin ſcholer to
Scripture. And from henſe groweth the originall of true vnder-
ding, that we reuerently embrace whatſoeuer it pleaſeth God ther-
o teſtifie of himſelfe. For not only the perfect & in all pointes ab-
te faith, but alſo all right knowledge of God ſpringeth from obe-
nce. And truely in this behalfe God of his ſingular prouidēce hath
uided for men in and for all ages.

For if we conſider how ſlippery an inclinatiō mans minde hath
lide into forgetfulnes of God, how great a redines to fall in to all
de of errors, how great a luſt to forge oftentimes new & coūterfait

religions, we may therby perceiue how neceſſarie it was to haue
heauenly doctrine ſo put in writing, that it ſhould not either pe
by forgetfulnes, or grow vaine by errour, or be corrupted by bold
of men. Sith therefore it is manifeſt that God hath alway vſed
helpe of his word, toward all thoſe whom it pleaſed him at any
frutefully to inſtruct, becauſe he forſaw that his image emprinted
moſt beautiful forme of the world was not ſufficiētly effectuall: The
fore it behoueth vs to trauaile this ſtraight way, if we earneſtly co
to attaine to the true beholding of God. We muſt, I ſay, come to
word, wherin God is well and liuely ſet out by his workes, when
workes be weyed not after the peruerſneſſe of our owne iudgeme
but according to the rule of the eternall trueth. If we ſwarue fr
that word, as I ſaied euen now, although we runne neuer ſo faſt,
we ſhall neuer attain to the marke, becauſe the courſe of our runn
is out of the way. For thus we muſt thinke, that the brightneſſe of
1. Tim. 6 16. face of God, which the Apoſtle calleth ſuch as cannot be atteined
to, is vnto vs like a maze, out of which we cannot vnwrap our ſel
vnleſſe we be by the line of the word guided into it: ſo that it is m
better for vs to halt in this way, than to runne neuer ſo faſt in an
Pſa. 9. & 96. 97. 99. &c. ther. And therfore Dauid often times when he teacheth that ſup
ſticions are to be taken away out of the world, that pure religion
floriſh, bringeth in God reigning: meaning by this word reign
not the power that he hath, but the doctrine wherby he chaleng
to himſelfe a lawfull gouernemēt: becauſe errors can neuer be roo
out of the hartes of men, till the true knowledge of God be plan

4 Therfore the ſame Prophete, after that he hath recited that
Pſa. 19. 21. heauens declare the glory of God, that the firmamēt ſheweth fo
the workes of his handes, that the orderly ſucceeding courſe of d
and nightes preacheth his maieſtie, then deſcendeth to make me
of his word. The law of the Lord (ſaieth he) is vndefiled, conuer
ſoules: the witneſſe of the Lord is faithfull, geuing wiſdom to l
ones: the righteouſneſſes of the Lord are vpright, making harts ch
full: the commandement of the Lord is bright geuing light to
eyes. For although he comprehendeth alſo the other vſes of the
yet in generalitie he meaneth, that foraſmuch as God doth in w
call vnto him all nations by the beholding of the heauen and e
therfore this is the peculiar ſchoole of the children of God. The
meaning hath the xxix. Pſalme, where the Prophet hauing prea
of the terrible voice of God, which in thunder, windes, ſho
whirlewindes and ſtormes, ſhaketh the earth, maketh the mount
to tremble, and breaketh the cedre trees: in the ende at laſt he g
fur

ther and ſaith, that his praiſes are ſong in the ſanctuarie, becauſe unbeleuers are deafe and heare not all the voices of God that re-ſounde in the aire. And in like manner in an other Pſalme, after that he had deſcribed the terrible waues of the Sea, he thus concludeth: Pſa. 93. 5. Thy teſtimonies are verified, the beauty of thy temple is holyneſſe for euer. And out of this meaning alſo proceded that which Chriſt ſaid to the woman of Samaria, that her nation and the reſt did honor that which they knew not, and that onely the Iewes did worſhip the true God. For wheras the wit of man by reaſon of the febleneſſe therof can by no meane attain vnto God, but being holpen and lifted vp by the holy word, it folowed of neceſſitie, that all men, excepte the Iewes, did wander in vanite and errour, becauſe they ſought God without his word. Iohn 4. 22.

The vij. Chapter.

By what teſtimonie the Scripture ought to be eſtabliſhed, that is by the witneſſe of the holy Ghoſt, that the authoritie therof may remaine certain. And that it is a wicked inuention to ſay that the credit therof doeth hang vpon the iudgement of the Church.

BVT before I go any further, it is nedefull to ſay ſomwhat of the authoritie of the Scripture, not only to prepare mens mindes to reuerence it, but alſo to take away all dout therof. Now, when it is a matter confeſſed that it is the word of God that is here ſette forth, there is no man of ſo deſperate boldneſſe, vnleſſe he be voide of all common ſenſe and naturall wit of man, that dare debate the credit of him that ſpeaketh it. But becauſe there are not onely oracles geuen from heauen, and the only Scriptures remaine therin it hath pleaſed the Lord to preſerue his truth to perpetual memorie, the ſame Scripture by none other meanes is of full credit among the faithfull, but in that they do beleue that it is as verely come from heauen as if they heard the liuely voice of God to ſpeake therin. This matter in deede is right worthy both to be largly entreated of and diligently weyed. But the readers ſhall pardon me if herein I rather regarde what the proportion of the worke which I haue begon may beare, than what the largeneſſe of the matter requireth. There is growen vp among the moſt part of men a moſt hurtfull error, that the Scripture hath only ſo much authority as by common conſent of the Church is geuen vnto it: as if the eternall and inuiolable truethe of God did reſt vpon the pleaſure of men. For ſo, to the great ſcorne of the holy Goſt, they aſke of vs who can aſſure vs that theſe Scriptures came from God: or who can aſſertaine vs that they haue conti-

nued vnto our age ſafe and vncorrupted: who can perſwade vs, that this one booke ought to be reuerently receiued, and that other to be ſtriken out of the number of Scripture, vnles the church did appoint a certaine rule of all theſe things? It hangeth therfore (ſay they) vpon the determination of the church, both what reuerence is due to the Scripture, & what bookes are to be reckened in the canon therof. So theſe robbers of Gods honor, while they ſeeke vnder colour of the church to bring in an vnbrideled tyránny, care nothing with what abſurdities they ſnare both themſelues and other, ſo that they may enforce this one thing to be beleued among the ſimple, that the church can do all thinges. But if it be ſo: what ſhall become of the poore conſciences that ſeeke ſtedfaſt aſſurance of eternall life, if all the promiſes that remaine thereof ſtand and be ſtaied onely vpon the iudgement of men? When they receiue ſuch anſwere, ſhall they ceaſe to wauer and tremble? Again to what ſcornes of the vngodly is our faith made ſubiect? into how great ſuſpicion with all men is it brought, if this be beleued that it hath but as it were a borowed credit by the fauour of men.

2 But ſuch bablers are well confuted euen with one word of the Apoſtle. He teſtifieth that the church is builded vpon the foundation of the Prophets and Apoſtles. If the doctrine of the Prophets, and Apoſtles be the foundacion of the Church: then muſt it needes be, that the ſame doctrine ſtode in ſtedfaſt certaintie, before that the Church began to be. Nether can they well cauil, that although the Church take her firſt beginning therof, yet it remaineth doutfull what is to be ſayed the writinges of the Prophetes and Apoſtles, vnleſſe the iudgement of the Church did declare it. For if the Chriſtian Church were at the beginning builded vpon the writinges of the Prophetes and preaching of the Apoſtles: whereſoeuer that doctrine ſhalbe foũd, the allowed credite therof was ſurely before the Church, without which the Church it ſelfe had neuer bin. Therfore it is a vaine forged deuiſe, that the Church hath power to iudge the Scripture, ſo as the certaintie of the Scripture ſhould be thought to hang vpon the will of the Church. Wherfore when the Church doth receiue the Scripture and ſealeth it with her conſenting teſtimonie, ſhe doth not of a thing doutfull, and that otherwiſe ſhould be in controuerſie, make it authentike and of credit: but becauſe ſhe acknowledgeth it to be the truth of her God, according to her dutie of godlineſſe without delay ſhe doth honor it. Wheras they demaũd, how ſhall we be perſwaded that it came from God, vnleſſe we reſort to the decree of the Church? This is all one as if a man ſhould aſke, how ſhall we learne to know light from

Eph. 2. 20.

from darkneſſe, white from blacke, or ſwete from ſower. For the Scripture ſheweth in it ſelfe no leſſe apparaunt ſenſe of her trueth, than white and blacke things do of their colour, or ſwete & ſower things of their taſt.

3 I know that they commonly alleage the ſaying of Auguſtine, where he ſayth that he would not beleue the Goſpell, ſaue that the authority of the church moued him therto. But how vntruely & cauillouſly it is alleged for ſuch a meaning, by the whole tenor of his wryting it is eaſy to perceiue, He had to do with the Manichees, which required to be beleued without gaineſaying, when they vaunted that they had the truth on their ſide, but proued it not. And to make their Manicheus to be beleued, they pretēded the Goſpel. Now Auguſtine asketh thē what they would do, if they did light vpō a man that would not beleue the Goſpell it ſelfe, with what maner of perſwaſion they would draw him to their opiniō. Afterward he ſayeth. I my ſelf would not beleue the Goſpell. &c. ſaue that the authority of the church moued me therto. Meaning that he himſelfe, when he was a ſtraunger frō the faith, could not otherwiſe be brought to embrace the Goſpel for the aſſured trueth of God, but by this that he was ouercom with the authority of the church. And what maruell is it, if a man not yet knowing Chriſt, haue regarde to men? Auguſtine therfore doth not there teach that the faith of the godly is grounded vpō the authority of the church nor meaneth that the certainty of the goſpel doth hang therpō: but ſimply & only, that there ſhould be no aſſurednes of the Gospell to the infidels, whereby they might be won to Chriſt vnleſſe the conſent of the church did driue them vnto it. And the ſame meaning a little before he doth plainly cōfirme in this ſaying. Whē I ſhall praiſe that which I beleue, & ſcorne that which thou beleueſt, what thinkeſt thou mete for vs to iudge or do? but that we forſake ſuch men as firſt call vs to come & know certaine truethes and after commaunde vs to beleue things vncertaine: and that we follow them that require vs firſt to beleue that which we are not yet able to ſee, that being made ſtrōg by beleuing we may attaine to vnderſtād the thing that we beleue: not then now, but God himſelfe inwardly ſtrengthning and giuing light to our minde. Theſe are the very words of Auguſtine: wherby euery mā may eaſely gather, that the holy man had not this meaning, to hang the credite that we haue to the Scriptures vpon the will and awarde-ment of the church, but onely to ſhew this, (which we our ſelues alſo do confeſſe to be true) that they which are not yet lightned with the ſpirite of God, are brought by the reuerēce of the church vnto a willingneſſe to be taught, ſo as they can finde in their hartes to learne the

Contra epiſt. fūdamentalem. cap. 5.

Contra epiſt. fūdamentalem. cap. 4.

faith of Christ by the Gospell: and that thus by this meane the authority of the church is an introduction, whereby we are prepared to beleue the Gospell. For, as we see, his minde is that the assurance of the godly be stayed vpon a far other foundation. Otherwise I do not deny but that he often presseth the Manichees with the consent of the whole church, when he seketh to proue the same Scripture which they refused. And from hence it came, that he so reproched Faustus for that he did not yeld himselfe to the trueth of the Gospel so groūded, so stablished, so gloriously renomed, & from the very time of the Apostles by certaine successions perpetually commended. But he neuer trauaileth to this end, to teach that the authority which we acknowledge to be in the Scripture, hangeth vpon the determination or decree of men. But only this, which made much for him in the matter ẏ he disputed of, he bringeth forth the vniuersall iudgement of the church, wherin he had the auaũtage of his aduersaries. If any desire a fuller profe herof, let him reade his booke cõcerning the profit of beleuing. Where he shall finde that there is no other redinesse of belefe commended vnto vs by him, but that which only giueth vs an entrance, and is vnto vs a conuenient beginning to enquire, as he termeth it: but yet not that we ought to rest vpon bare opinion, but to leane to the certaine and sound trueth.

Contra Faustũ lib. 32.

Aug. de vtilitate cred.

4 We ought to holde, as I before sayd, that the credit of this doctrine, is not established in vs, vntil such time as we be vndoutedly perswaded that God is the author thereof. Therfore the principall proofe of the Scripture is commonly taken of the person of God the speaker of it. The Prophetes and Apostles bost not of their owne sharpenesse or any such things as procure credit to men that speake: neither stay they vpon proues by reason, but they bring foorth the holy name of God, therby to cõpell the whole world to obedience. Now we have to see how not only by probable opinion, but by apparant trueth it is euidẽt, that in this behalfe the name of God is not without cause nor deceitfully pretended. If then we will prouide well for consciences that they be not cõtinually caried about with vnstedfast douting, nor may wauer, nor stay at euery smale stop, this maner of persuasion must be fetched deper then from either the reasons, iudgements or the coniectures of men, euen from the secrete testimony of the holy Ghost. True in deede it is, that if we listed to worke by way of argument many thinges might be alleged that may easily proue, if there be any God in heauen, that the law, the prophecies and the Gospell came from him. Yea although men learned and of depe iudgement would stand vp to the contrary, and would employ & shew foorth the whole

force of their wits in this disputation: yet if they be not so hardened as to become desperatly shameless, they would be compelled to cõfesse, that there are seene in the Scripture manifest tokens that it is God that speaketh therin: whereby it may appeare that the doctrine therof is frõ heauẽ. And shortly herafter we shal see, that all the books of the holy Scripture do far excel all other writings what soeuer they be. Yea if we bring thither pure eyes & vncorrupted senses, we shall foorthwith finde there the maiestie of God, which shall subdue all hardnesse of gainesaying and enforce vs to obey him. But yet they do disorderly, that by disputation trauel to establish the perfect credit of the Scripture. And truely although I am not furnished with great dexterity, nor eloquence: yet if I were to cõtend with the most suttle despisers of God, that haue a desire to shew themselues witty and pleasaũt in febling the authority of Scripture, I trust it should not be hard for me to put to silẽce their bablings. And if it were profitable to spẽd labour in confuting their cauillations, I would with no great businesse shake in sunder the bragges that they mutter in corners. But though a man do deliuer the sound word of God from the reproches of men, yet that sufficeth not foorthwith to fasten in their harts that assuredhesse that godlines requireth. Prophane men becausse they thinke religion standeth only in opiniõ, to the end they would beleue nothing fondly or lightly, do couet and require to haue it proued to them by reason, that Moises & the Prophetes spake from God. But I answere that the testimony of the holy Ghost is better than all reason. For as only God is a conuenient witnesse of himselfe in his owne worde, so shall the same word neuer finde credit in the hartes of men, vntill it be sealed vp with the inward witnes of ỹ holy Ghost. It behoueth therefore of necessity that the same holy Ghost which spak by the mouth of the Prophetes, do enter into our hartes to perswade vs that they faythfully vttered that which was by God commaunded them. And this order is very aptly set foorth by Esay in these wordes. My spirite Esay 51.
which is in thee and the words that I haue put in thy mouth & in the 16.
mouth of thy sede shall not faile for euer. It greueth some good men, that they haue not ready at hand some cleare prose to allege, when the wicked do without punishmẽt murmure against the word of God: As though the holy Ghost were not for this cause called both a seale and a pledge, becausse vntill he do lighten mens mindes they do alway wauer among many doutings.

5 Let this therfore stand for a certainly perswaded truth, that they whom the holy Gost hath inwardly taught, do wholely rest vppon the Scripture, and that the same Scripture is to be credited for it selfe

ſake, and ought not to be made ſubiect to demonſtration & reaſon
but yet that the certainety which it getteth among vs, it atteineth by
the witneſſe of the holy Ghoſt. For though by the only maieſty of it
ſelfe it procureth reuerẽce to be giuen to it: yet then only it through-
ly perceth our affections, when it is ſealed in our hartes by the holy
Ghoſt. So being lightened by his vertue, we do then beleue, not by
our owne iudgement, or other mens, that the Scripture is from God
but aboue all mans iudgement we hold it moſt certainly determined,
euen as if we beheld the maieſty of God himſelfe there preſent, that
by the miniſtery of men it came to vs frõ the very mouth of God. We
ſeeke not for argumentes & likelihodes to reſt our iudgement vpon
but as to a thing without all compaſſe of cõſideration, we ſubmit our
iudgement & wit vnto it. And that not in ſuch ſorte as ſome are wont
ſometime haſtily to take holde of a thing vnknowen, which after be-
ing throughly perceiued diſpleaſeth them: but becauſe we are in our
conſciences well aſſured that we hold an inuincible trueth. Neither
in ſuch ſorte, as ſilly men are wont to yeld their minde in thraldom to
ſuperſtitions: but becauſe we vndoutedly perceiue therin the ſtrength
& breathing of the diuine maieſtie, wherewith we are drawen & ſtir-
red to obey, both wittingly and willingly, and yet more liuely and
Eſa. 43. effectually than mans will or witte can attaine. And therfore for good
10. cauſe doth God cry out by Eſay, that the Prophetes with the whole
people do beare him witneſſe, becauſe being taught by prophecies
they did vndoutedly beleue without guile or vncertainty that God
himſelfe had ſpoken. Such therfore is our perſwaſion, as requireth no
reaſons: ſuch is our knowledge, as hath a right good reaſon to main-
taine it, euẽ ſuch a one, wherein the minde more aſſuredly & ſtedfaſt-
ly reſteth thã vpõ any reaſons: ſuch is our feeling, as can not proceede
but by reuelation from heauen. I ſpeake now of none other thing but
that which euery one of the faithfull doth by experiẽce finde in him-
ſelfe, ſauing that my words do much want of a full declaration of it. I
leaue here many things vnſpokẽ, becauſe there wil be elſwhere again
a cõuenient place to entreate of this matter. Only now let vs know,
that only that is the true faith which the ſpirite of God doth ſeale in
our harts. Yea with this only reaſon will the ſober reader and willing
Eſa. 54. to learne, be contented. Eſay promiſeth, that al the children of the re-
13. nued church ſhalbe the ſcholers of God. A ſingular priuilege there
doth God vouchſaue to graunt to his elect onely, whom he ſeuereth
from all the reſt of mankinde. For what is the beginning of true do-
ctrine, but a ready cherefulneſſe to here the voice of God? But God
requireth to be heard by the mouth of Moiſes, as it is wrytten ſay not

n thy harte, who ſhall aſcend into heauen, or who ſhall deſcend into he depe? the word is euen in thine owne mouth. If it be the pleaſure of God that this treaſure of vnderſtanding be layd vp in ſtore for his children, it is no maruell nor vnlikely, that in the common multitude of men is ſeene ſuch ignorance and dulneſſe. The common multitude I call euen the moſt excellent of thē, vntil ſuch time as they be graffed into the body of the church. Moreouer Eſay giuing warning that the Prophets doctrine ſhould ſeeme incredible not only to ſtrangers but alſo to the Iewes that would be accompted of the houſehold of God addeth this reaſon: becauſe the arme of God ſhal not be reueled to all men. So oft therfore as the ſmallneſſe of number of the beleuers doth trouble vs, on the other ſide let vs call to minde, that none can comprehende the miſteries of God but they to whom it is giuen.

Deu. 30 12. Ro. 10. 6 Eſa. 53. 1

The viij. Chapter.

That ſo farre as mans reaſon may beare, there are ſufficient proues to ſtablish the credit of Scripture.

VNleſſe we haue this aſſurance, which is both more excellent & of more force than any iudgement of man, in vaine ſhall the authority of Scripture eyther be ſtrengthened with argumentes, or ſtabliſhed with conſent of the church, or confirmed with any other meanes of defence. For vnleſſe this fundation be layd, it ſtill remayneth hanging in doute. As on the other ſide when exempting it from the common ſtate of thinges, we haue embraced it deuoutly and according to the worthineſſe of it: then theſe things become very fit helpes, which before were but of ſmall force to graffe and faſten the aſſurance thereof in our mindes. For it is marueloſus, how great eſtabliſhement groweth hereof, when with earneſt ſtudy we conſider howe orderly and well framed a diſpoſition of the diuine wiſdom appeareth therein, how heauenly a doctrine in euery place of it, and nothing ſauoring of earthlyneſſe, how beautifull an agreement of all the partes among themſelues, and ſuch other thinges as auaile to procure a maieſty to wrytings. But more perfectly are our hartes confirmed when we conſider, howe we are euen violently caried to an admiration of it rather with dignity of matter, than with grace of words. For this alſo was not done without the ſingular prouidēce of God, that the hye miſteries of the heauēly kingdom ſhould for the moſt part be vttered vnder a contemptible baſenes of wordes, leaſt if it had bin beautified with more glorious ſpeache the wicked ſhould cauill that the onely force of eloquence doth raigne therein. But when that rough and in a maner rude ſimplicity doth raiſe vp a

greater reuerence of it ſelfe than any Rhetoricians eloquence, what may we iudge, but that there is a more mighty ſtrēgth of truth in the holy Scripture, than that it nedeth any art of wordes? Not without cauſe therefore the Apoſtle maketh his argument, to proue that the
1.Cor.2 faith of the Corinthians was grounded vpon the power of God and
4. not vpon mans wiſdom, becauſe his preaching among them was ſet forth not with enticing ſpech of mans wiſdom, but in plaine euidence of the ſpirite and of power. For the trueth is then ſette free from all douting, when not vpholden by foraine aides it ſelfe alone ſuffiſeth to ſuſteine it ſelfe. But how this power is properly alone belonging to the Scripture, hereby appeareth, that of all the wrytinges of men, be they neuer ſo cunningly garniſhed, no one is ſo farre able to pearce our affections. Read Demoſthenes or Cicero, read Plato, Ariſtotle, or any other of all that ſorte: I graunt they ſhall maruelouſly allure, delite, moue, and rauiſh thee. But if from them thou come to this holy reading of Scriptures, wilt thou or not, it ſhall ſo liuely moue thy affections, it ſhall ſo pearce thy hart, it ſhall ſo ſettle within thy bones, that in cōpariſon of the efficacy of this feeling, all that force of Rhetoricians and Philoſophers ſhall in manner vaniſh away: ſo that it is eaſie to perceiue that the Scriptures, which do far excell all gifts and graces of mans induſtrie: do in deede breath out a certayne diuinitie.

2 I graunt in deede, that ſom of the Prophets haue an elegāt cleanſe yea & a beautifull phraſe of ſpeeche, ſo as their eloquence giueth not place to the prophane wryters: & by ſuch examples it pleaſed the holy Ghoſt to ſhew that he wanted not eloquence, though in the reſt he vſed a rude and groſſe ſtile. But whether a man reade Dauid, Eſay, and ſuch like, who haue a ſwete and pleaſant flowing ſpeech, or Amos, the heardman, Hieremie and Zacharie, whoſe rougher talke ſauoreth of countrey rudeneſſe: in euery one of them ſhall appeare that maieſtie of the holy Ghoſt that I ſpake of. Yet am I not ignorāt, that as Sathan is in many things a counterfaiter of God, that with deceitfull reſemblance he might the better creepe into ſimple mens mindes: ſo hath he craftily ſpread abroade with rude and in maner barbarous ſpeech
Schole men & Cano niſtes. thoſe wicked errours wherewith he deceiued ſely men, and hath of times vſed diſcontinued phraſes, that vnder ſuch viſour he might hide his deceites. But how vaine and vncleanly is that curious counterfaiting, all men that haue but meane vnderſtanding do plainely ſee. As for the holy Scripture, although froward men labour to bite at many thinges, yet is it full of ſuch ſentences as could not be conceiued by man. Let all the Prophetes be looked vpon, there ſhall not one be

found among them, but he hath farre excelled all mans capacity, in such sorte that those are to be thought, to haue no iudgement of tast to whom their doctrine is vnsauorie.

3 Other men haue largely entreated of this argument, wherfore at this time it suffiseth to touch but a fewe thinges, that chiefly make for the principall summe of the whole matter. Beside these points that I haue already touched, the very antiquity of the Scripture is of great weight. For how soeuer the Greke wryters tell many fables of the Ægyptian diuinity: yet there remaineth no monument of any religion, but that is farre inferiour to the age of Moses. And Moses deuiseth not a new God, but setteth foorth the same thing which the Israelites had receiued in long processe of time, conueied to them by their fathers as it were from hand to hand concerning the euerlasting God. For what doth he else but labour to call them backe to the couenaunt made with Abraham. If he had brought a thing neuer hearde of before, he had had no entrie to begin. But it must needs be that the deliueraunce from bondage, wherein they were deteyned, was a thing well and commonly knowen among them, so that the hearing of the mention thereof did foorthwith raise vp all their mindes. It is also likely that they were informed of the number of the CCCC. yeares. Now it is to be considered, if Moses which himselfe by so long distance of time was before all other wryters, do from a beginning so long before himselfe fetch the originall deliuerance of his doctrine: how much the holy Scripture then is beyonde all other wrytinges in antiquity.

4 Vnlesse perhappe some liste to beleue the Ægyptians, that stretch their auncienty to sixe thousand yeares before the creation of the world. But sith their vaine babbling hath bin alway scorned euen of all the prophane wryters themselues, there is no cause why I should spend labour in confuting of it. But Iosephus against Apion, alleageth testimonies worthy to be remembred out of auncient wryters, whereby may be gathered, that by consent of all nations the doctrine that is in the lawe hath bin famous euen from the first ages, although it were neither redde nor truely knowen. Now, that neither there should remaine to the malicious any cause of suspicion, nor to the wicked any occasion to cauill, God hath for both these daungers prouided good remedies. When Moises reherseth what Iacob almost three hundred yeares before had by heauenly inspiration pronounced vpon his owne posterity, how doth he set foorth his owne tribe? yea in the person of Leui he spotteth it with eternall infamie. Symeon (sayth he) & Leui the vessels of wickednesse. Ge. 49. 5

My ſoule come not into their counſell, nor my toūg into their ſecre
Truely he might haue paſſed ouer that blot with ſilence, in ſo do
ing not onely to pleaſe his father, but alſo not to ſtaine himſelfe an
his whole family with parte of the ſame ſhame. How can that wry
ter be ſuſpected, which vnconſtrainedly publiſhing by the oracle o
the holy Ghoſt, that the principall aunceſter of the family wherei
himſelfe deſcended was an abhominable doer, neither priuately pro
uided for his owne honor, nor refuſed to enter in diſpleaſure of al
his owne kinſmen, whom vndoutedly this matter greued? When alſo
he rehearſeth the wicked murmuring of Aaron his owne brother, &
Num. 12 1. Mary his ſiſter: ſhall we ſay that he ſpake after the meaninge of th
fleſh, or rather that he wrote it obeying the commaundement of the
holy Ghoſt? Moreouer ſith himſelfe was hyeſt in authority, why di
he not leaue at leaſt the office of the hye prieſthode to his owne
ſonnes, but appointeth them to the baſeſt place? I touche hete onely
a few thinges of many. But in the law it ſelfe a man ſhall eche whe
mete with many argumentes that are able to bring full proſe to mak
men beleue that Moiſes without all queſtion commeth from heaue
as an Angell of God.

5 Now theſe ſo many & ſo notable miracles that he recompteth
are euen as many eſtabliſhments of the law that he deliuered, and the
Exo. 24. 18. doctrine that he publiſhed. For, this that he was caried in a cloude u
into the mountayne: that there euen to the foretyeth day he conti
nued without company of men: that in the very publiſhing of the
Exo. 34 29. law his face did ſhine as it were beſette with ſonne beames: that ligh
Exo. 19. 16. teninges ſtaſhed rounde about: that thunders and noiſes were heard
eche where in the ayre: that a trompette ſounded being not blowen
Exo. 40 34. with any mouth of man: that the entrie of the tabernacle by a cloud
ſette betweene was kept from the ſight of the people: that his autho
rity was ſo miraculouſly reuenged with the horrible deſtruction o
Nu. 16. 24 Chore, Dathan and Abiron, and all that wicked faction: that the
Nu. 20. 10. rocke ſtriken with a rodde did byandby powre foorth a riuer: that a
his prayer it rayned Manna from heauen: did not God herein com
Nu. 11. 9 mende him from heauen as an vndouted Prophet? If any man ob
iect agaynſt me, that I take theſe thinges as confeſſed, which are not
out of controuerſie, it is eaſie to anſwere this cauillation. For ſeeing
that Moſes in open aſſembly publiſhed all theſe thinges, what place
was there to fayne before thoſe witneſſes that had themſelues ſeene
the thinges done? It is likely forſooth that he would come among
them, & rebuking the people of infidelity, ſtubbornes, vnthankfulnes
& other ſinnes, would haue boſted that his doctrine was eſtabliſhed

their own ſight with ſuch miracles, which in deede they neuer ſaw.
6 For this is alſo worthy to be noted, ſo ofte as he telleth of any miracles, he therwithall odiouſly ioyneth ſuch thinges as might ſtirre the whole people to crie out againſt him, if there had bin neuer ſo litle occaſion. Wherby appeareth, that they were by no other meane brought to agree vnto him, but becauſe they were euer more than ſufficiently conuinced by their owne experience. But becauſe the matter was plainlier knowen, than that the prophane coulde deny that miracles were done by Moſes: the father of lyeng hath miniſtred them other cauillation, ſaying that they were done by Magicall artes and ſorcerie. But what likely proofe haue they to accuſe him for a ſorcerer, which ſo farre abhorred from ſuch ſuperſtition, that he commaundeth to ſtone him to death, that doth but aſke counſell of ſorcerers and ſoothſaiers? Truely no ſuch deceiuer vſeth his iugglinge caſtes, but that he ſtudieth to amaſe the mindes of the people to get himſelfe a fame. But what doth Moſes? by this that he crieth out, that himſelfe and his brother Aaron are nothing, but doth onely execute thoſe thinges that God hath appointed, he doth ſufficiently wipe away all blottes of thinking euil of him. Now if the thinges themſelues be conſidered, what enchantement coulde bring to paſſe that Manna dayly raining from heauen, ſhould ſuffiſe to feede the people? and if any man keept in ſtore more than his iuſte meaſure, by the very rotting therof he ſhould be taught, that God did puniſh his want of beleefe? Beſide that, with many great proues God ſuffred his ſeruaunt ſo to be tried, that now the wicked can nothing preuayle with prating againſt him. For how oft did ſometime the people prowdely and impudently make inſurrections, ſometime diuers of them conſpiryng among them ſelues wente about to ouerthrow the holy ſeruaunt of God: how could he haue begyled their furour with illuſions? And the end that folowed plainly ſheweth, that by this meane his doctrine was ſtabliſhed to continue to the ende of all ages.

Exod. 7. 11.

Leu. 20 Exo. 16.

7 Moreouer where he aſſigneth the chiefe gouernement to the tribe of Iuda in the perſone of the Patriarch Iacob, who can denie that this was done by ſpirite of prophecie, ſpecially if we wey in conſideratiō the thing it ſelfe, how in commyng to paſſe it proued true? Imagine Moſes to haue bin the firſt author of this prophecie: yet from the time that he did firſt put it in writing, there paſſed fower hundred yeares wherein there was no mencion of the ſceptre in the tribe of Iuda. After Saule was conſecrate king, it ſeemed that the kingdom ſhould reſt in the tribe of Beniamin. When Dauid was annointed by Samuel, what reaſon appeared there why the courſe of inheritaunce

Gen. 49

Sam. 11. 15.

1 Sam. 16 of the kingdome ſhould be chaunged? who would haue looked that there ſhould haue come a king out of the baſe houſe of a herdman? And when there were in the ſame houſe ſeuen brethren, who would haue ſaid that that honour ſhould light vpon the yongeſt? By what meane came he to hope to be a king? who can ſay that this annoitement was gouerned by any art, trauaile or policie of man, and not rather that it was a fulfilling of the heauenly prophecie? Likewiſe thoſe thinges that Moſes afore ſpeaketh, albeit darkely, concerning the Gentiles to be adopted into the conuenaunt of God, ſeing they came to paſſe almoſt two thouſand yeres after, do they not make it plaine that he ſpake by the inſpiration of God? I ouerſkip his other tellinges aforehand of thinges, which do ſo euidently ſauoure of the reuelation of God, that all men that haue their ſounde wit may plainly perceiue that it is God that ſpeaketh. To be ſhorte, that ſame one ſong of his, is a clere looking glaſſe, wherin God euidently appeareth.

Deuter. 32.

8 But in the other prophetes the ſame is yet alſo much more plainely ſeene. I will chooſe out only a few examples, becauſe to gather them all together were to greate a laboure. When in the time of Eſaie the kingdom of Iuda was in peace, yea when they thought that the Chaldees were to them ſome ſtay and defence, then did Eſaie prophecie of the deſtruction of the citie and exile of the people. But admitte that, yet this was no token plaine enough of the inſtinct of God, to tell long before of ſuch thinges as at that time ſeemed falſe, and afterward proued true: yet thoſe prophecies that he vttereth concerning their delyueraunce, whenſe ſhall we ſay that they proceded but from God? He nameth Cyrus by whom the Chaldees ſhould be ſubdued, and the people reſtored to libertie. There paſſed more than a hundred yeares from the time that Eſaie ſo prophecied before that Cyrus was borne: for Cyrus was borne in the hundreth yeare or thereaboutes after the death of Eſaie. No man could then geſſe that there ſhould be any ſuch Cyrus, that ſhould haue warre with the Babylonias, that ſhould bring ſubiect ſo mightie a monarchie vnder his dominion, and make an ende of the exile of the people of Iſraell. Doth not this bare tellyng without any garniſhment of wordes euidently ſhew, that the thinges that Eſaie ſpeaketh, are the vndoubted oracles of God, and not the coniectures of men? Again, when Ieremie a little before that the people was caried awaie, did determine the ende of the captiuitie within threſcore and tenne yeares, and promiſed returne and libertie, muſt it not needes be that his tongue was gouerned by the ſpirite of God? What ſhameleſneſſe ſhall it be to denie, that the credit of the prophetes was ſtabliſhed by ſuch proues, & that the ſame thing

Eſa. 45. 1.

Iere. 25 11.

Eſa. 42.

was

as fulfilled in dede, which they them ſelues do reporte to make their
yinges to be beleued? Beholde, the former thinges are come to paſſe,
d new thinges do I declare: before they come forth, I tell you of
em. I leaue to ſpeake how Hieremie and Ezechiell beyng ſo farre
onder, yet prophecying both at one time, they ſo agreed in all their
yinges as if either one of them had endited the wordes for the other
write. What did Daniel? Doth he not write continuing prophe-
es of thinges to come for the ſpace of ſixe hundred yeares after, in
ch ſorte as if he had compiled an hiſtorie of thinges already done
nd commonly knowen? Theſe thinges if godly men haue well con-
dered, they ſhall be ſufficiently well furniſhed, to appeaſe the bar-
inges of the wicked. For the plaine proofe hereof is to cleare to be
abiect to any cauillations at all.

9 I know what ſome learned men do prate in corners, to ſhew the
uickneſſe of their witte in aſſaltyng the truth of God. For they de-
nande, who hath aſſured vs that theſe thinges which are red vnder
itle of their names, were euer written by Moſes and the prophetes.
Yea, they are ſo hardy to moue this queſtiō, whether euer there were
ny ſuch Moſes or no. But if a manne ſhould call in doubt whether
uer there were any Plato, or Ariſtotle, or Cicero, who would not ſay,
hat ſuch madneſſe were worthy to be corrected with ſtrokes and
rypes? The law of Moſes hath bin meruaylouſly preſerued rather
y heauenly prouidence then by diligence of men. And though
y the negligence of the Prieſtes it laie buried a littell while: yet ſins
he time that the godly king Ioſias found it, it hath ſtill by continuall
ucceſſion from age to age bin vſed in the handes of men. Neyther
id Ioſias bring it forth as an vnknowen or new thing, but ſuch a thing
s had bin euer commonly publiſhed, and wherof the remembraunce
was at that time famous. The originall booke it ſelfe was appointed
o be ſacredly kept in the temple, and a copie written out thereof, to
emaine with the keepers of the kinges Recordes. Only this had hap-
ened, that the Prieſtes had ceaſſed to publiſh the law according to
he old accuſtomed maner, and the people them ſelues had neglected
heir wounted reading of it. Yea there in maner paſſed no age wherin
he eſtabliſhment therof was not confirmed and renued? They that
had Dauid in their handes, knew they not of Moſes? But to ſpeake of
them all at ones, it is moſt certaine that their writings came to poſte-
ritie none otherwiſe but from hand to hand (as I may terme it) by
continuall orderly courſe of yeres deliuered from their fathers, which
had partly heard them ſpeake, & partly while the remembraunce was
freſh of it, did lerne of them which herd them that they had ſo ſpoken.

1.Mac.1 10 As for that which they obiect out of the hiſtorie of the Ma-
chabees, to miniſh the credite of ſcripture, it is ſuch a thing as nothin
can be deuiſed more fitte to ſtabliſh the ſame. But firſt let vs wipe a
way the colour that they lay vpon it, and then let vs turne vpon the
2. Mac. ſelues the engine that they raiſe vp againſt vs. When Antiochus (ſa
1.59. they) commaunded all the bookes to be bourned, whence are com
theſe copies that we now haue? On the other ſide I aſke them, a
what ſhop they could ſo ſone be made? It is euident, that after th
crueltie appeaſed they were immediatly abrode again, and were with
out controuerſy knowen to be the ſame of all godly men, that hauin
bin brought vp in the doctrine of them did familiarly know them. Ye
when all the wicked men beyng as it were conſpired togither, did n
ſolently triumphe with reproches vpō the Iewes, yet neuer was there
any that durſt lay to their charge falſe changing of their bookes. Fe
what ſoeuer they thinke the Iewes religion to be, yet ſtill they think
Moſes to be the authour of it. What then do theſe praters els, but bu
wraie their owne more then doggiſh frowardeneſſe, while they falſe
ly ſay that theſe bookes are chaunged, and new put in their place
whoſe ſacred antiquitie is approued by conſente of all hiſtories? Be
to ſpende no more labour vainly in cōfuting ſuch fooliſh cauillations
let vs rather hereby conſider how great a care God had for the pre
ſeruation of his word, when beyonde the hope of all men, he ſaued
from the outrage of the moſt cruell tyrant, as out of a preſent fire
that he endewed the godly prieſtes and other with ſo great cōſtancie
that they ſticked not to redeeme this booke euen with loſſe of their
life if neede were, and ſo to conuey it ouer to poſteritie: that he dis-
appointed the narow ſearch of ſo many gouernours and ſouldiours.
Who can but acknowledge the notable and miraculous worke of
God, that theſe ſacred monumētes which the wicked verely thought
to haue bin vtterly deſtroyed, byandby came abroade againe as fully
reſtored, and that with a greate deale more honour. For byandby
folowed the tranſlating of them into Greke, to publiſh them through-
out the world. And not in this only appeared the miraculous work-
king, that God preſerued the tables of his couenaunt from the bloudy
proclamations of Antiochus: but alſo that among ſo manyfold mi-
ſerable afflictions of the Iewes, wherwith the whole nation was ſom-
time worne to a fewe and waſted, and laſt of all, brought in maner to
vtter deſtruction, yet they remained ſtill ſafe and extant. The Hebrue
tongue lay not only vneſteemed, but almoſt vnknowen. And ſurely
had not bin Gods pleaſure to haue his religion prouided for, it had
periſhed altogether. For how much the Iewes that were ſince their
retourne

tourne from exile, were ſwarued from the naturall vſe of their mo-
er tongue, appeareth by the Prophetes, that liued in that age, which
therefore worthy to be noted, becauſe by this compariſon the an-
quitie of the law and the prophetes is the more plainely perceyued.
nd by whom hath God preſerued for vs the doctrine of ſaluation
onteyned in the law and the prophetes, to the end that Chriſt might
his appointed time be openly ſhewed? euen by the moſt cruelly
ente enemies of Chriſt, the Iewes, whom Sainct Auguſtine doeth
erefore woorthyly call the keepers of the Librarie of Chriſtian
hurch, becauſe they haue miniſtred vnto vs that thing, to reade
herof, themſelues haue no vſe.

11 Now if we come to the new Teſtament, with how ſounde
llers is the trueth thereof vpholden? The three Euangeliſtes write
e hiſtorie in baſe and ſimple ſpeach. Manie prowde menne do loeth
at ſimplicitie, becauſe they take no heede to the chiefe pointes of
octrine therin, whereby it were eaſie to gather, that they entreate of
eauenly miſteries aboue mannes capacitie. Surely who ſo euer haue
ut one droppe of honeſt ſhame will be aſhamed if they reade the
ſt chapter of Luke. Now, the ſermons of Chriſt, the ſumme wherof
ſhortly compriſed by theſe three Euangeliſtes, do eaſely deliuer
eir writinges from all contempte. But Ihon thundering from on
ie, thoſe whom he cõpelleth not to obedience of faith, he throweth
owne their ſtubbourneſſe more mightily than any thũderbolt. Now
t come forth all theſe ſharpnoſed faultfinders, that haue a great plea-
re to ſhake the reuerence of ſcripture out of their owne and other
ens heartes, let them reade Iohns Goſpell: Will they or no, they
all there finde a thouſande ſentences that may at leaſt awaken their
uggiſheneſſe, yea that may printe a horrible brande in their con-
iences to reſtraine their lawghyng. The ſame is to bee thought of
eter and Paul, in whoſe writings although the more part be blinde,
t the very heauenly maieſtie in them holdeth all men bounde, and
it were faſt tied vnto it. But this one thing doth ſufficiently aduance
eir doctrine aboue the world, that Mathew being before all geuen
o the gaine of his money boorde, Peter & Iohn brought vp in their
ther boates, all groſſe vnlearned men, had learned nothing in mens
hoole that they might deliuer to other. Paule, not onely from a
rofeſſed, but alſo from a cruell and blouddy ennemy conuerted to a
ew man, with ſodaine and vnhoped chaunge doeth ſhew, that being
ompelled by heauenly authoritie he now maintaineth that doctrine,
hich before he had fought againſt. Now let theſe dogges denie, that
e holy Ghoſt came downe vpon the Apoſtles, or let them diſcredite

the historie: yet still the trueth it selfe openly crieth out, that th
were taught by the holy Ghost, which beyng before time despi
men among the raskall people, sodeinly began so gloriously to e
treate of heauenly misteries.

12 There be yet also furthermore many very good reasons, w
the consente of the Church should not be esteemed without weig
For it is to be accompted no smalle matter, that sins the Scripture w
first published, the willes of so many ages haue constantly agreed
obey it. And that how soeuer Sathan with all the worlde hath e
uayled by maruaylous meanes, either to oppresse it, or ouerthrow
or vtterly to blotte and deface it out of mennes remembraunce, w
euer still like a palme tree, it hath risen vp aboue, and remained inc
cible. For there hath not lightly bin in old time any sophister or Rh
torician that had any more excellēt wit than other, but he hath be
his force against this Scripture: yet they all haue nothing preuayl
The whole power of the earth hath armed it selfe to destroy it, a
yet all their enterprises are vanished away, as in smoke. How could
haue resisted being so mightyly on eche side assailed, if it hadde h
none other defence but mannes? Yea rather it is hereby proued, th
it came from God himselfe, that all the trauailes of men striuing
gainst it, yet it hath of her owne power still risen vp. Beside that, n
one citie alone, nor one onely nation hath agreed to receiue and em
brace it: but so farre as the worlde extendeth in length and breadt
the Scripture hath atteined her credite, by one holy conspiracie of d
uers nations, which otherwise were in nothing agreable one with
other. And forasmuch as such agreement of mindes so diuers and d
agreyng in maner in all thinges elles, ought much to moue vs, be
cause it appeareth, that the same is brought about none other wa
but by working of the heauenly maiestie: no small estimatiō growe
vnto it, when we beholde their godlinesse, that do so agree, I mea
not of them all, but only of those, with whom as with lightes it ple
sed God to haue his Church to shine.

13 Now with what assuredneſſe of minde ought we to submi
vs to that doctrine which we see stablished and witnessed with th
bloude of so many holy menne? They when they had but ones rece
ued it, sticked not boldely without feare, yea and with great cheerf
nesse to die for it: how should it then come to passe, that we, hauing
conueyed to vs with such an assured pledge, should not with certa
and vnmouable persuasion take holde of it? It is therfore no small co
firmation of the Scripture, that it hath bin sealed with the bloud of
many witnesses, specially when we consider that they suffred death
bear

re witneſſe of their faith: and not of a frentike diſtemperaunce of
ine, as ſometime the erroneous ſpirites are wont to do, but with a
ne and conſtant and yet ſobre zeale of God. There be other rea-
s and thoſe not fewe nor weake, whereby the Scripture hath her
nitie and maieſtie not onely aſcertained vnto godly hartes, but alſo
nourably defended againſt the ſubtilties of cauillers, yet be they
h as be not of them ſelues ſufficiently auaylable to bring ſtedfaſt
dite vnto it, vntill the heauenly father diſcloſing therin his maie-
, doth bring the reuerence therof out of all controuerſie. Wher-
e then onely the ſcripture ſhall ſuffiſe to that knowledge of God
t bringeth ſaluation, when the certaintie therof ſhall be grounded
on the inwarde perſuaſion of the holy Ghoſt. So thoſe teſtimonies
men that ſerue to confirme it ſhall not be vaine, if as ſeconde helpes
our weakneſſe they follow that chiefe & hyeſt teſtimony. But they
fondly that will haue it perſwaded by proofe to the vnfaithfull,
t the ſcripture is the woorde of God, which can not be knowen
t by faith. For good reaſon therfore doth Auguſtine geue warning, Devtilitate credendi.
t godlineſſe and peace of minde ought to go before, to make a man
deſtand ſomewhat of ſo greate matters.

The ix. Chapter.

That thoſe fanaticall men, vvhich forſaking Scripture, reſort vnto reuelation, do ouerthrovv all the principles of godlineſſe.

NOw they that forſaking the Scripture do imagine I wote not what waie to attaine vnto God, are to be thought not ſo much to be holden with errour, as to be caried with rage. For there haue ariſen of late certaine giddy brained men, ich moſt preſumptuouſly pretending a ſchoole of the ſpirite, both em ſelues do forſake all reading, & alſo do ſcorne their ſimplicitie ich ſtill follow the dead & ſlaying letter, as they call it. But I would ine know of theſe men, what ſpirite that is, by whoſe inſpiration ey are caried vp ſo hie, that they dare deſpiſe the doctrine of the ripture as childiſh and baſe. For if they aunſwere that it is the ſpirite Chriſt, then ſuch careleſneſſe is woorthy to be laughed at. For I inke they will graunte, that the Apoſtles of Chriſt and other faith-ll in the primitiue Church were lightned with none other ſpirite. t none of them did learne of that ſpirite to deſpiſe the word of God: t rather euery one was moued more to reuerẽce it, as their writings moſt plainely witneſſe. And ſurely ſo was it foretold by the mouth Eſaie. For where he ſaith, My ſpirite that is vpon thee, and my Eſa. 59. 21.
ordes which I haue put in thy mouth, ſhall not departe out of thy

mouth, nor out of the mouth of thy ſeede for euer: he doth not bi
the old people to the outwarde doctrine as though they were ſt
learne to ſpelle, but rather he teacheth, that this ſhall be the true
perfect felicitie of the new church vnder the reigne of Chriſt, tha
ſhall no leſſe be ledde by the voice of God, thā by the ſpirite of G
Wherby we gather, that theſe lewde menne with wicked ſacrilege
ſeuer aſunder thoſe thinges that the Prophet hath ioyned with
inuiolable knotte. Moreouer, Paule beyng rauiſhed vp into the thi
heauen, yet ceaſſed not to go forward in the doctrine of the law
1. Tim. 4. 13. the Prophetes, euen ſo as he exhorteth Timothe, a doctour of
gular excellence to apply reading. And worthy is that cōmenda
to be remembred, wherwith he ſetteth forth the Scripture, ſay
2. Tim. 3. 16. that it is profitable to teach, to admoniſh and to reproue, that the
uauntes of God may be made perfect. How diueliſh a madneſſe
faine, that the vſe of Scripture is but tranſitorie, and laſteth but
while, which in deede guideth the children of God euen to the
ende? Againe, I would haue them aunſwere me this: whether th
haue taſted of an other ſpirite than that, which the Lord promiſed
his diſciples. Although they be vexed with extreme madneſſe, y
thinke they are not caried with ſuch giddineſſe, that they dare
boaſt. But what maner of ſpirite did he ſpeake of in his promiſe?
Ioh. 16. 13. that ſpirite which ſhould not ſpeake of it ſelfe, but ſhould miniſter
inſpire into their mindes thoſe thinges which he the Lord himſe
had taught by his worde. It is not therfore the office of the ſpi
which is promiſed vs, to faine new and vnhearde of reuelations, o
coine a new kinde of doctrine, whereby we ſhould be led from the
ceiued doctrine of the Goſpell, but to ſeale in our mindes the
ſame doctrine that is commended vnto vs by the Goſpell.

2 Whereby we plainly vnderſtand, that we ought right ſtudio
to apply the reding and hearing of the Scripture, if we liſt to take
2. Pet. 1. 10. vſe and fruite of the ſpirite of God. As alſo Peter praiſeth their
ligence that are hedefull to the doctrine of the Prophetes, which
might ſeme to haue geuen place after the riſing of the light of
Goſpell. On the other ſide if any ſpirite leauing the wiſdom of
word of God doth thruſt vnto vs an other doctrine, that the ſame
rite ought rightefully to be ſuſpected of vanitie and lying. For wh
when Sathan transformeth himſelfe into an aungell of light, w
credite ſhal the holy Ghoſt haue amōg vs, if it be not ſeuerally kno
by ſome aſſured marke? And truely it hath bin plainely pointed
vnto vs by the worde of the Lord, but that theſe miſerable men
willingly couete to erre to their owne deſtruction, while they ſeeke

ſpir

ite rather from them ſelues than from him. But (ſay they) it is diſ-
norable, that the ſpirite of God, whom all thinges ought to obey,
uld be ſubiect to the Scripture. As if this were a diſhonour to the
y Ghoſt to be euery where egall and like to it ſelfe, to agree with
elfe in all thinges, and no where to varie. In deede if it were to be
d by the rule either of men, or of angels, or any others rule what-
uer, then it might well be thought, that it were brought into obe-
nce, or if ye liſt ſo to terme it, into bondage. But when it is compa-
with it ſelfe, when it is conſidered in it ſelfe, who can therfore ſay,
t there is any wrong done vnto it? But thus it is brought to triall. I
unt, but ſuch a triall wherewith it was his owne pleaſure to haue
maieſtie eſtabliſhed. It ought to content vs ſo ſoone as he entreth
o vs. But leſt vnder his name the ſpirite of Sathan ſhould creepe in,
wil haue vs to know him by that image of him ſelfe, which he hath
nted in the Scriptures. He is the authour of the Scriptures: he can
t be diuers and vnlike him ſelfe. Therefore it muſt needes be, that
continually remaine ſuch as he hath ſhewed him ſelfe therin. This
no diſhonor vnto him, vnleſſe perhappe we count it honorable to
arue and go out of kinde from himſelfe.

Wheras they cauill that we reſt vpō the letter that ſleieth, herein 2. Cor. 3.
ey ſuffer puniſhement for deſpiſing of the Scripture. For it is plaine 6.
ough that Paule there contendeth againſt the falſe Apoſtles, which
mmending the law without Chriſt did call away the people from
e benefite of the new Teſtament, wherin the Lord doth couenant
at he will graue his law within the bowels of the faithfull, and write
n their hartes. The letter therfore is dead, and the law of the Lord
lleth the readers of it, when it is ſeuered from the grace of Chriſt,
d not touching the heart, only ſoundeth in the eares. But if it be ef-
ctually printed in our hartes by the holy Ghoſt, if it preſent Chriſt
to vs: then is it the worde of life, conuerting ſoules, geuing wiſdom
little ones. &c. Alſo in the ſame place the Apoſtle calleth his prea- 2. Cor. 3.
ing the miniſterie of the holy Ghoſt: meaning that the holy Ghoſt 8.
th ſo ſticke faſt in his truth which he hath expreſſed in the Scrip-
es, that then only he putteth forth and diſplaieth his force, when
e Scripture hath her due reuerence and dignitie. And it diſagreeth
t herewith which I before ſaid, that the worde it ſelfe is not much
ured vnto vs, vnleſſe it be cō firmed by ỹ witneſſe of the holy Ghoſt.
r with a certaine mutuall knot the Lord hath coupled together the
ſuraunce of his worde and of his ſpirite, ſo that perfect reuerence to
e word doth then ſettle in our mindes whē the holy Ghoſt ſhineth
on vs to make vs therin beholde the face of God: and on the other

ſide without all feare of being deceiued we do embrace ỹ holy G
when we reknowledge him in his owne image, that is in his wo
Thus it is vndoutedly: God brought not abrode his worde an
mẽ for a ſodeine ſhew, meaning at the comming of his ſpirite by
by to take it away again, but he after ſent the ſame ſpirite with
power he had diſtributed his worde, to make an ende of his wo
with effectual confirmacion of his worde. In this ſorte Chriſt ope
Luk. 24. 27. the mindes of the two diſciples, not that they ſhould caſt away
Scriptures and vaxe wiſe of themſelues, but that they ſhould vn
1. Theſſ. 5. 19. ſtand the Scriptures. Likewiſe Paule when he exhorteth the Th
ſalonians not to extinguiſh the ſpirite, doth not cary them vpon
to vaine ſpeculations without the worde, but by and by ſaith furt
that prophecies are not to be deſpiſed: wherby without dout is me
that the light of the ſpirite is choked vp ſo ſone as prophecies c
to be deſpiſed. What ſay theſe proudely ſwelling men, rauiſhed
the ſpirite, to theſe thinges, which recken this only to be an excel
illumination, when careleſly forſaking and ſaying farewell to the w
of God, they both boldly and raſhly do take holde of all that
haue conceiued in their ſleepe. Truely a farre other ſobrietie beco
meth the children of God: which as they ſee that without the ſpi
of God they are voide of all light of trueth, ſo do they know that
worde is the inſtrument wherwith the Lord diſtributeth to the fa
full the light of his ſpirite. For they know none other ſpirite but
which dwelte and ſpake in the Apoſtles, by whoſe oracles they
continually called to the hearing of the worde.

The x. Chapter.

That the Scripture, to correct all ſuperſticion, doth in comparifon ſet the true God againſt all the gods of the Gentiles, reckening him for none of them.

BVt becauſe we haue ſhewed, that the knowledge of God wh
in the frame of the world and all the creatures is ſome
plainely ſet forth, is yet more familiarly and plainely decl
in the worde: now is it good to conſider, whether the L
ſhew himſelfe ſuch in the Scripture as it pleaſed him firſt to be rep
ſented in his workes. But I ſhall at this time be contented onely
point vnto it, wherby the godly mindes being admoniſhed may k
what is chiefely to be ſearched in the Scriptures concerning God,
be directed to one certaine marke in their ſeking. I do not yet to
the peculiar conuenaũte, wherby God ſeuered the flocke of Abra
from other nations. For euen then he appeared the redemer in rec

g to his children by free adopcion thoſe that before were enne-
s. But we are yet about that knowledge that reſteth in the creatiō
the worlde and aſcendeth not to Chriſt the mediatour. And al-
ugh byandby it ſhalbe good to allege certaine places out of the
w Teſtament, foraſmuch as euen out of it both the power of God
Creator and his prouidence in preſeruing of the firſt nature is ap-
oued, yet I warne the readers before, what is now my purpoſe to
to the ende that they paſſe not the appointed boundes. So for this
ſent, let it ſuffice vs to learne, how God the maker of heauen and
th doth gouerne the worlde by him created. Euery where is reno-
d both his fatherly bountie and enclined will to do good, and there
alſo exemples rehearſed of his ſeueritie, which ſhew him to be a
hteous puniſher of wicked doinges, ſpecially where his ſufferaunce
thing preuaileth with the obſtinate.

In certaine places are ſet forth more plaine deſcriptions wherin
naturall face is as in an image repreſented to be ſeen. For in the Exo. 34.
ce wher Moſes deſcribeth it, it ſemeth that his meaning was ſhort- 6.
to comprehende all that was lawfull for men to vnderſtand of God.
e Lord (ſayeth he) the Lord, a mercyfull God, and gracious, pa-
nte and of much mercy, and true, which keepeſt mercy, vnto thou-
des which takeſt away iniquitie and wicked doinges, before whom
innocente ſhall not be innocent, which rendreſt the wickedneſſe
the fathers to the children and childrens children. Where let vs
rke, that his eternitie & being of himſelfe is expreſſed in the twiſe
eting of that honorable name: and that then his vertues are re-
arſed, in which is deſcribed vnto vs, not what he is in reſpect to
nſelfe, but what a one he is towarde vs: that this knowledge of him
y rather ſtand in a liuely feling, than in an empty and ſupernaturall
culation. And here we do heare recited thoſe vertues of his which
noted to ſhine in the heauen and earth, that is to ſay, clemencie,
untie, mercie, iuſtice, iudgement and trueth. For might and power
conteined vnder this name Elohim God. With the ſame names of
lition do the Prophetes ſet him forth when they meane fully to
nt out his holy name. But, becauſe I would not heape vp to many
mples together, at this preſent let one Pſalme ſuffice vs, wherin Pſa. 145
ſumme of all his vertues is ſo exactly reckened vp, that nothing 3.
ſeeme to be omitted. And yet is nothing there reharſed, but that
ich we may beholde in his creatures. So plainely do we perceiue
d by informacion of experiēce, to be ſuch as he declareth himſelfe
his worde. In Ieremie where he pronounceth, what a one he would Iere. 6.
e vs know him to be, he ſetteth forth a deſcription not altogether 24.

ſo full, but yet comming all to one effect. He that gloryeth, saieth h
let him glory in this that he knoweth me to be the Lord that do m
cie, iuſtice, and iudgement on the earth. Surely theſe three thinges
very neceſſary for vs to know: mercy, in which alone conſiſteth all
ſaluacion: Iudgement, which is dayly executed vpon euill doers,
more greuous is prepared for them to eternall deſtruction: Iuſt
wherby the faithful are preſerued and moſt tenderly cheriſhed. Wh
thinges when thou haſt conceiued, the prophecy ſaith thou haſt
ciently enough wherof thou maieſt glory in God. And yet here
not omitted either his trueth or his power, or his holineſſe or goo
neſſe. For how ſhould the knowledge ſtand ſure which is here rec
red of his iuſtice, mercy and iudgement, vnleſſe it did reſt vpon hi
mouable trueth? And how ſhould we beleue that he doeth goo
the earth with iuſtice & iudgement, but vnderſtāding his powe? A
whence cōmeth his mercy but of his goodneſſe? If then all his w
be mercy, iudgement and iuſtice, in them muſt holineſſe alſo nede
ſeen. And to none other end is directed that knowledge of God
is ſet forth vnto vs in the Scriptures, thā is that knowledge alſo wh
appeareth emprinted in his creatures, that is to ſay: it firſt moueth w
the feare of God, and then to put confidence in him, to the ende
may learne firſt to honor him with perfect innocency of life and
fained obedience, and then to hang altogether vpon his goodneſſe.

3 But here I meane to gather a ſumme of generall doctrine. A
firſt let the readers note, that the Scripture to the ende to direct
the true God, doth expreſly exclude and caſt away all the gods o
Gentiles, becauſe commonly in a manner in all ages religiō hath
corrupted. True it is in deede that the name of one God was
where knowen and renomed. For euen they that worſhipped a g
nomber of gods, ſo oft as they did ſpeake according to the pro
ſenſe of nature, they ſimply vſed the ſingular name of God as
were contented with one God alone. And this was wiſely marked
Iuſtine the Martyr, which for this purpoſe made a booke of the
narchie of God, where by many teſtimonies he ſheweth that th
there is but one God, was engraven in the hartes of all mē. The
thing alſo doth Tertulliane proue by the common phraſe of ſpe
But foraſmuch as all without exception are by their owne vanit
ther drawen or fallen to falſe forged deuiſes, and ſo their ſenſes
become vaine, therefore all that euer they naturally vnderſtode o
being but one God, availed no further but to make them inexcu
For euen the wiſeſt of them do plainely ſhew the wandering erro
their minde, when they wiſh ſome god to aſſiſt them, and ſo in
pra

yers do call vpon vncertaine gods. Moreouer in this that they
gined God to haue many natures although they thought some-
at leſſe abſurdely than the rude people did of Iupiter, Mercury,
nus, Minerua and other: yet were they not free from the deceites
Satan, and as we haue already ſayed els where, whatſoeuer wayes
eſcape the Philoſophers haue ſubtelly inuented, they cannot purge
mſelues of rebellion but that they all haue corrupted the trueth of
d. For this reſon, Habacuc after he had condemned all idoles bid- Hab. 2.
h to ſeke God in his owne temple, that the faithfull ſhould not
mit him to be any other than ſuch as he had diſcloſed him ſelfe by
worde.

The xj. Chapter.

That it is vnlawfull to attribute vnto God a viſible forme, and that generally they forſake God, ſo many as do erect to themſelues any images.

BVt as the Scripture prouiding for the rude and groſſe wit of mã
vſeth to ſpeake after the common maner: ſo when it meaneth
to make ſeuerally knowen the true God from the falſe gods, it
chiefly compareth him with idoles: not that it doth allow theſe
uentions that are more ſubtelly and finely taught by the Philoſo-
ers, but the plainlier to diſcloſe the foliſhneſſe of the world, yea ra-
er their madneſſe in ſeking God ſo long as they cleaue euery one
their owne imaginations. Therfore that excluſiue definition which
e commonly heare, bringeth to nought all that maner of Godhead
at men frame to themſelues by their owne opinion, becauſe God
mſelfe is the onely conueniente witneſſe of himſelfe. In the meane
ne, ſith this brutiſh groſſeneſſe hath poſſeſſed the whole world, to
uet viſible ſhapes of God, and ſo to forge themſelues Gods of tim-
r, ſtone, golde, ſiluer, & other dead and corruptible matter, we ought
holde this principle, that with wicked falſhod the glorie of God is
rrupted ſo oft as any ſhape is fained to repreſent him. Therefore
od in the law, after he had once chalenged the glory of his deitie to
mſelfe alone, meaning to teache vs what manner of worſhipping
m he aloweth or refuſeth, addeth immediatly: Thou ſhalt make thee Exo. 20.
grauen image, nor any ſimilitude, in which woordes he reſtraineth 4.
r libertie, that we attempt not to repreſent him with any viſible
age. And there he ſhortly reckneth vp all the formes wherwith of
ng time before, ſuperſtitiõ had begon to turne his trueth into lying.
r we know that the Perſians worſhipped the ſonne, yea and ſo many
rres as the foliſh natiõs ſaw in the ſkie, ſo many goddes they fained

Maximus Tirius Platonicus sermone. 38.

them. And scarce was there any liuing creature which was not a the Egiptians a figure of God. But the Grecians were thought m wiser than the rest, because they worshipped God in the shape o manne. But God compareth not images one with an other, as tho one were more and an other lesse mete to be vsed, but without any ception he reiecteth all images, pictures and other signes, whereby superstitious thought to haue God nere vnto them.

Deu. 4. 10. 12. 15.

2 This is easy to be gathered by the reasons which he iopn to the prohibition. First with Moses. Remember that the Lord h spoken to thee in the vale of Horeb. Thou heardest a voice, but t sawest no body. Therefore take hede to thy selfe, least paraduen thou be deceiued and make to thy selfe any likenesse. &c. We see h openly God setteth his voice against all counterfaite shapes, tha may know that they forsake God whosoeuer do couet to haue v

Esa. 40. 18. and 41. 7. & 45. 9. & 46. 5.

ble formes of him. Of the Prophetes onely Esay shalbe enou which speaketh oft and much hereof, to teache that the maiesti God is defiled with vncomely and foolish conterfaiting, whē he be without body is likened to bodily matter: being inuisible, to a vi image: being a spirite, to a thing without life: being incompreh sible, to a small lompe of timber, stone or golde. In like manner m

Act. 17. 29.

soneth Paule: For asmuch as we are the generacion of God, we ou not to thinke that the godhead is like vnto golde, or siluer or ston grauen by art and the inuention of man. Whe by it certainly a peareth, whatsoeuer images are erected or pictures painted to expr the shape of God, they simply displease him as certaine dishonor his maiestie. And what maruel is it if the holy Ghost do thonder o these oracles from heauen, sith he compelleth the very wretched blinde idolaters themselues to confesse this in earth? It is know how Seneca complained as it is to reade in Augustine. They dedic (saith he) the holy immortall and inuiolable Gods in most vile

Li. 6 de ciui. dei cap. 10.

base stuffe, and put vpon them the shapes of men & beastes, and so of them with kinde of man and woman mingled together, and w sondry shapen bodies, and such they call Gods which if they sho receiue breth and mete them would be reckened monsters. Whe againe plainly appeareth, that it is a fonde cauillacion wherewith t defenders of images seke to escape, which say that the Iewes were f bidden images, because they were inclinable to superstitiō. As tho that thing perteined to one nation onely which God bringeth fo of his eternall being and the continuall order of nature. And P spake not to the Iewes but to the Athenienses when he con their error in conterfaiting a shape of God.

God in dede, I graunt, ſometime in certaine ſignes hath geuen reſence of his godhead, ſo as he was ſayed to be beholden face to e, but al theſe ſignes that euer he ſhewed did aptly ſerue for meanes eache, and withall did plainly admoniſh men of an incomprehenle eſſence. For the cloude and ſmoke and flame, although they were ens of the heauenly glory, yet did they as it were bridle and reDeu 4. 11.
aine the mindes of men that they ſhould not attempt to paſſe any her. Wherfore not Moſes himſelfe, to whom God diſcloſed himſe moſt familiarly in compariſon of other, obteined by prayer to ſee Exo. 33. 13.
t face, but receyued this anſwere that man is not able to ſuſteine ſo at brightneſſe. The holy Ghoſt appeared vnder the likeneſſe of a ué, but ſith he immediatly vaniſhed away, who doeth not ſee that Mat. 3. 16.
that token of ſo ſhort a continuance of a moment the faithfull are t in minde that they ought to beleue him to be an inuiſible ſpirite, at holding them contented with his vertue and grace, they ſhould ake him no outward ſhape. This, that God appeared ſometimes in me of a mã, was a foreſhewing of the reueling that was to be made him in Chriſt. And therefore it was not lawfull for the Iewes to uſe this pretenſe to erect to themſelues a repreſentaciõ of the godad in the ſhape of man. Alſo the mercy ſeate wherin God ſhewed rth the preſence of his power in the time of the law, was ſo made it might teach that the beſt beholding of the godhead is this, when ens mindes are caried beyond them ſelues with adminiſtration of it. or the Cherubins with their winges ſtretched abrode did couer it, Exo. 25. 17.
e veile did hide it, and the place it ſelfe being ſet faire inwarde did it ſelfe ſufficiẽtly kepe it ſecrete. Therfore it is very plaine that they very mad that go about to defende the images of God & of Saintes th the example of theſe Cherubins. For, I pray you, what meant eſe litle images, but to ſhew that images are not mete to repreſent e miſteries of God? foraſmuch as they were made for this purpoſe, at hiding the mercy ſeate with their winges they ſhould not onely pe backe the eyes of man, but alſo all his ſenſes from the beholding God, and ſo to correct his raſh hardineſſe. For this purpoſe maketh that the Prophetes deſcribed the Seraphins ſhewed thẽ in viſiõ, with Eſa. 6. 2.
eir face vncouered: wherby they ſignifie, that ſo great is the brightneſſe of the glory of God that the Angels themſelues are kept from reſt beholding it, and the ſmall ſparkes therof that ſhine in the Anels are withdrawen from our eyes. Although yet ſo many as rightly dge, do acknowledge that the Cherubins of whom we now ſpeake, rteined only to the old maner of introduction as it were of children ſed in the law. So to draw them now for an example to our age, is

an absurditie. For that childish age, as I may so terme it, is passed, in the which such rudimentes were appointed. And it is much shame that the painime writers are better expounders of the law of God than the Papistes are. Iuuenale reprocheth the Iewes as it were in scorne that they honor the white cloudes & the deitie of the heauen. I graunt he speaketh peruersly and wickedly: & yet he speaketh more truely in saying that they haue among them no image of God, than the Papistes do which prate that they had a visible image of God. And wheras that people with a certaine hote hastinesse, brake out oftētimes to seke them idols, euen as waters out of a great fresh spring boile out with violent force: hereby rather let vs learne how great is the inclination of our nature to idolatry, least throwing vpon the Iewes the blame of that fault which is common to all, we slepe in deadly slepe vnder vaine alluramentes to sinne.

4 To the same purpose serueth this saying. The idols of the Gentiles are golde and siluer, euen the workes of mens handes. Because Ps. 115. b. & 13. 5. 15. the Prophete doth gather of the stuffe it selfe, that they are no gods that haue a golden or siluer image: and he taketh it for cōfessed truth that it is a foolish fained inuencion whatsoeuer we cōceiue of our own sense concerning God. He nameth rather gold and siluer than clay or stone, that the beautie or the price should not serue to bring a reuerence to idols. But he cōcludeth generally that nothing is lesse allowable, than gods to be made of dead stuffe. And in the meane while he standeth as much vpon this point, that men are caried away with so mad a rashnesse, which themselues bearing about with them but a borrowed breath, ready to vanish away at euery moment, yet do giue the honor of God to idols. Man must nedes confesse that himselfe is but a creature of a daies continuance, and yet he will haue a pece of metall to be compted God to which himselfe gaue the beginning to be a God. For whense came the beginning of idols but from the will of men? Very iustly doeth the heathen Poet geue them this taunt:

Horat. serm. 1. sat. 8.

I was sometime a fig tree log, a blocke that serud for nought:
The workeman doubted what of me were fittest to be wrought:
A fourme to sit vpon, or els a Priap God to be.
At length he thought the better was a God to make of me.

Forsooth an earthly silly man that breatheth out his owne life in maner euery moment, by his workemanship shall conuey the name & honor of God to a dead stocke. But forasmuch as Epicure in scoffingly iesting hath cared for no religion, let vs leaue the tauntes of him & such as he is, and let the rebuking of the Prophete pricke vs or rather thrust

ruſt vs through where he ſayeth, that they are to much beaſtly wit- Eſay 44.
that with one ſelfe peece of wood do make a fier & warme them- 15.
ues, do heate the ouen to bake bread, do roſt or ſeeth fleſh, and do
ke thē a God before which they fall down humbly to pray. Ther-
e in an other place he doth not onely accuſe them by the law, but
o doth reproch them that they haue not learned of the fundations
the earth: for that there is nothing leſſe conuenient than to bring
od to the meaſure of fiue foote which is aboue all meaſure and in- Eſa. 40.
prehenſible. And yet this ſame monſtruous thing which manifeſtly 21.
ugneth againſt the order of nature, cuſtome ſheweth to be natural
men. We muſt moreouer holde in minde, that ſuperſtitions are in Eſa. 2. 8.
ripture commonly rebuked in this phraſe of ſpeech, that they are & 31. 7.
e workes of mens hand which want the authority of God: that this & 57. 10
y be certaine, that all theſe manners of worſhipping that men do Oſe. 14.
uiſe of themſelues are deteſtable. The Prophet in the Pſalme doth 4.
pliſhe the madneſſe of them that therefore are endued with vnder- mic. 5.
ſtanding, that they ſhould know that all thinegs are moued with the 14.
ly power of God, and yet they pray for helpe to thinges dead and pſ. 115.
nſeleſſe. But becauſe the corruption of nature carieth as well all na- 8.
ons, as eche man priuately to ſo great madneſſe, at laſt the holy
hoſt thundreth with terrible curſe againſt them ſaying: let thē that
ake them become like to them and ſo many as truſt in them. And
is to be noted that a ſimilitude is no leſſe forbidden than a grauen
age, whereby the fond ſuttelty of the Greekes is confuted. For
ey thinke they are well diſcharged if they graue not a God, while in-
unting they do more licentiouſly outrage than any other nations.
at the Lord forbiddeth an image not only to be made by the grauer
t alſo to be counterfaited by any other workeman, becauſe ſuch
unterfaiting is euill and to the diſhonor of his maieſty.

I know that it is a ſaying more than common among the peo-
e, that images are lay mens bookes. Gregory ſo ſayd, but the ſpirite
God pronounceth farre otherwiſe, in whoſe ſchoole if Gregory
d bin taught, he would neuer ſo haue ſpoken. For whereas Hiere- Hier. 10
y plainly ſayeth that the ſtocke is a doctrine of vanity: and whereas 8.
abacuc teacheth that the molten image is a teacher of lyes: ſurely Ha. 2. 18
reof is a generall doctrine to be gathered, that it is vaine and lying
hatſoeuer men learne by images concerning God. If any man take
ception, and ſay that the Prophetes reproue them only which abu-
d images to wicked ſuperſtition: I graunt that to be true. But I adde
rther that which is eaſie for all men to ſee, that they condemne that
ing wholely which the Papiſtes take for an aſſured principle, that

images are in ſtede of bookes. For they do in compariſon ſet ima
againſt God as thinges directly contrary & ſuch as neuer can a
together. This compariſon I ſay is made in thoſe places which I
alleged. Sith there is but one true God whom the Iewes did wo
ſhip, it is amiſſe & falſely don to forge viſible ſhapes to repreſent G
and men are miſerably deceiued, that thereby ſeeke for knowledg
God. Finally if it were not true that it is a deceitfull & corrupt know
ledge of God that is learned by images, the Prophetes would not
generally condemne it. At leaſt thus much I winne of them when
ſhew that it is vanity & lying that men do attempt to repreſent G
with images, we do nothing but rehearſe word for word that wh
the Prophetes haue taught.

6 Let be red what Lactantius and Euſebius haue wrytten of t
matter which ſticke not to take it for certaine that they were all m
tall of whom images are to be ſeene. Likewiſe Auguſtine: wh
without douting pronounceth that it is vnlawfull not onely to wo
ſhip images, but alſo to ſette vppe images to God. And yet ſayeth
Concil. Libert. ca. 6. ca. 36. none other thing but the ſame which many yeares before was d
creed by the Elibertine councell whereof this is the xxxvi. Chap
It is ordained that no pictures be had in the church, that the th
Li. 4. de Ciuitate Dei. ca. 9. & 31. which is honored and worſhipped be not painted on the wales. B
moſt notable is that which in an other place Auguſtine allegeth o
of Varro, and confirmeth it with his owne aſſent, that they wh
firſt brought in the images of Gods, both tooke away the feare
God, and brought in errour. If Varro alone ſhould ſay this, par
uenture it ſhould be but of ſmale authority. Yet ought it of right
make vs aſhamed that a heathen man groping in darkeneſſe came
this light, to ſee that bodily images are therefore vnmete for the m
ieſty of God, becauſe they diminiſh the feare of God and encrea
errour in men. The proofe it ſelfe witneſſeth that this was no le
truly than wiſely ſpoken. But Auguſtine hauing borrowed it of Va
ro, bringeth it foorth as of his own minde. And firſt he admoniſhe
that the firſt errours wherwith men were entangled cõcerning Go
beganne not of images; but as with newe matter added encreaſed
them. Secondly he expoundeth that the feare of God is therfore m
niſhed or rather taken away therby, becauſe his maieſty may eaſely
the fooliſhneſſe and in the fond and abſurde forging of images gro
to contẽpt. Which ſecond thing I would to God we did not by pro
find to be ſo true. Whoſoeuer therfore wil couet to be rightly taugh
let him elſewhere learne than of images, what is mete to be know
concerning God.

7 Where

Wherfore if the Papiſtes haue any ſhame, let them no more vſe ſhift to ſay that images are lay mens bookes, which by many te-monies of Scripture are ſo openly confuted. And although I graũt ſo much, yet ſhould they not much get therby for defenſe of their ols. What monſters they thruſt in, in the place of God, is well kno-en. The pictures and images that they dedicate to Sainctes, what are ey but examples of extreme riot and vnclenneſſe, whereunto if any ould faſhiõ himſelfe, he were worthy to be beatẽ with ſtaues? Surely e brothelhouſes, can ſhew harlots more chaſtly and ſoberly attyred, ã their temples ſhew images of theſe whom they would haue cal-d virgins. Euen as vncomly array giue they to the martirs. Let them erfore faſhiõ their idols at leaſt to ſome honeſt ſhew of ſhamefaſt-es, that they may ſomwhat more colourably lye in ſaying, that they e the books of ſome holineſſe. But if it were ſo, yet then would we ſwere, that this is not the right way to teach the faithfull people in oly places, whom God would haue there inſtructed with farre other octrine than with theſe trifles. God commaunded in the churches a mmon doctrine to be ſet forth to all men in preaching of his word d in his holy miſteries: whereunto they ſhew them ſelues to haue a linde not very hedefull, that caſt their eyes about to behold images. at whom do the Papiſtes call lay and vnlearned men whoſe vnskil-lneſſe may beare to be taught only by images? forſooth euen thoſe hom the Lord knowledgeth for his diſciples, to whom he vouchesa-eth to reuele the heauẽly wiſdom, whom he willeth to be inſtructed ith the holſome miſteries of his kingdom. I graũt in dede as the mat r ſtandeth that there are at this day many which cannot be without ch boks. But whenſe I pray you groweth that dulneſſe but that they e defrauded of that doctrine which only was mete to inſtruct them ith? For it is for no other cauſe that they which had the cure of urches gaue ouer their office of teaching to idols, but becauſe thẽ-lues were dumme. Paul teſtifieth that Chriſt is in the true preaching of the Goſpell, painted out and in a maner crucified before our eyes. o what purpoſe then were it to haue commonly ſet vp in churches many croſſes of wood, ſtone, ſiluer & gold, if this were wel & faith-lly beatẽ into the peoples heads, that Chriſt died to beare our curſe pon the croſſe, to cleanſe our ſinnes with the Sacrifice of his body, d to waſh them away with his bloud, and finally to reconcile vs to od the father? Of which one thing they might learne more than of thouſand croſſes of wood or ſtone. For parhaps the couetous do t their mindes & eyes faſter vpon the golden and ſiluer croſſes than pon any wordes of God.

Gal. 3.1.

8 As concerning the beginning of idols, that is by common co-
Sap. 14. 15. sent thought to be true which is wrytten in the booke of wisdo-
that they were the first authors of them, which gaue this honor
the deade, superstitiously to worship their memory. And truly I gra-
that this euil custome was very auncient, & I deny not that it was
fierbrād wherwith the rage of men being kindled to idolatry did mo-
and more burne therein. Yet do I not graunt that this was the first
riginal of this mischiefe. For it appereth by Moises that images we-
vsed before that this curiosity in dedicating the images of dead me-
wherof the prophane wryters make often mention, were come in
Gen. 31. 19. When he telleth that Rachell had stolē her fathers idols, he speak-
it as of a common fault. Whereby we may gather that the wit of m-
is, as I may so call it, a continuall worship of idols. After the gene-
stoud, there was as it were a new regeneration of the world, and
there passed not many yeares but that men according to their ow-
lust fained them Gods. And it is likely that the holy Patriarch yet
uing, his childrens children were giuen to idolatry, so that to his b-
ter griefe he saw the earth defiled with idols, whose corruptions
Ios. 24. 2. Lord had but late purged with so horrible iudgement. For Thare
Nachor euē before the birth of Abraham were worshippers of
Gods, as Iosue testifieth. Seeing the generation of Sem so soone
ued, what shall we iudge of the posterity of Cham, who were alre-
cursed in their father? The minde of men, as it is full of pride and
boldnesse, presumeth to imagine God according to her owne conce-
and as it is possessed with dullnesse, yea ouerwhelmed with gross-
gnorance, so it cōceiueth vanity and a fond fantasie in stede of G-
And to these euils is added a new mischiefe, that man attempteth
expresse in workemanshippe such a God as he inwardly conceiue-
Thus the minde begetteth the idole, and the hand bringeth it forth.
The example of the Israelites proueth that this was the beginn-
of idolatry, that men do not beleue that God is among them, vnle-
he shew himselfe carnally present. We know not (sayd they) what
become of this Moses: make vs Gods that may go before vs. The-
Ex. 31. 1. knew that there was a God whose power they had had experience
in so many miracles: but they did not beleue that he was nie vnto
vnlesse they did see with their eyes a corporall representation of
face, to be a witnesse vnto them of the God that gouerned thē. The-
minde was therefore to know by the image going before them, th-
God was the guide of their iourney. This thing daily experience te-
cheth, that the flesh is alway vnquiet till it hath gotten some cou-
terfaite deuise like it selfe, wherein it may vainly delite as in an ima-

God. In a manner in all ages since the creation of the world, men obey this blinde desire haue erected signes wherein they imagi- d God to be present before theyr carnall eyes.

After such inuention forged, byandby followeth worshipping. r whē men thought that they beheld God in images, they did also orship him in them. At length being both with mindes and eyes al- gether fastened theron, they beganne to waxe more and more bru- n, and to wonder at them and haue them in admiration, as if there ere some nature of godhead in them. So appeareth that men brake t out into the worshipping of images, till they were perswaded in me grosse opinion: not to thinke the images to be Gods, but to i- agine that there did a certaine force of Godheade abide in them. herfore whether thou represent to thy selfe either God or a crea- re in the image, when thou fallest downe to worship, thou art alrea- bewitched with some superstition. For this reason the Lord hath rbidden not onely images to be erected that are made to expresse likenesse of him, but also any titles or stones to be dedicated, that ould stand to be worshipped. And for the same reason also in the maundement of the law, this other point is added concerning wor- pping. For so soone as they haue forged a visible forme for God, ey also tye the power of God vnto it, So beastly foolish are men, at there they fasten God where they counterfaite him, and therfore ust they needes worship it. Neither is there any difference whether ey simply worship the idole, or God in the idole. This is alway ido- try when honoures due to God are giuen to an idole, vnder what lour soeuer it be. And because God will not be worshipped super- tiously, therefore whatsoeuer is giuen to idols is taken from him. ette them take heede hereunto that seeke for pretenses to defende e abhominable idolatry, wherewith, these many ages past, true reli- on hath bin drowned and ouerthrowen. But (say they) the images e not taken for Gods. Neither were the Iewes themselues so vn- uised to forgette that it was God by whose hande they hadde bin rought out of Ægypt before they made the calfe. Yea when Aaron yd, that those were the Gods by whom they were deliuered out of e land of Ægypt, they boldly assented, shewing a plaine tokē of their eaning, that they would still kepe that God that was their deliuerer, that they might se him go before them in the calfe. Neither is it to beleued that the heathē were so grosse as to beleue, that God was other thing but stocks and stones. For they changed their images their pleasure, but still they kept the same Gods in their minde: & ere were many images of one God, and yet they did not according

to the multitude of images faine them many God. Beſide that th
did daily cõſecrat new images, yet did they not thinke that they m
in pſal. 113. new Gods. Lette the excuſes be read which Auguſtine ſayeth w
pretended by the Idolaters of his age. When they were rebuked,
common ſorte aunſwered, that they did not worſhippe that vi
thing, but the deity that did in it inuiſibly dwell. And they that w
of ſomwhat better religiõ, as he calleth it, did ſay that they did nei
worſhippe the image nor the ſpirite in it, but by the corporall im
they did behold the ſigne of that thing which they ought to wor
How then? All idolaters, whether they were of the Iewes, or of
gentiles, were none otherwiſe minded than as I haue ſayd: being n
contẽted with a ſpirituall vnderſtanding of God, they thought by
images he ſhould be more ſure & nerer imprinted in thẽ. After on
that ſuch diſordered counterfaiting of God well liked them, they
uer ended, till daily more and more deluded with new deceites th
imagined that God did ſhew foorth his power in images. And neue
theleſſe, both the Iewes were perſwaded that vnder ſuch ima
they did worſhippe the one true Lord of heauen and earth: and li
wiſe the gentiles, their falſe Gods, whom yet they fayned to dwe
heauen.

10 Whoſoeuer deny that it hath thus bin done in time paſt, y
within our owne remembraunce, they impudently lye. For, why
they down before them? And when they pray, why turne they tow
in pſal. 113. them as to the eares of God? For it is true that Auguſtine ſayeth, th
noman prayeth or worſhippeth when he ſo beholdeth an image b
he is ſo affected in minde that he thinketh himſelfe to be heard of
or that it wil do for him what he deſireth. Why is there ſuch differe
betwene the images of one God, that paſſing by one image with
reuerence or none done to it they honor an other ſolemnly? Why
they wery themſelues with vowed pilgremages to viſite thoſe ima
whereof they haue like at home? Why do they at this day in defe
of them as it were for their religion and countrey, fight to ſlaugh
& deſtructiõ, in ſuch ſorte as they would better ſuffer to haue the o
only God than their idols to be taken from them? And yet I do n
recken vp the groſſe errours of the cõmon people, which are almo
infinite, & do in maner poſſeſſe the hartes of all men. I do only ſhe
what themſelues do confeſſe when they meane moſt of all to exc
themſelues of idolatry. We do not call them (ſay they) our Gods. N
more did the Iewes nor the Gentiles call them theirs in time paſt
yet the Prophetes ech where ceſſe not to caſt in their teeth their fo
nication with ſtockes and ſtones, for doing no more but ſuch thin

re daily done by them that would be compted Christiãs, that is to that they carnally worshipped God in stocks and stones.

Although I am not ignoraunt, nor thinke good to passe it o- as if I knewe it not, how they seeke to escape with a more sut- distinction, wherof I shall againe make mention more at large her- r. For they pretend that the worship which they giue to images dolodulia which is seruice of images, and not Idololatria which is rship of images. For so they tearme it when they teach that they y lawfully without any wrong done to God giue vnto images and tures that worshippe which they call Doulia or seruice. And so y thinke themselues without blame if they be but the seruaunts & also the worshippers of idols: as though it were not a litle lighter tter to worship than to serue. And yet while they seeke a hole to e them in the Greeke word, they childishly disagree with themsel- s, For seeing Latreuein in greeke signifieth nothing but to worship, ir saying commeth but to this effect, as if they would say that they rship in dede their images, but without any worshipping. And ther o cause why they should say that I seeke to catch them in words: t they themselues while they seke to cast a mist before the eyes of simple, do bewray their owne ignoraũce. And yet though they be uer so eloquent, they shall not atteine by their eloquence to proue o vs that one selfe same thing is two sundry things. Let them (say shew me a differẽce in ỹ thing it selfe wherby they may be thought differ from the old idolaters. For as an adulterer or a murderer can- t escape giltinesse of his fault, by giuing his sinne a newe deuised me: so it is a very absurdity to thinke that these men be quit by new uise of a name, if in the matter it selfe they nothing differ frõ those olaters whom they themselues are compelled to cõdemne. But so are they frõ prouing that their case differeth frõ the case of those olaters, that rather the fountaine of all this whole mischiefe is an orderly counterfaiting, wherin they haue striued with them while ch with their owne wit they deuise, & with their owne handes they me them signifying formes to expresse them a fashion of God.

And yet am I not so superstitious that I thinke no images may suffred at all. But forasmuch as caruing and painting are the giftes God, I require that they both be purely and lawfully vsed. Least se things which God hath giuẽ vs for his glory & for our own be- fit, be not only defiled by disordered abuse, but also turned to our n destructiõ. We thinke it vnlawful to haue God fashioned out in ible forme, becausse himself hath forbiddẽ it, & because it cãnot be ne without some defacemẽt of his glory. And least they thinke that

it is onely we that are in this opinion, they that haue bin trauel
their workes shall finde that all sound wryters did alway repro
same thing. If thē it be not lawfull to make any bodily image of G
much lesse shall it be lawfull to worship it for God, or God in
remayneth therefore lawfull that onely those thinges be painted
grauen whereof our eyes are capable: but that the maiesty of G
which is farre aboue the sense of our eyes, be not abused with
comly deuised shapes. Of this sorte are partely histories and th
done, partely images and fashions of bodies, without expressing o
ny thinges done by them. The first of these haue some vse in teach
or admonishing a man: but what profit the second can bring saue o
delectatiō, I see not. And yet it is euident, that euen such were al
all the images that heretofore haue stand vp in churches. Whe
we may iudge that they were there set vp not by discrete iudgem
or choise, but by fooliſh and vnaduised desire. I speake not how m
amisse & vncomely they were for the most parte fashioned, nor h
licentiously Painters and Caruers haue in this point shewed th
wantonnesse, which thing I haue already touched. Onely I speak
this end, that though there were no fault in them, yet do they not
auaile to teach.

13 But leauing also that difference, let vs by the way consider w
ther it be expedient in Christian temples to haue any images a
that do expresse either things done or the bodyes of men. First if
authority of the auncięt church do any thing moue vs, let vs rem
ber that for about v.C. yeares together, while religion yet better
rished, and sincere doctrine was in force, the Christian churches w
vniuersally without images. So they were thē first brought in for
garnishment of churches, when the sincerity of ministration was
a little altered. I will not now dispute what reason they had with
that were the first authors therof. But if a mā compare age with
he shall see that they were much swarued from that vprightnes
them that were without images. What? do we thinke that those
fathers would haue suffered the church to be so long without
thing which they iudged profitable & good for them? But rather
cause they saw either little or no profit in it, & much daunger to
vnderneth it, they did rather of purpose and aduisedly reiect it,
Epi. 49. by ignorance or negligence omitte it. Which thing Augustine
also in expresse words testifie. When they be set in such places (s
he) honorably on hye, to be seene of them that pray & do Sacr
although they want both sense and life, yet with the very likenesse
they haue of liuely members and senses, they so moue the
mi

ndes, that they ſeeme to liue & breath. &c. And in an other place. that ſhape of members doth worke and in manner enforce thus ch, that the minde liuing within a body doth thinke that body to e ſenſe, which he ſeeth like vnto his owne. And a litle after, I- ges do more auaile to bow downe an vnhappy ſoule, by this that y haue mouth, eyes, eares, and feete, than to amend it by this that y neither ſpeake nor ſee nor heare nor go. This truely ſeemeth to the cauſe why Iohn willed vs to beware not onely of worſhipping images, but alſo of images themſelues. And we haue found it to ch in experience, that through the horrible madneſſe which hath retofore poſſeſſed the world, to the deſtruction in manner of all dlineſſe, ſo ſoone as images be ſet vp in churches, there is as it were gne ſet vp of idolatry, becauſe the folly of men cannot refrayne it ſe, but it muſt foorthwith runne on to ſuperſticious worſhippinges. if there were not ſo much daunger hanging thereby: yet when I ſider for what vſe temples are ordayned, me thinkes it is very ill eeming the holineſſe thereof to receiue any other images than ſe liuely and naturall images, which the Lord by his word hath ſecrate, I meane Baptiſme and the Lordes ſupper, and other cere- onies wherewith our eyes ought both more earneſtly to be occu- d and more liuely to be moued, than that they ſhould nede any o- r images framed by the witte of men. Loe this is the incomparable mmodity of images, which can by no value be recompenſed, if we eue the Papiſtes.

in pſal. 113.

1. Ioh. 5 21.

I thinke I had ſpokē enough of this thing already, but that the cene Synode doth as it were lay hand on me to enforce me to ake more. I meane not that moſt famous Synode which Conſtan- e the Great aſſembled, but that which was holden eight hundred res ago, by the commaundement and authority of Irene the Em- ſſe. For that Syno dedecreed, that images ſhould not only be had hurches, but alſo worſhipped. For whatſoeuer I ſhould ſay, the hority of the Synode would make a great preiudice on the other . Although to ſay truth, that doth not ſo much moue me, as make ppeare to the readers howe farre their rage extended, that were re deſirous of images than became Chriſtians. But firſt leite vs di- che this. They that at this day maintaine the vſe of images, allege decree of that Nicene Synode for their defenſe. But there is extāt ooke of confutation bearing the name of Charles the Great, which the phraſe we may gather to haue bin wrytten at the ſame time. erein are recited the ſentences of the Biſhoppes that were preſent hat councell, and the argumentes wherewith they contended.

Iohn the Legate of the east partes sayed : God created manne
his owne image : and thereupon gathered that we ought to hau
mages. The same man thought that images were commended
vs in this sentence: shew me thy face because it is beautifull. An o
to proue that images ought to be sette vppon altares, cited this
stimony : no man lighteth a candell and putteth it vnder a bu
An other, to shew that the beholding of them is profitable for
brought foorth a verse out of the Psalme : the light of thy cou
naunce is sealed vpon vs. An other tooke this similitude : As the
triarches vsed the Sacrifices of the Gentiles, so must Christian
haue the images of Saintes in steade of the images of the Gen
To the same purpose haue they wrythed this saying: Lord, I hau
ued the beauty of thy house. But specially witty is the exposition
this place, As we haue heard so haue we seen, that God is not kno
by onely hearing of his word, but also by looking vppon images. L
is the sharpe deuise of Bishoppe Theodore. Maruelous (sayeth h
is God in his Saintes. And in an other place : In the Saintes
are in the earth : therefore this ought to be referred to images.
nally so filthy are their vnsauory follies that it greueth me to rehe
them.

15 When they talke of the worshipping: then are brought foo
the worshipping of Pharao, and of the rod of Ioseph, & of the p
that Iacob set vp. Albeit in this last example, they do not only dep
the meaning of the Scripture, but also bring in that which
where to be read. Then these places seeme to them marue
strong and meete proues. Worship his footestole. Againe worsh
on his holy hill. Againe all the richemen of the people shall wor
thy counrenaunce. If a man would in scorne putte the person
a riding foole vppon the patrones of Images, could he gather
gether greater and grosser follies? But to putte all out of doute, Th
dosius Bishoppe of Mira, doth so earnestly confirme by the drea
of his Archedeacō, that images ought to be worshipped, as if he
an oracle from heauen to shewe for it. Now lette the fauourers o
mages go and presse vs with the decree of that Synode. As tho
those reuerend fathers do not altogether discredit themselues,
either so childishly handeling, or so vngodly and fowly tearing
Scriptures.

16 Now come I to those monstrous impieties, which it is ma
that euer they durst vomit, and twise maruellous that they were
cried out agaynst with hie detestation of all men. And it is
that this outragiously wicked madnesse be bewrayed, that at leas

e colour of antiquity may be taken away, which the Papiſtes pre-
d for the worſhipping of images. Theodoſius the Biſhop of Amo-
n pronounceth curſe againſt all them that will not haue images
ſhipped. An other imputeth all the calamities of Grecia and the
part to this, that images were not worſhipped. What puniſhment
n were the Prophetes, the Apoſtles and the Martirs worthy to
er in whoſe time there were no images? They adde further. If the
peroures image be met with perfume and cenſing: much more is
s honor due to the images of Saintes. Conſtantius Biſhop of Con-
nce in Ciprus, profeſſeth that he reuerently embraceth images, and
rmeth that he will giue to them the ſame honorable maner of
ſhippe that is due to the Trinity that giueth life. And whoſoeuer
iſeth ſo to do, he curſeth him and ſendeth him away with the Ma-
hees and Marcionites. And, that ye ſhould not thinke that this was
priuate ſentence of one man, they did all aſſent vnto it. Yea Iohn
Legate of the eaſt partes being further caried with heate, ſayed it
e better to bring all brothelhouſes into the city than to deny the
rſhipping of images. At length by conſent of them all it was de-
ed, that worſe than all Hereticks are the Samaritans, and worſe
the Samaritans are the enemies of images. And becauſe the play
uld not be without his ſolemne farewell, this clauſe was added, let
be glad & reioyſe that hauing the image of Chriſt do offer Sacri-
vnto it. Where is now the diſtinction of Latria and Duha, where-
h they are wont to ſeeke to blinde the eyes both of God & men?
the councell without any exception doth giue euen as much vnto
ges as vnto the liuing God himſelfe.

The xij. Chapter.

That God is ſeuerally diſcerned from idols, that he may be only and vvholely vvorshipped.

WE ſayed in the beginning that the knowledge of God ſtandeth not in bare ſpeculation, but draweth with it the worſhipping of him, and by the way we touched howe he is rightly worſhipped, which point ſhalbe in o-
places more largely to be ſette foorth. Now I do but ſhortly re-
te, that ſo oft as the Scripture affirmeth that there is but one
d, it ſtriueth not for the bare name of God, but withall com-
underh this, that whatſoeuer belongeth to the Godhead be not
en to any other. Whereby alſo appeareth what pure religion doth
er from ſuperſtition. Euſebeia, in Greeke ſignifieth as much as true
rſhip, becauſe alway euen the blinde themſelues groping in darke-

2. de natu. deorum.

nesse haue found that this rule ought to be holden, that God be not vnorderly worshipped. The name of religion although Cicero trans and well deriueth from relegere, to recorde, or gather vp together yet is the reason that he assigneth inforced and farre fette, that godly worshippers did often recorde and diligently wey what was the true I rather thinke that that name is sette as a contrary to wandring berty, because the greater parte of the world vnaduisedly taketh hold of that which they first mete withall, and flieth about hither and thither: but true godlinesse, to the end it may stand in stedfast Religit, that is to say doth gather vp it self together within her bou Like as I thinke superstition to haue her name hereof, that not be contented with the maner and order prescribed, she heapeth vp toge ther a superfluous nomber of vaine thinges. But to leaue the wor it hath alway bin agreed by consent of all ages, that religion is false errours corrupted and peruerted. Whereupon we gather that is a very fond colour which the superstitious do pretend, when vndiscrete zeale we giue our selues leaue to do all thinges. And though this confession sound in the mouthes of all men: yet here shamefull ignoraunce bewrayeth it selfe, that neither they cleaue the one God, nor haue any regarde of order in the worshippinges him, as we haue already shewed. But God, to claime his owne r vnto himselfe, crieth out that he is ielous, and that he will be a seu reuenger if he be mingled with any fayned God. And then he sett forth the lawful maner of worshipping, to hold mākinde in obedi He conteineth both these pointes in his law, when first he bind the faithfull vnto himselfe that he only may be their lawmaker: then he prescribeth a rule whereby to be worshipped after his ow minde. Of the law, because the vses and endes thereof are many, I entreate in place fitte for it. Now I only touch this point, that the by mē are brideled that they run not out of the way to wrong w shippinges. Now as I first sayd, we must hold in minde, that if all euer properly belongeth to godhead do not rest in God alone, b spoyled of his honor, and his worshippe broken. And there must somewhat hedefully marke with what suttelties superstitiō decei For it doth not so reuolte vnto straunge gods that it seemeth to for sake the hiest God, or to bring him downe into the number of o gods: but while she graūteth vnto him the hiest place, she setteth about him a number of lesser gods, among whom she diuideth offices? And so (albeit clokedly and craftily) the glory of the godh is cut in partes, that it remaineth not whole with him. So in the time, as well they of the Iewes as of the Gentiles did set beneth fa

ther & iudge of gods a great rout of gods which ſhould euery one cording to his degree in cõmon haue with ỹ hieſt God the gouern-nt of the heauen and earth: So the Saintes that in a few ages paſt parted this life, are aduaunced to the fellowſhip of God, to be wor-pped, called vpon, & honored in ſteade of him. And yet with ſuch nomination we thinke that the maieſty of God is not ſo much as ided, when in deede it is a great parte ſuppreſſed and extinguiſhed, ing that we retaine ſtill a poore opinion of his ſupreme power: & the meane time deceiued with entangled ſutteltes we are ſunderly ied to diuers gods.

For this purpoſe alſo was inuented the diſtinction of Latria d Dulia, as they terme them, that is worſhippe and ſeruice, where-they might freely ſeeme to giue away the honors of God to an-s and dead men. For it is euident, that the worſhippe which the Pa-es giue vnto ſaintes differeth nothing in deede from the wor-ppe of God. For all alike without diuerſity they worſhip both God d them: ſauing that when they be charged with it, they winde away h this exception, that they kepe ſtill for God the honor that is due o him inuiolate, becauſe they leaue vnto him the worſhippe that y call Latria. But ſith the queſtion ſtandeth vpon the matter, and the word, who would permitte them ſo careleſſely to mocke in a tter of all matters moſt weighty? But to lette that alſo paſſe, yet nne they nothing by this diſtinction, but to proue, that they giue rſhippe to one God and ſeruice to an other. For Latria in greeke nifieth as much as in Latin Cultus, and in Engliſh worſhippe. Du-, properly ſignifieth ſeruice. And yet ſometime in ſcripture this dif-ence is confounded together without diuerſity. But graunt it be a rpetuall difference, then muſt we ſearch what both the words may ane. Dulia is ſeruice, Latria is worſhippe. Now no man douteth t to ſerue, is more then to worſhip. For many times a man could rdly beare to ſerue him whom he would not ſticke to worſhippe. is it an vnegall dealing to giue to the ſaintes that which is the eater, and to leaue to God that which is the leſſer. But many of auncient authors haue vſed this diſtinction. What maketh that tter, if all men do perceiue it to be not onely vnfit, but all together y fond?

Now leauing nice ſutteltes, let vs wey the matter it ſelfe. When ule putteth the Galathians in remembrance what they were be- Cal. 4. 8
e that they were lightened in the knowledge of God, he ſaieth that y gaue Duliam ſeruice to thoſe that of nature were no gods. Al-ough he name not Latriam or worſhip, is therfore their ſuperſtitiõ

excuſable? He doth neuertheleſſe condemne their peruerſe ſuper-
tion, which he termeth by the name of Dulia ſeruice, than if he h
expreſſed the name of Latria, worſhip. And whē Chriſt repulſeth
aſſault of Sathan with his buckler, that it is wrytten, thou ſhalt w
Matt.4. 10. ſhip the Lord thy God, the name of Latria was not brought in
ſtion. Sathan required but an adoration. Likewiſe when the angel
Reu.19. 10. proued Iohn, becauſe he fell down on his knees before him, we ou
not to thinke that Iohn was ſo madde that he would giue vnto
angell the honor that was due onely to God. But becauſe it was
poſſible, but that all worſhip that is ioyned with religion ſauou
ſomewhat as pertaining to God, therefore he could not adore
angell, but that he muſt take away ſomewhat from the glory of G
We read in deede often, that men haue bin honored: but that w
ciuile honor, as I may ſo call it. But religion hath an other rule, wh
ſo ſoone as it is ioyned with worſhippe, bringeth with it a proph
Act.10. 25. abuſe of the honor of God. The ſame may we ſee in Cornelius.
had not ſo ſclenderly profited in godlineſſe, but that he had lea
to giue the ſoueraigne worſhip to God alone. Therefore when he
downe before Peter, he did it not of this meaning to worſhip him
the ſteede of God. And yet did Peter earneſtly forbid him to do
which he did. And why ſo? but becauſe men do neuer ſo narro
put difference betwene ỹ worſhip of God & of his creatures: but
without diuerſity they giue away that vnto the creature, which be
geth vnto God. Wherefore if we haue one God, we muſt remem
that nothing be it neuer ſo little muſt be taken away from his glo
Zac.24. 9. but that he keepe ſtill that which is properly his. Therefore Zac
ry when he preacheth of the repairing of the Church, in plaine wo
expreſſeth: That there ſhall not only be one God, but alſo that th
ſhalbe one name of that God, to the end that he haue nothing
common with Idols. What maner of worſhip God requireth, we
ſee in an other place when it falleth in order. For it pleaſed him in
law to preſcribe vnto men what is lawfull and right, and ſo to bri
them to a certaine rule, that euery man ſhould not geue himſelfe le
to deuiſe what forme of worſhippe he liſt. But becauſe it is not exp
dient to loade the readers with heaping many matters together, I
not touche that point yet. Onely lette it ſuffiſe for this time to ke
in minde, that euery carying away of the dueteyfull behau
of Godlineſſe to any other than to God alone, is not without r
bery of God. And firſt ſuperſtition deuiſed to giue diuine hon
to the Sonne, or other ſtarres or idols: then followed ambitio
pride, which garniſhing mortall men with ſpoyles taken from G
preſum

ſumed to prophane all that euer was holy. And although this ciple remained among them, to honour the ſoueraigne deity, grewe it in vſe indifferently to offer ſacrifices to ſpirites, leſſer s, or deade men of honor. So ſlippery is the way to ſlide into this t, to make common to a number that which God ſeuerely cha-eth to himſelfe alone.

The xiij. Chapter.

That there is taught in the Scriptures one eſſence of God from the very creation, vvhich eſſence containeth in it three perſons.

That which is taught in the Scriptures concerning the incomprehenſible and ſpirituall eſſence of God, ought to ſuffiſe not onely to ouerthrow the fooliſh errours of the common people, but alſo to confute the fine ſutteltıes of prophane phiſophie. One of the old wryters ſeemed to haue ſayd very well, at God is all that we do ſee, and all that we do not ſee. But by this ane he hath imagined the godheade to be powred into all the tes of the world. Although God, to the intent to kepe men in ſo-minde, ſpeaketh but ſparely of his owne eſſence, yet by thoſe two nes of addition that I haue reheatſed, he doth both take away all oſſe imaginations, and alſo repreſſe the preſumptuous boldneſſe of ns minde. For ſurely his immeaſurable greatneſſe ought to make afraide, that we attempt not to meaſure him with our ſenſe: and his rituall nature forbiddeth vs to imagine any thing earthly or fleſhly him. For the ſame cauſe he often aſſigneth his dwelling place to in heauen. For though, as he is incomprehenſible, he tilleth the th alſo: yet becauſe he ſeeth our mindes by reaſon of their dullſe to lye ſtill in the earth, for good cauſe he lifteth vs vp aboue the rld, to ſhake of our ſlouth and ſluggiſhneſſe. And here falleth to ound the errour of the Manichees, which in appointing two oriall beginninges haue made the diuell in a manner egall with God. rely this was as much as to breake the vnity of God and reſtraine vnmeaſurableneſſe. For where they haue preſumed to abuſe raine teſtimonies: that ſheweth a fowle ignoraunce, as their erur it ſelfe ſheweth a deteſtable madneſſe. And the Anthropomorites are alſo eaſily confuted which haue imagined God to conſiſt a body, becauſe oftentimes the Scripture aſcribeth vnto him a outh, eares, eyes, handes, and feete. For what man yea though he ſclenderly witted dooth not vnderſtand that God doth ſo with vs eake as it were childiſhly, as nurſes do with their babes? Therefore ch maners of ſpeeche do not ſo plainly expreſſe what God is, as

they do apply the vnderſtanding of him to our ſclender capaci
Which to do, it behoued of neceſſity that he deſcended a grea
beneath his owne height.

2 But he alſo ſetteth out himſelfe by an other ſpecial marke, wh
by he may be more nerely knowē. For he ſo declareth himſelfe w
but one, that he yet giueth himſelfe diſtinctly to be conſidered
three perſons: which except we learne, a bare & empty name o
without any true God flieth in our braine. And that no man ſho
thinke that he is a threfold God, or that the one eſſence of God
uided in three perſons, we muſt here ſeeke a ſhort and eaſie defin
to deliuer vs from all errour. But becauſe many do make much
about this word Perſon, as a thing inuented by man: how iuſtly
do ſo, it is beſt firſt to ſee. The Apoſtles naming the ſonne, the en
Heb. 1.3 ued forme of the Hypoſtaſis of his father, he vndoutedly mean
that the Father hath ſome being, wherin he differeth from the ſo
For to take it for Eſſence (as ſome expoſitours haue done, as if C
like a peece of waxe printed with a ſeale did repreſent the ſubſt
of the Father) were not onely hard but alſo an abſurdity. For ſith
Eſſence of God is ſingle or one and vndiuiſible, he that in him
contayneth it all and not by peecemeale, or by deriuation, but in w
perfection, ſhould very vnproperly yea fondly be called the engr
forme of him. But becauſe the father although he be in his o
property diſtinct, hath expreſſed himſelfe wholely in his ſonne,
for good cauſe ſayd, that he hath giuen his Hypoſtaſis, to be ſeen
him. Wherwith aptly agreeth that which byandby followeth, that
is the brightneſſe of his glory. Surely by the Apoſtles wordes we
ther, that there is a certaine proper Hypoſtaſis in the father, that
neth in the ſonne: whereby alſo againe is eaſely perceiued the Hyp
ſtaſis of the ſonne that diſtinguiſheth him from the Father. Like or
is in the holy ghoſt. For we ſhall byandby proue him to be God,
yet he muſt nedes be other than the father. Yet this diſtinctiō is no
the eſſence, which it is vnlawfull to make manifold. Therefore if
Apoſtles teſtimony be credited, it followeth that there be in G
three Hypoſtaſes. This terme ſeeing the Latines haue expreſſed w
the name of Perſō, it were to much pride & waywardneſſe to bra
about ſo cleare a matter. But if we liſt word for word to tranſlate,
may call it Subſiſtence. Many in the ſame ſenſe haue called it ſubſtā
And the name of Perſon hath not bin in vſe among the Latines o
ly: but alſo the Greeians, perhaps to declare a conſent, haue ta
that there are three Proſopa, that is to ſay Perſons in God. But the
whether they be Grekes or Latins that differ one from an other in
word

de, do very well agree in the ſumme of the matter.

Now howſoeuer the heretikes barke at the name of perſone, or e ouermuch preciſe men do carpe that they like not the worde ed by deuiſe of men: ſith they can not get of vs to ſay, that there hree, wherof euery one is wholly God, nor yet that there be many des: what vnreaſonableneſſe is this, to miſlike wordes, which exſe none other thing but that which is teſtified and approued by Scriptures? It were better (ſay they) to reſtraine not only our meages but alſo our wordes within the boundes of Scripture, than to iſe ſtraunge names that may be the beginninges of diſagrement brawling: ſo do we tier our ſelues with ſtrife about wordes: ſo the h is loſt in contending: ſo charitie is broken by odiouſly brawling ether. If they call that a ſtraunge worde, which can not be ſhewed cripture, as it is written in nombre of ſillables: then they binde vs hard law, wherby is condemned all expoſition that is not pieced ether, with bare laying together of textes of Scripture. But if they ane that to be ſtraunge, which beyng curiouſly deuiſed, is ſuperiouſly defended, which maketh more for contention than edifica-, which is either vnaptly, or to no profite vſed, which withdraweth m the ſimplicitie of the word of God, then with all my hart I emce their ſobre minde. For I iudge that we ought with no leſſe det reuerence to talke of God than to thinke of him, for as much as at ſoeuer we do of our ſelues thinke of him, is fooliſh, and what ſo r we ſpeake is vnſauory. But there is a certaine meaſure to be kept. ought to learne out of the Scriptures a rule both to thinke and ake, wherby to examine all the thoughtes of our minde & wordes our mouth. But what withſtandeth vs, but that ſuch as in Scripture to our capacitie doutfull and entangled, we may in plainer wordes reſſe them, being yet ſuch wordes as do reuerently and faithfully ue the truth of the Scripture, and be vſed ſparely, modeſtly, and without occaſion. Of which ſort there are examples enow. And ere as it ſhal by proofe appere that the Church of great neceſſitie enforced to vſe the names of Trinitie, and Perſones, if any ſhall n finde fault with the newneſſe of woordes, ſhall he not be iuſtly ught to be greeued at the light of the truth, as he that blameth y this that the truth is made ſo plaine and cleare to diſcerne?

Such newneſſe of wordes, if it be ſo to be called, commeth then efly in vſe, when the truth is to be defended againſt wranglers that mocke it out with cauillations. Which thing we haue at this day much in experience, who haue great buſineſſe in vanquiſhing the mies of true and ſounde doctrine. With ſuch folding and crooked

winding these slippery snakes do slide away, vnlesse they be stro
griped and holden hard when they be taken. So the old fathers be
troubled with contending against false doctrines, were compelled
shew their meaninges in exquisite plainnesse, least they should le
any crooked bywayes to the wicked, to whom the doutefull const
tions of wordes were hidingholes of errours. Arrius confessed Ch
to be God, and the sonne of God, because he coulde not against
euident wordes of God, and as if he had bin so sufficiently discha
did faine a certaine consent with the rest. But in the meane whil
ceassed not to scatter abroade that Christ was create, and had a beg
ning as other creatures. But to the ende they might draw forth
winding sutteltie out of his denne, the auncient fathers went furth
pronouncing Christ to be the eternall sonne of the father and co
substanciall with the father. Hereat wickednesse began to boile, wh
the Arrians began to hate and detest the name *Omoousion*, consubs
ciall. But if in the beginning they had sincerely and with plaine m
ning confessed Christ to be God, they would not now haue dem
him to be consubstantial with the father. Who dare now blame the
good men as brawlers and contentious, bycause for one litle word
sake, they were so whote in disputatiō, and troubled the quiete of t
Church? But that little worde shewed the differēce betwene the m
beleuing Christians, and the Arrians that were robbers of God. Af
ward rose vp Sabellius which accompted in a maner for nothing
names of the Father, the Sonne, and the Holy ghost, saying in dis
tation that they were not made to shew any maner of distinction,
onely were seuerall additions of God, of which sorte there are ma
If he came to disputatiō, he confessed, that he beleued the father G
the sonne God, the Holy ghost God. But afterward he would re
slippe away with saying that he hadde in no otherwise spoken tha
if he had named God, a strong God, iust God, and wise God: and so
song another song, that the Father is the Sonne, and the Holy ghos
the father, without any order, without any distinctiō. The good d
tours which then had care of godlinesse, to subdew his wicked dec
cried out on the other side that there ought to be acknowleged in
God three propreties. And to the end to sense themselues against
crooked writhē suttleties with plaine and simple truth, they affirm
that there did truely subsist in one God, or (which came all to one e
fect) that there did subsist in the vnitie of God a Trinitie of perso

5 If then the names haue not bin without cause inuēted, we ou
to take hede, that in reiecting thē we be not iustly blamed of pro
presumptuousnesse. I would to God they were buried in dede, so

faith were agreed of all men, that the Father and the Sonne, and Holy ghoſt be one God: and yet that the Father is not the Sonne, the Holy ghoſt the Sonne, but diſtinct by certaine propretie. Yet I not ſo preciſe, that I can finde in my harte to ſtriue for bare des. For I note, that the olde fathers, which otherwiſe ſpeake very giouſely of ſuch matters, did not euery where agree one with an er, nor euery one with himſelfe. For what formes of ſpeech vſed he councels doth Hilarie excuſe? To how greate libertie doth guſtine ſometime breake forth? How vnlike are the Grekes to the ins? But of this variance one example ſhall ſuffiſe for this time. é the Latins mẽt to expreſſe the worde Omoouſion, they called it nſubſtanciall, declaring the ſubſtance of the Father and the Sonne e one, ſo vſing the word ſubſtance for eſſence. Whervpõ Hierome Damaſus ſaith, it is ſacrilege to ſay, that there are three ſubſtances God: and yet aboue a hundred times you ſhall finde in Hilarie, that re are three ſubſtances in God. In the worde Hypoſtaſis, how is rome accombred? For he ſuſpecteth that there lurketh poiſon in ning three Hypoſtaſes in God. And if a man do vſe this word in a lly ſenſe, yet he plainly ſaith that is an impropre ſpeech, if he ſpake ainedly, and did not rather wittingly and willingly ſeeke to charge bishoppes of the Eaſtlandes, whom he ſought to charge with an uſt ſclaunder. Sure this one thing he ſpeaketh not very truely, that ll prophane ſchooles, ouſia, eſſence is nothing els but hypoſtaſis, ch is proued falſe by the common and accuſtomed vſe. Auguſtine More modeſt and gentill, which although he ſay, that the worde hy- ſtaſis in that ſenſe is ſtrange to latine eares, yet ſo farre is it of that taketh from the Grekes their vſuall maner of ſpeaking, that he alſo tly beareth with the Latins that had followed the Greke phraſe. d that which Socrates writeth in the ſixte booke of the Tripartite torie, tendeth to this end, as though he ment that he hadde by vn- lful men bin wrongfully applied vnto this matter. Yea and the ſame arie himſelfe layeth it for a great fault to the heretikes charge, that their waywardneſſe he is compelled, to put thoſe thinges in perill the ſpeech of men, which ought to haue bin kept in the religiouſ- ſe of mindes, plainly confeſſing that this is to do thinges vnlau- , to ſpeake that ought not to be ſpoken, to attempt thinges not li- ced. A little after, he excuſeth himſelfe with many wordes, for that was ſo bolde to vtter new names For after he had vſed the naturall mes Father, Sonne, and Holy ghoſt, he addeth that what ſoeuer is ght further, is beyond the compaſſe of ſpeach, beyond the reach ſenſe, and beyonde the capacitie of vnderſtanding. And in an other

De trinit. li. 5. cap. 8. and 9.

De trin. lib. 2.

place he ſaith, that happy are the biſhops of Gallia, which neither
nor receiued nor knew any other confeſſion, but that olde and
one, which frō the time of the Apoſtles was receiued in all Churc
And much like is the excuſe of Auguſtine, that this worde was
out of neceſſitie by reaſon of the imperfectiō of mens language
great a matter: not to expreſſe that which is, but that it ſhould
vnſpoken how the Father, the Sonne, and the Holy ghoſt are
This modeſtie of the holy menne ought to warne vs, that we do
forthwith ſo ſeuerely like Cenſors, note them with infamie that
to ſubſcribe and ſweare to ſuch wordes as we propounde them: ſo
they do it not of pride, of frowardneſſe, or of malicious crafte. But
them againe conſider, by how great neceſſitie we are driuen to
ſo, that by little and little they may be enured with that
maner of ſpeach. Let them alſo learne to beware, leaſt ſith we
mete on the one ſide with the Arrians, on the other ſide with Sa
lians, while they be offended that we cut of occaſion from them
to cauill, they bring themſelues in ſuſpicion, that they be the diſci
either of Arrius or of Sabellius. Arrius ſaith that Chriſt is God, but
muttereth that he was create, and had a beginning. He ſaith Chri
one with the Father, but ſecretely he whiſpereth in the eares of
diſciples, that he was made one as the other faithfull be, although
ſingular prerogatiue. Say ones that Chriſt is Conſubſtanciall with
father, then plucke you of his viſour from the diſſembler, and yet
adde nothing to the Scripture, Sabellius ſaith, that the ſeuerall na
Father, Sonne, and Holy ghoſt ſignifie nothing in God ſeuerally
ſtinct: ſay that they are three: and he will cry out that you name
gods. Say that there is in one eſſence a Trinitie of perſons, then
you in one word both ſay, what the Scripture ſpeaketh, and ſtop
vaine babbling. Now if any be holden with ſo curious ſuperſtitio
that they can not abide theſe names: yet is there no man, though
would neuer ſo faine, that can deny but that when we heare of
we muſt vnderſtand an vnitie of ſubſtance: when we heare of three
one eſſence, that it is ment of the perſons in the trinitie. Which
being without fraude confeſſed, we ſtay no longer vpon wordes.
I haue long ago found, and that often, that who ſoeuer do obſtre
ly quarell about wordes, do keepe within them a ſecrete poiſon:
that it is better willingly to prouoke them, than for their pleaſure
ſpeake darkly.

6 But leauing diſputation of wordes I will now begin to ſpeak
the matter it ſelfe. I call therfore a Perſone, a ſubſiſtence in the eſſe
of God, which hauing relatiō to the other is diſtinguiſhed from

vncõmunicable propretie. By the name of Subsistẽce we meane
ther thing than the essence. For if the worde had simply bin God,
in the meane time had nothing seuerally propre to it selfe, Iohn
le said amisse, that is was with God. Where he forthwith addeth,
God himselfe was the same worde, he calleth vs backe againe to Iohn.1.
e single essence. But because it coulde not be with God, but that 2.
ust rest in the father: hereof ariseth that subsistẽce, which though
ioyned to the essence with an vnseparable knot, yet hath it a spe-
marke, wherby it doth differ from it. So of the three subsistẽces,
that eche hauing relation to other is in propretie distinguished.
tion is here expressely mencioned. For when there is simple and
finite mencion made of God, this name belongeth no lesse to the
ne and the Holy ghost, than to the Father. But when the Father
mpared with the Sonne, the seueral propretie of either doth dis-
e him from the other. Thirdely, what soeuer is propre vnto eue-
f them is vncõmunicable. For that which is geuen to the Father Lib. cõ-
marke of difference, can not agree with, nor be geuen to the tra Pra-
ne. And I mislike not the definition of Tertullian, so that it be xeam.
tly taken, That there is in God a certaine dispositiõ or distribu-
, which yet chaungeth nothing of the vnitie of the essence.

But before that I go any further, it is good that I proue the God-
d of the Sonne and of the Holy ghost. Then after we shal see, how
y differ one from an other. Surely whẽ the Worde of God is spo-
of in the Scripture: it were a very greate absurditie to imagine it
y a fading and vanishing voice, which sente into the ayre, cometh
of God himselfe, of which sort were the oracles geuen to the fa-
s, and all the prophecies: when rather the worde is mente to be the
petuall wisdom abiding with the Father, from whens all the ora-
and prophecies proceded. For as Peter testifieth, no lesse didde the 1. Pet.1.
prophetes speake with the spirite of Christ, than did the Apo- 11.
and all they that after them did distribute the heauenly doctrine.
becaus Christ was not yet openly shewed, we must vnderstand
the Worde was before all worldes begotten of the Father. And if
Spirite was of the Worde, whose instrumentes were the prophe-
, we do vndoutedly gather that he was true god. And this doth
ses teach plainly enough in the creation of the worlde, when he
eth the worde as the meane. For why doth he expressely tell, that
d in creating of all his workes said. Be this done: or that done: but
the vnserchable glory of god may shiningly appere in his images?
e suttlenosed & babbling men do easily mocke out this, with saying
the name Worde, is there taken for his bidding or commaunde-

Heb.1. 2. mente. But better expositors are the Apostles, which teach that worldes were made by the same, and that he susteineth them all by his mighty Worde. For here we see that the Worde is taken for bidding or commaundement of the Sonne, which is himselfe the e- nall and essentiall Worde to the Father. And to the wise and sobre

Eccles. 24.14. not darke that Salomō saith, where he bringeth in Wisdom begin- of God before all worldes, and bearing rule in the creation of thin- and in all the workes of God. For to say that it was a certaine co- maundement of God, seruing but for a time, were very foolish a- vaine: where as in deede it was Goddes pleasure at that time to fo- forth his stedfast and eternall purpose, yea and some thing more

Iohn. 5. 17. crete. To which entente also maketh that saying of Christ: My fa- ther and I do worke euen to this daie. For in saying, That from beginning of the worlde he was continually working with his fa- ther, he doth more openly declare that which Moses hadde m- shortely touched. We gather then that the meaning of Goddes w- king was this, that the Worde hadde his office in the doing of th- ges, and so they both had a common woorking togither. But m- plainly of all doth Iohn speake, whē he sheweth that the same Wo- which from the beginning was God with God, was together w- God the Father the cause of all thinges. For he both geueth to

Iohn.1. 3. Worde a perfect and abiding essence, and also assigneth vnto it so- thing peculiar to it selfe, and plainly sheweth how God in speak- was the creator of the worlde. Therefore as all reuelacions proce- from God do well beare the name of the worde of God, so ought yet to set in the hyest place that substanciall Worde, the welspr- of all Oracles, which being subiect to no alteracion, abideth alw- one and the selfe same with God, and is God himselfe.

8 Here many dogges do barke against vs, which when they d- not openly take from him his Godhead, do secretly steale from h- his Eternitie. For they say, that the Worde then began first to b- when God in the creation of the world opened his holy mouth. B- verie vndiscretly do they to imagine a certaine innouacion of the s- staunce of God. For as those names of God that haue relacion to a- outward worke, began to be geuen vnto him after the being of t- worke, as for example, this that he is called the creator of hea- and earth: so doth Godlinesse know or admitt no name that sho- signifie any new thing in himselfe to haue chaunced vnto God. For any should come to him from els where than in himselfe, then t- saying of Iames should faile, that euery good geuing and euery p- fect gift is from aboue, and commeth downe from the Father

Lig-

es, with whom is no variableneſſe neither ſhadowing by tur-
Therfore nothing is leſſe to be ſuffred, than to faine a beginning
at Worde, which both alway was God, and afterwarde was crea-
f the worlde. But full ſuttelly forſooth they reaſon, that Moſes
ring that God then firſt ſpake, doth ſecretly ſhew that there was
Vorde in him before. Which is a moſt tryfling argument. For it
weth not, becauſe a thing at ſome one certaine time beginneth
ſhewed openly, that therefore it had neuer any beyng before.
cõclude farre otherwiſe and ſay: ſeyng that in the ſame momente Gen. 1.
God ſaied, let light be made, the power of the worde appeared 3.
hewed it ſelfe: the ſame Worde was long before. but if a man
how long before, he ſhall finde no beginning. For he appointed
rtaine ſpace of time when him ſelfe ſaied: Father glorifie me
the glory which I had with thee before the worlde was. And Ioh. 17.
thing Iohn alſo left not vntouched, becauſe he firſt ſheweth that 5.
e beginning the worde was with God, before that he commeth
e creation of the worlde. We ſay therfore againe, that the Worde
h was conceiued of God before any beginning of time, was con-
lly remaining with him. Wherby both his eternitie, true eſſence,
Godhead is proued.

Although I do not yet touch the perſon of the Mediator, but do
re it to that place where we ſhall ſpecially entreate of the Re-
pcion: yet becauſe it ought to be certainly holden without con-
erſie among all men, that Chriſt is the ſame Worde clad with
, in this place will be very fitte to recite all thoſe teſtimonies that
e Chriſt to be God. Whē it is ſayed in the xlv. Pſalme, thy throne Pſa. 45.
God is for euer and euer: the Iewes do cauill and ſay, that the 6.
e Elohim is alſo applied to the Angels and ſoueraigne powers.
in all the Scripture there is not a like place, that raiſeth an eter-
throne to any creature. For he is here not ſimply called God, but
the eternall Lord. Againe, this title is giuen to none but with Exo. 7. 1
ddicion, as it is ſaied: that Moſes ſhalbe for a God to Pharao.
e rede it in the Genitiue caſe which is very fooliſh. I graunt in
de that oftentimes a thing is called Diuine or of God, that is no-
e by any ſingular excellence: but here by the tenour of the texte
ppeareth, that ſuch a meaning were harde and forced, and will
agree. But if their ſtubborneſſe will not ſo yelde: In Eſaie is very
nly brought in for all one both Chriſt and God, and he that is
rned with the ſoueraigne power, which is properly belonging to
d alone. This (ſaieth he) is the name wherby they ſhall call him, Eſa. 9. 6.
ſtrong God, the Father of the world to come, &c. Here the Iewes

barcke againe, and turne the texte thus: this is the name whereby
ſtronge God the father of the worlde to come ſhall call him: ſ
they leaue this onely to the Sonne to be called the Prince of p
But to what purpoſe ſhould ſo many names of addicion in this
be heaped vpon God the Father, ſeyng it is the purpoſe of the
phete to adorne Chriſt with ſuch ſpeciall notes as may builde
Faith vpon him? Wherefore it is out of dout that he is here
ſorte called the ſtrong God, as he is a little before called Imm
But nothing can be founde plainer than that place of Hieremie
Iere. 23. 6. he ſayeth, that this ſhall be the name whereby the ſede of D
ſhall be called Iehouah our righteouſneſſe. For where the Iewes
ſelues do teach, that all other names of God are but adiectiue
Eſa. 42. 8. of addicion, and that this onely name Iehouah which they ca
ſpeakable is a ſubſtantiue name to expreſſe his eſſence: we gather
the Sonne is the onely and eternall God, which ſaith in an other
that he will not geue his glory to an other. But here alſo they ſe
ſcape away becauſe that Moſes gaue that name to the Altare th
bilded, and Ezechiel gaue it to the new citie Hieruſalem. But
doth not ſee that the Altare was builded for a monumente that
was the auauncement of Moſes, and that Hieruſalem is not ado
with the name of God, but onely to teſtifie the preſence of G
Eze. 48. 35. For thus ſayeth the Prophete. The name of the citie from that
ſhalbe Iehouah there. And Moſes ſaith thus. He builded an altare
Exo. 17. 15. called the name of it, Iehouah my exaltacion. But more bu
Ier. 33. 16. ariſeth by an other place of Hieremie, where the ſame tittle
plied to Hieruſalem in theſe wordes: this is the name whereby
ſhall call her Iehouah our righteouſneſſe. But this teſtimony
farre from making againſt the trueth which we defende, that
ther confirmeth it. For wheras he had before teſtified that Chr
the true Iehouah from whom floweth righteouſneſſe, now he
nounceth that the Church ſhall ſo verely fele the ſame, that ſhe
glorioufly vſe the very name it ſelfe. And ſo in the firſt place is ſe
fountaine and cauſe of righteouſneſſe, in the other the effect.

10 Now if this do not ſatisfie the Iewes, that Iehouah is
preſented in the perſonne of an Angell, I ſee not with what c
tions they can mocke it out. It is ſaied that the Angell appeare
Iud. 6. 7 the holy fathers: and the ſame Angel chalengeth to himſelfe the
of the eternall God. If any take exception and ſay, that this is ſpo
in reſpect of the Perſon that he repreſenteth: this knotte is not
Iud. 13. 16. loſed. For being a ſeruaunte he would not ſuffer Sacrifice to be
fered to him and take from God his due honour. But the Angell

g to eate bread, commandeth Sacrifice to be offered to Iehouah. then he proueth that himſelfe in deede was the ſame Iehouah, herefore Manoah and his wife by this token did gather, that had ſeen not an only Angel but God. And thence came it that ed: we ſhall die becauſe we haue ſeen God. And when his wife wereth, if Iehouah would haue ſlayen vs, he would not haue re- d Sacrifice at our handes: in this ſhe doth confeſſe that he was which before was called the Angell. Beſide this, the aunſwere of ngell himſelfe taketh away all doubt of it, ſaying: why doeſt aſke me of my name, which is marueilous? So much the more table was the wickedneſſe of Seruetto, when he affirmed that neuer appeared to Abraham and the other fathers, but that an ell was worſhipped in place of him. But truely and wiſely haue rue teaching doctors of the Church expounded, that the ſame cipall Angell was the worde of God, which then as aforehande n to execute the office of Mediatour. For though he was not lothed with fleſh, yet he came downe as a meane betwene God nen, to come more familiarly to the faithfull. Therefore his nie municating himſelfe made him to be called an Angell: yet ſtill e meane time he reteined that which was his own, to be the God ſpeakable glory. The ſame thing meaneth Oſeas, which after he recited the wraſtling of Iacob with the Angell, ſayeth: Iehouah God of hoſtes, Iehouah, worthy of memory is his name. Here e Seruetto carpeth, that God did beare the perſon of an Angell. hough the Prophete did not cõfirme that which Moſes had ſaied: doeſt thou aſke me of my name? And the confeſſion of the holy arche doeth ſufficiently declare that he was not a created Angell, one in whom the full godhead was reſidente, when he ſaid: I haue God face to face. And for this cauſe Paule ſayeth, that Chriſt guide of the people in the wilderneſſe. For though the time was yet come of his abacemente: yet that eternall worde ſhewed a e of that office to which he was appointed. Now if the ſeconde pter of Zacharie be weyed without contencion, the Angell that an other Angell was byandby pronounced to be the God of s, & to him is ſouteraigne power aſcribed. I omitte innumerable nonies on the which our Faith ſafely reſteth, although they do nuch moue the Iewes. For when it is ſaied in Eſaie. Beholde this r God, this is Iehouah, we ſhall waite vpon him, and he ſhall ſaue hey that haue eyes may ſee, that herein is meant God which ry- p for the ſaluation of his people. And theſe vehement demon- ions twiſe repeted ſuffer it to be drawen no otherwhere but to

Oſe. 12. 5.

Ge. 32. 29.

1. Cor. 10. 4.

Zach. 6. 3.

Eſa. 25. 9.

Mal. 3.1 Christ. And yet plainer and fuller is the place of Malachie wher promiseth that he shall come the Lord that was then desired, w owne temple. But to none but to the onely soueraigne God w temple dedicate, which temple yet the Prophet dothe claim Christ. Wherevpon followeth that Christ is the same God tha euer honored among the Iewes.

11 As for the newe Testament, it swarmeth with innumera stimonies, therfore we must trauaile rather shortly to choose out than largely to heape vp all. For though the Apostles speake of since he was now become the Mediatour in flesh: yet all that bring forth shall aptly serue to proue his godhead. First this is w to be singularly marked, that those thinges which were before s touching the eternall God, the Apostles do shew that they are already performed, or hereafter to be performed in Christ. For

Esa. 8. 14. Esaie prophecieth that the Lord of hostes shalbe to the Iew Israelites a stombling stone and a rocke to fall vpon: Paule affi

Rom. 9. 24. that the same is fulfilled in Christ. Therefore he declareth him the Lord of hostes, Likewise in an other place. We must all (

Rom. 14 10. ones be brought to appeare before the iudgement throne of C

Esa 55. 23. For it is written, to me shall all knees bow, and to me shall all to swere. Seing God in Esay speaketh this thing of himselfe, and C in dede performeth it in himselfe, it followeth that he is the self God whoes glory may not be withdrawen to an other. And that

Ephe. 4. 8. which writing to the Ephesians he allegeth out of the Psalmes, dent that it can be applied to none but to God alone. Ascend

Psal. 57 19. hie he hath caried captiuitie captiue, meaning that such ascend in shadowe shewed, when God in notable victory against fore tions did shewe forth his power, but he declareth that in C

Iohn. 1. 14. was more fully performed. So Iohn testifieth that it was the gl the Sonne that was reueled to Esay by a vision, wheras in dec

Esa. 61. Prophet himselfe wryteth that the maiestie of God appeare to him. And it is euident that those thinges which the Apost

Heb. 1. 10. and 6. ting to the Hebrues applieth to the Sonne, are the plaine God. as: Thou Lord in the beginning diddest laie the founda of heauen and earth. &c. Againe worship him all ye his Angel yet he abuseth not those titles when he draweth them to Christ all those thinges that are spoken of in those Psalmes, he h alone hath fulfilled. For it was he that rose vp and had mercy o It was he that claimed to himselfe the kingdome of all the

Ioh. 1. 1. and ilandes. And why should Iohn sticke to apply the maiestie o to Christ which in his preface had sayed that the worde was

? Why ſhould Paule feare to ſet Chriſt in the iudgement throne 2.Cor.
God, hauing before with ſo open proclamaciō declared his God- 10.
,where he ſaied that he was God bleſſed to the ende of worldes? Rom.9.
to make appeare, how well he agreeth in this pointe with him- 5.
, in an other place he writeth that Chriſt is God openly ſhewed
e fleſh. If he be God to be prayſed to the ende of worldes, then 1.Tim.3
the ſame he to whom in an other place he affirmeth all glorie 16.
honour to be due. And thus he hideth not, but plainely crieth
, that he would haue counted it no robbery if he had ſhewed 1.Tim.1
ſelfe egall with God, but that he willingly abaced himſelfe. And 17.
the wicked ſhould not carpe that he is ſome made God, Iohn Phi.2.6.
th further and ſaith. He is the true God and the eternall life. Al- Iohn.5.
gh it ought aboundantly to ſatisfie vs, that he is called God, ſpe- 20.
y of that witneſſe which expreſly affirmeth vnto vs that there
o moe goddes but one. That ſame witneſſe is Paule, which ſaieth 1.Cor.
How many ſoeuer be called goddes either in heauen or in earth, 8.5.
there is but one God from whom are all thinges. When we 1.Tim.
e of the ſame mouth, that God was openly ſhewed in the fleſh, 3.16.
God with his owne bloud purchaſed the Church to himſelfe: Act.20.
ſhould we imagine a ſeconde God which he himſelfe acknow- 28.
eth not? And it is no doute that all the godly were of the ſame Ioh.20.
ning. Likewiſe Thomas in proteſting him to be his Lorde and 28.
God, doth profeſſe that he is that onely one God whom he had
y worſhipped.

Now if we eſteeme his Godhead by the workes that in the
pture are aſcribed vnto him, it ſhall thereby more euidentlie ap-
e. For when he ſaied that from the beginning he was therto
king with his father: the Iewes which were moſt dull in vnder- Iohn.5.
ding of all his other ſayinges, yet then perceiued that he toke 17.
him the power of God. And therefore, as Iohn telleth, they
ght the more to kill him, becauſe he didde not onely breake the
at, but alſo did call God his father, making himſelfe egall with
. How dull ſhall we be thē, if we do not perceiue that his godhead
rein plainly affirmed? And truely to order the worlde with pro-
nce and power, and to gouerne all thinges with the authoritie of
owne might, which the Apoſtle aſcribeth vnto him, belongeth to Hie.1.3
e but onely to the creator. And he not onely enterparteneth the
ernement of the worlde with his Father, but alſo all other offices
ch can not be made cōmon to God with his creatures. The Lord
h out by the Prophet: I am he, I am he, that doe away thine Eſa. 43.
nces for mine owne ſake. According to the meaning of this ſen- 25.

tence when the Iewes thought that wronge was done to god for
Mat.9. Chriſt did forgeue ſinnes, Chriſt not onely affirmed in wordes bu
6. proued by miracle that this power belonged vnto himſelfe. We
therfore that he hath, not the miniſtracion, but the power of forg
neſſe of ſinnes, which the Lord ſaieth he will not ſuffer to paſſe
Mat.9. from himſelfe to any. What ſhall we ſay of ſearching and pea
4. the ſecrete thoughtes of hartes? is it not the propretie of god a
But the ſame had Chriſt: wherby is gathered that he is God.

13 Now, in his miracles how plainly and clerely doth he appe
And though I graunte that as well the Prophetes as the Apoſtle
egall and like miracles to theſe that he did: yet this great differ
is there, that they by their miniſtracion diſpoſed the giftes of G
he ſhewed forth his owne power. He vſed ſometime prayer, t
ende to geue glory vnto his Father. But we ſee for the moſt part
owne power ſhewed vnto vs. And how coulde it otherwiſe be
that he was the very author of miracles that by his owne auth
Mat.10. gaue power to other to deale miracles abrode? For the Euangeli
8. clareth that he gaue power to the Apoſtles to rayſe vp the dead,
Mar.3. 15.and heale the leprous, to caſt out deuils. &c. And they ſo vſed the m
6.7. ſtracion therof that they ſufficiētly ſhewed that this power came
Act.3.6 from els where but from Chriſt. In the name of Ieſus Chriſt (ſa
Ioh. 5. Peter) Riſe and walke. It is therfore no maruell if Chriſt alleged
36.and miracles to confound the vnbeleuingneſſe of the Iewes: for alſmuch
10.37. and.14. they were ſuch as being done by his owne power did geue a m
11. plaine teſtimonie of his godhead. If els where then in God the
no ſaluacion, no righteouſneſſe, no life: and Chriſt conteineth all
thinges in him, ſurely he is thereby declared to be God. And no
can obiect againſt me and ſay, that life and ſaluacio is poured into
by God: for it is not ſaied that he receyued ſaluacion but that he
ſaluacion himſelfe. And if none be good but onely God: how ca
be onely man, beyng I will not ſay good and iuſte, but ſelfe good
Mat.19. and iuſtice? Yea from the firſt beginning of the creation as the E
17. geliſte witneſſeth in him was life: and he euen then beyng life
Ioh.1.4. the light of men. Wherfore being ſupported with ſuch proues we
Ioh. 14. 1. bolde to repoſe our faith and hope in him: when yet we know that
Eſa. 26. an vngodlineſſe that robbeth God for any man to faſten his confi
16. in creatures. Beleue ye in God? ſayeth he. Beleue then alſo in
Eſay.11. 10. And ſo doth Paule expounde thoſe two places of Eſay, Whoſo
Ro. 10. truſteth in him ſhall not be put to ſhame. Againe. Out of the roote
11.and Iſai ſhall he come that ſhall riſe to rule peoples, in him the n
15.12. ſhall truſt. And why ſhould we ſeke out more teſtimonies of Scrip

his matter, when we ſo often mete with this ſentence? He that
ueth in me hath euerlaſting life. Moreouer the inuocation which
eth vpon Faith belongeth alſo to him, which yet is proper to
maieſtie of God if he haue any thing at all proper to himſelfe. For Io. 2. 32.
Prophete ſayeth: whoſoeuer calleth vpon the name of Iehoua Pr. 18. 10.
e ſaued: and an other ſayeth: a moſt ſtronge toure is the name
houah: to it the righteous ſhall flee and he ſhalbe ſaued, but the
e of Chriſt is called vpon for ſaluacion: it followeth therfore that Act. 7. 59.
Iehouah. As for inuocacion, we haue an example of it in Ste- Act. 9.
n, when he ſayeth, Lord Ieſu receiue my ſpirite. Againe in the 13.
le Church, as Ananias teſtifieth in the ſame booke. Lord (ſayeth
thou knoweſt how great euills this man hath done to thy Saintes
call vpon thy name. And that it may be more plainly vnderſtan-
hat the whole fulneſſe of the Godhead doth corporally dwell
hriſt, the Apoſtle doth confeſſe that he brought no other do- 1. Cor. 2.
e among the Corinthians but the knowledge of him, and that
reached no other thing but that knowledge. What, I pray you,
how great a thing is this, that the name of the Sonne onely is
ched vnto vs whom he willeth to glory in the knowledge of him- Hie. 9. 24.
alone? Who dare ſay that he is but a creature, of whom the
ly knowledge is our whole glorie? Beſide that, the ſalutacions ſet
re the Epiſtles of Paule, wiſh the ſame benefites from the Sonne
h they do from the Father, wherby we are taught not onely that
e thinges which the Father geueth vs do come vnto vs by his
ceſſion, but alſo by communitie of power, he is the author of
n. Which knowledge by practiſe is without doute more certaine
perfect than any idle ſpeculacion. For there the godly mynde
beholde God moſt preſent, and in maner handle him, where
eleth it ſelfe to be quickened, lightened, ſaued, iuſtified and ſan-
ed.

Wherfore out of the ſame fountaines we muſt fetch our meane
rouing to confirme the Godhead of the Holy ghoſt. Very plaine Gen. 1. 2
e teſtimonie of Moſes in the hiſtory of the creacion, that the ſpi-
of God was vpon the depthes, or vpon the vnfaſhioned heape:
auſe he ſheweth that not onely the beautie of the worlde that is
to be ſeen is preſerued by the power of the Spirite, but ere this
utie was added, the Spirite was then buſied in preſeruing that con-
d lumpe of thinges. And that ſaying of Eſaie cannot be cauilled
nſt. And now Iehouah and his Spirite hath ſent me. For he com- Eſa. 48. 16.
nicateth with the Holy ghoſt his chiefe power in ſending of Pro-
tes. Whereby appeareth the diuine maieſtie of the Holy ghoſt.

But our beſt proufe, as I haue ſaid, ſhalbe by familiar vſe. For t
which the Scriptures impute vnto it, is farre from the propertie
creatures, and ſuch a thing as we our ſelues do learne by aſſured e
perience of godlineſſe. For he it is that being eche where pou
abrode, doth ſuſteine and geueth growing and life to all thinges
heauen and in earth. An by this pointe he is proued to be more
the number of creatures, for that he is not comprehended within a
boundes: but by pouring his liuely force into all thinges to bre
into them life and mocion, this is the very worke of God. More
if regeneracion into an incorruptible life be better and more excel
than any preſent quickening: what ſhall we iudge of him from wh
power the ſame procedeth? And that he is the author of regenera
not by a borrowed, but by his owne force, the Scripture in ma
places teacheth: and not of that onely, but alſo of the immortal
to come. Finally, as vnto the Sonne, ſo vnto him alſo are applied
thoſe offices that are moſt of all properly belonging to the God
1. Cor. 2. 10. head. For he ſearcheth the depe ſecretes of God, wherewith no
of all the creatures is of counſel. He geueth wiſdome and ſkill
1. Cor. 12. 10. ſpeake, wheras yet the Lord pronounceth to Moſes that it is one
Exo 4. 11. his worke to do it. So by him we come to a partaking of God, ſo th
we may fele his power as it were working life in vs. Our iuſtifica
is his worke. From him is power, ſanctification, truth, grace, a
what good thing ſoeuer may be thought of, becauſe it is the Ho
ghoſt onely from whom procedeth all kinde of giftes. For that ſ
tence of Paule is righte worthy to be noted. Although there be
uerſe giftes, and manifolde and ſondry is the diſtribucion of the
yet is there but one holy Spirite: becauſe he maketh him not on
the originall or beginning, but alſo the author. Whiche a li
1. Cor. 12. 11. after is more plainely expreſſed in theſe woordes. One and the ſa
Spirite diſtrybuteth all thinges as he will. For if he were not ſom
thing ſubſiſting in God, he woulde not attribute vnto him cho
of minde and will. Therefore moſte euidently doth Paule geue
the Holy ghoſt diuine power, and ſheweth that he is ſubſtantially
ſident in God.

1. Cor. 3. 17. and 6. 19. 2. Cor. 6. 16. Aug. ad Maximi Epi. 15 And the Scripture it ſelfe, when it ſpeaketh of him, forbea
not the name of God. For Paule hereby gathereth that we are
temple of God, becauſe his ſpirite dwelleth in vs: which thing is
lightly to be paſſed ouer. For wheras God ſo often promiſeth t
he wil choſe vs for a temple to himſelfe, that promiſe is no other
fulfilled, but by his ſpirite dwelling in vs. Surely, as Auguſtine
well ſaieth: if we were commaunded to make vnto the Holy g
a

nple of timber and ſtone becauſe ſuch worſhip is due to God
y, it were a cleare argument that he is God: now therfore how
n clearer is this, that we ought, not to make a temple, but our
s to be a temple for him? And the Apoſtle himſelfe calleth vs
time the temple of God, ſometime the temple of the Holy ghoſt.
in one meaning. And Peter reprehending Ananias for that he Act. 5.
ied to the Holy ghoſt, ſaid that he lied not vnto men but vnto 3.
. And where Eſay bringeth in the Lord of hoſtes ſpeaking, Paule Eſa 6.9.
heth that it is the Holy ghoſt that ſpeaketh. Yea where common- Act. 28.
e Prophetes ſay, that the wordes which they vtter are the wordes 25.
he Lord of hoſtes, Chriſt and the Apoſtles do referre them to
Holy ghoſt. Wherby it followeth that he is the true Iehouah that
e chiefe author of prophecies. Againe where God complaineth
he was prouoked to wrath by the ſtubborneſſe of his people, in
le of that Eſay ſaith that his holy Spirite was greeued. Laſte of Eſa.43.
if blaſphemie againſt the Holy ghoſt be not forgeuen in this 10.
lde nor in the worlde to come, whereas he may obteine pardon Mat.12.
hath blaſphemed againſt the Sonne: his diuine maieſtie is here 30.
ly proued, the offenſe or diminiſhment wherof is an vnpardon- Mar. 3.
crime. I do wittingly and of purpoſe omitte many teſtimonies 29.
the auncient writers haue vſed. They haue thought it a maruell- Luk 12.
mete place to alleage out of Dauid: with the worde of the Lord 10.
heauens were ſtabliſhed, and all the power of them with the ſpirite Pſa. 33.
is mouth, to proue that the worlde was no leſſe the worke of the 6.
y ghoſt than of the Sonne. But foraſmuch as it is commonly vſed
e Pſalmes to repete one thinge twiſe: and in Eſay the ſpirite of Eſa.11.
nouth is as much to ſay as his worde, that reaſon is very weake. 4.
refore I thought good to touche a fewe ſuche thinges as godly
les might ſoundly reſt vpon.

And as God hath more plainly diſcloſed himſelfe by the com-
g of Chriſt, ſo is he alſo in the three Perſons become more fa-
rly knowwen. But of all the teſtimonies let this one ſuffice vs
his preſent. Paule ſo knitteth theſe thre together, God, Faith, and Ep.4.5.
iſme, that he reaſoneth from the one to the other in this maner.
uſe there is but one Faith, he thereby ſheweth that there is but
God. And becauſe there is but one God, he therby proueth that
e is but one Faith. Therefore if we be entred into the Faith and
ion of one God by Baptiſme: we muſt nedes thinke him the true
in whoſe name we are baptiſed. And it is not to be douted, but
in this ſolemne proteſtacion, Chriſt meant to teſtifie that the
e light of Faith was already deliuered, when he ſaied: Baptiſe

Mat. 28 19. them in the name of the Father and of the Sonne and of the Ho ghoſt. For it is as much in effect as to be baptiſed in the name of one God, which with perfect brightneſſe hath appeared in the ther, the Sonne and the Holy ghoſt. Wherby is euident that in eſſence of God abide three Perſons in which the one God is know And ſurely, foraſmuch as our Faith ought not to looke hether & ther, nor diuerſly to wāder about, but to haue regard to the one G to be applied to him, & to ſticke faſt in him: it is hereby eaſily prou that if there be diuerſe kindes of faith, there muſt alſo be many go Now wheras baptiſme is a Sacrament of faith: it proueth vnt the vnitie of God, becauſe it is but one. And hereof alſo follow that it is not lawfull to be baptiſed but into one God, bycauſe we e brace the Faith of him, into whoſe name we are baptiſed. What me Chriſt then, when he commaunded to be baptiſed, in the name of t Father, the Sonne, and the Holy ghoſt, but that we ought with Faith to beleue in the Father, Sonne, and the Holy ghoſt? There ſithe this remaineth certain, that there is but one God, and not ma we determine that the Worde and the Spirite are nothing els but very ſelfe eſſence of God. And very fooliſhly did the Arrians pr which confeſſing the godhead of the Sonne did take from him ſubſtance of God. And ſuch a like rage vexed the Macedonias, wh would haue to be vnderſtāded by the Spirite, only the giftes of g that are poured forth into men. For as wiſdom, vnderſtanding, p dence, fortitude, feare of God do procede from him: ſo he once the ſpirite of wiſdom, prudence, fortitude, and godlineſſe. Yet a he diuided according to the diſtribution of his graces: but how ſoe they be diuerſely dealt abroade, yet he remaineth one and the ſa as the Apoſtle ſaith.

1. Cor. 12. 11.

17 Againe, there is ſhewed in the Scriptures a certaine diſtinc of the Father, from the Worde, and of the Worde from the Spi In diſcuſſing whereof, howe greate religiouſneſſe and ſobriete ought to vſe, the greatneſſe of the miſterie it ſelfe doth admon vs. And I very well like that ſaying of Gregorie Nazianzene: I not thinke vpon the one, but by and by I am compaſſed about w the brightneſſe of the three: And I can not ſeuerally diſcerne three, but I am ſodeinly dryuen backe to one. Wherfore lette come in our mindes ones to imagine ſuch a Trinitie of Perſons as m hold our thought withdrawen into ſeueralties, and doth not for with bringe vs againe to that vnitie. The names of Father, Son and Holy ghoſt, do proue a true diſtinction, that no man ſho thinke them to be beare names of addition, wherby God accou

In ſermone, de ſacro baptiſmo.

his workes is diuerſly entitled: but yet it is a diſtinction, not a di-
ion. The places that we haue already cited, do ſhew that the ſonne
h a property diſtinct from the Father, becauſe the Word had not
with God, if he had not bin an other thing than the Father: nei-
r had he had his glory with the Father, but being diſtinct from
n. Likewiſe he doth diſtinguiſh himſelfe from the Father, when he
th, that there is an other which beareth him witneſſe. And for this Iohn. 5.
rpoſe maketh that which in an other place is ſayd, that the Father 3. & 8.
ated all thinges by the Word, which he could not, but being after 16.
ertaine maner diſtinct from him. Moreouer the Father came not
wne into the earth, but he that came out from the Father. The Fa-
r died not nor roaſe againe, but he that was ſent by him. Neither
did this diſtinction beginne at the taking of fleſh: but it is mani-
t that he was alſo before, the onely begotten in the boſome of the Iohn. 1.
ther. For who can abide to ſay, that then the Sonne entred into the 18.
ſome of the Father, when he deſcended from heauen to take man-
de vpon him? He was therefore before in the boſome of the Fa- Ioh. 14.
er, and enioyed his glory with the Father. As for the diſtinction 6.15.26
the Holy ghoſt from the Father, Chriſt ſpeaketh of it when he
th, that it proceedeth from the Father. And how oft doth he ſhew
to be an other beſide himſelfe? as when he promiſeth that he will Ioh. 14.
nd an other confortour, and often in other places. 16.

18 But to borow ſimilitudes from matters of men, to expreſſe the
rce of this diſtinction, I know not whether it be expedient. In dede
e olde fathers are wont ſo to do ſomtime: but withall they do con-
ſſe, that whatſoeuer they bring foorth for like, doth much differ.
or which cauſe I am much afraid to be any way bold, leaſt if I bring
orth any thing vnfittely, it ſhould giue occaſion either to the ma-
ious to cauill, or to the vnskilfull to be deceiued. Yet ſuch diſtin-
ion as we haue marked to be ſette out in Scriptures, it is not good
haue left vnſpoken. And that is this, that to the Father is giuen the
eginning of working, the fountayne and ſpring of all thinges: to the
onne wiſdom, counſell, & the very diſpoſitiō in the doing of things:
the holy Holy ghoſt is aſſigned power and effectuall working. And
though eternity belong vnto the Father, and eternity to the Sonne
nd to the Holy ghoſt alſo, for as much as God could neuer haue
n without his wiſdom & power, and in eternity is not to be ſought,
hich was firſt or laſt: yet this obſeruation of order is not vayne or
perfluous, wherein the Father is reckened firſt, and then of him the
onne, & after of them both the Holy ghoſt. For euery mans minde
f it ſelfe enclineth to this, firſt to conſider God, then the wiſdom
riſing

rising out of him, and last of all the power wherwith he putteth the decrees of his purpose in execution. In what sorte the Sonne is sayd to be of the Father onely, and the Holy ghost both of the Father and the Sonne, is shewed in many places, but nowhere more plainly than in the viii. chapter to the Romanes, where the same Spirite is without difference sometime called the Spirite of Christ, & sometime of him that raised vp Christ from the dead: and that not without cause. For Peter doth also testifie that it was the Spirite of Christ wherewith the Prophetes did prophecy, where as the Scripture so often teacheth that it was the Spirite of God the Father.

19 Now this distinctiō doth so not stand against the single vnity of God, that thereby we may proue that the Sonne is one God with the father, because he hath one Spirit with him, & that the Holy Spirit is not a thing diuers from the Father and the Sonne. For in ech Hypostasis is vnderstanded the whole substance, with this that euery one hath his own proprety. The Father is whole in the Sonne, & the Sonne is whole in the Father, as himselfe affirmeth. I am in the Father & the Father is in me. And the Ecclesiasticall wryters do not graunt the one to be seuered frō the other by any differēce of essence. By these names that betoken distinction (sayth Augustine) that is ment wherby they haue relation one to an other, & not the very substance wherby they are all one. By which meaning are the sayinges of the old wryters to be made agree, which otherwise would seeme not a little to disagree. For sometime they say that the Father is the beginning of the Sonne, & somtime that the Sonne hath both godhead & essence of himselfe, and is all one beginning with the Father. The cause of this diuersity Augustine doth in an other place wel & plainly declare, whē he sayth Christ hauing respect to himselfe, is called God, & to his Father is called the Sonne. And againe, the Father as to himselfe is called God, as to his Sonne is called the Father, where hauing respect to the Sonne he is called the Father, he is not the Sonne: & where as to the Father he is called the Sonne, he is not the Father: & where he is called as to himselfe the Father, and as to himselfe the Sonne: it is all one God. Therefore when we simply speake of the Sonne: without hauing respect to the Father, we do well & properly say, that he is of himselfe: & therfore we call him but one beginning: but when we make mention of the relation betwene him and his Father, then we rightly make the Father the beginning of the Sonne. All the whole fifth booke of Augustine concerning the Trinity doth nothing but set foorth this matter. And much safer it is to rest in that relation that he speaketh of, than in to suttelly pearsing vnto the hie mistery to wander abroad by

Ioh. 14. 10.

Augusti. hom. de tempo. 38.

De trinitate & coll. adpascē tiū epi. 174.

Cyrillus de trini. li. 6. idē li. 3. dialog.

Augusti. in psal. 109. & tract. in Iohan. 39. & psal. 68.

many

ny vayne ſpeculations.

Let them therefore that are pleaſed with ſoberneſſe, and con-
ed with meaſure of Faith, ſhortly learne ſo much as is profitable
e knowen: that is, when we profeſſe that we beleue in one God,
er the name of God, we vnderſtand the one onely & ſingle eſſence
which we comprehend three Perſons or Hypoſtaſes. And therfore
oft as we do indefinitely ſpeake of the name of God, we meane no
e the Sonne and the Holy ghoſt than the Father. But when the
nne is ioyned to the Father, then commeth in a relation, and ſo
make diſtinctiō betwene the Perſons. And becauſe the propreties
he Perſons bring an order with them, ſo as the beginning and o-
nall is in the Father: ſo oft as mention is made of the Father and
Sonne, or the Holy ghoſt together, the name of God is peculiarly
en to the Father. By this meane is retayned the vnity of ỹ eſſence,
regarde is hadde to the order, which yet doth miniſh nothing of
godhead of the Sonne and of the Holy ghoſt. And whereas we
ue already ſeene that the Apoſtles do affirme, that the Sonne of
d is he, whom Moſes and the Prophetes do teſtifie to be Ieho-
h the Lord, we muſt of neceſſity alway come to the vnity of the
ence. Wherefore it is a deteſtable ſacrilege for vs to call the
nne a ſeuerall God from the Father, becauſe the ſimple name
God, doth admitte no relation, and God in reſpect of himſelfe
not be ſayd to be this or that, Now, that the name of Iehouah 1. Cor.
Lord indefinitely taken is applied to Chriſt, appeareth by the 12.9.
rdes of Paule, where he ſayeth: Therefore I haue thryſe prayed
Lord, becauſe that after he hadde receiued the aunſwere of
hriſt, My grace is ſufficient for the: he ſayeth byandby, that the
wer of Chriſt may dwell in me. It is certayne that the name Lord
here ſette for Iehouah, and therefore to reſtrayne it to the perſon
the Mediatour were very fond and childiſh, for ſo much as it is an
ſolute ſentēce that compareth not the Father with the Sonne. And
know that after the accuſtomed maner of the Greekes, the Apo-
es do commonly ſette the word Kyrios, Lord, in ſteede of Ieho-
h. And, not to fetch an example farre of, Paule didde in no other
nſe pray to the Lord, than in the ſame ſenſe that Peter citeth the Act. 2.
ace of Ioell: whoſoeuer calleth vppon the name of the Lord ſhall 16.
ſaued. But where this name is peculiarly giuen to the Sonne, we Ioel. 2.
all ſee that there is an other reaſon therof, whē we come to a place 28.
re for it. Now it is enough to haue in minde, when Paule had ab-
lutely prayed to God, he byandby bringeth in the name of Chriſt.
uen ſo is the whole God called by Chriſt himſelfe the Spirite.

For there is no cause against it, but that the whole essence of G
may be spirituall, wherin the Father, the Sonne & the Holy ghos
comprehended. Which is very playne by the Scripture. For eue
there we heare God to be made a Spirite : so we do heare the H
ghost, for so much it is an Hypostasis of the whole essence, to be
led both God, and proceeding from God.

21 But for as much as Sathan, to the end to roote out our Fa
hath alway moued great contentions, partly concerning the di
essence of the Sonne, and of the holy Ghost, and partly concer
theyr distinction of Persones. And as in a maner in all ages he h
stirred vp wicked spirites to trouble the true teachers in this beh
so at this day he trauaileth out of the old embres to kindle a new
therefore here it is good to answere the peruerse foolish errou
some. Hitherto it hath bin our purpose, to leade as it were by
hand those that are willing to learne, and not to striue hand to h
with the obstinate and contentious. But now the trueth which
haue already peaseably shewed, must be reskued from the cauillati
of the wicked. All be it my chiefe trauaile shall yet be applied to t
end, that they which giue gentill and open eares to the word of G
may haue whereupon stedfastly to rest their foote. In this point, s
ny where at all in the secrete mysteries of Scripture, we ought to
spute soberly, and with great moderation, and to take great hede t
neither our thought nor our tongue proceede any further than t
boundes of Gods word do extende. For how may the minde of m
by his capacity define the immeasurable essence of God, which n
uer yet could certainly determine how great is ỹ body of the Sun
which yet he daily seeth with his eyes? yea how may she by her ow
guiding attaine to discusse the substaunce of God, that can not reac
to know her owne substaunce? Wherefore let vs willingly giue ou
vnto God the knowledge of himselfe. For he only, as Hilarie say
is a conuenient witnesse to himselfe, which is not knowē but by h
selfe. We shall giue it ouer vnto him, if we shall both conceiue him
be such as he hath opened himselfe vnto vs, and shall not else wh
search to know of him, than by his owne word. There are to this e
wrytten fiue homelies of Chrysostome against the Anomei. Yet t
boldnesse of Sophisters could not be restrayned by them from la
bling vnbridledly. For they haue behaued themselues in this beh
no whit more modestly than they are wonted in all other. By the w
happie successe of which vndiscretion, we ought to be warned to t
care that we bend our selues to trauale in this question rather w
tractable willingnesse to learne, than with sharpnesse of witte, and n

Hila. li. pri. de Trinitate.

haue in our minde either to ſearch for God any where elſe than is holy Worde, or to thinke any thing of him, but hauing his orde going before to guide vs, or to ſpeake any thinge but that ch is taken out of the ſame Word: The diſtinction that is in one Godheade of the Father, the Sonne, and the holy Ghoſt, is very hard to know, ſo doth it bring more buſineſſe and com-ance to ſome wittes than is expedient. Lette them remember that mindes of men do enter into a maſe when they follow their owne ioſity, and ſo lette them ſuffer themſelues to be ruled with the uenly oracles, how ſoeuer they can not attaine the height of the ſtery.

To make a regiſter of the errours, wherewith the pureneſſe of h in this point of doctrine hath in times paſt bin aſſailed, were to g and full of vnprofitable tediouſneſſe: and the moſt parte of he-ickes haue ſo attempted to ouerwhelme the glory of God with ſſe doting errours, that they haue thought it enough for them to ke and trouble the vnskilfull. And from a few men haue ſprong vp ny ſectes, whereof ſome do teare in ſunder the eſſence of God, ne do confound the diſtinction that is betwene the Perſons. But if hold faſt that which is already ſufficiētly ſhewed by the Scripture, t the eſſence of the one God which belongeth to the Father, the nne, and the Holy ghoſt, is ſingle and vndiuided. Againe, that the her by a certaine proprety differeth from the Sonne, & the Sonne m the Holy ghoſt: we ſhal ſtop vp the gate not only againſt Arrius l Sabellius, but alſo the other old authors of errours. But becauſe our time there be riſen vp certaine phrenetike men, as Seruetto & er like, which haue encombred all things with new deceites: It is od in few wordes to diſcuſſe their falſehoodes. The name of the inity was ſo hateful, yea ſo deteſtable to Seruetto, that he ſayd, that the Trinitaries, as he called them, were vtterly godleſſe. I omit the liſh words that he had deuiſed to raile withall. But of his opinions was the ſumme. That God is made Tripartite, when it is ſayd, there abide three Perſons in his eſſence, and that this Trinity is a thing imagined, becauſe it diſagreeth with the vnity of God. In meane time the Perſons he would haue to be certaine outward nceptions of Forme, which are not truely ſubſiſting in the eſſence God, but do repreſent God vnto vs in this or that faſhion. And at beginning that there was in God nothing diſtinct becauſe ones Word and the Spirite were all one: but ſins that Chriſt aroſe God of God, the holy Ghoſt ſprong alſo an other God out of him. d though ſomtime he colour his follies with allegories, as whē he

ſayth, that the eternall Word of God was the Spirite of Chriſt w
God,& the bright ſhining of his forme. Againe, that the Holy g
was the ſhadow of the godhead, yet afterward he bringeth the g
head of them both to nothing, affirming that after the rate of di
bution there is both in the Sonne and in the Holy Spirite a part
God,euē as the ſame Spirite in vs, and alſo in wood and ſtones is
ſtantially a portion of God. What he babbleth of the Perſon of
Mediatour, we ſhall herafter ſee in place conuenient. But this m
ſtrous forged deuiſe, that a Perſon is nothing elſe but a viſible fo
Ioh.1.1. of the glory of God,needeth no long confutation. For where as
pronouceth, that the Word was God before the world was yet cr
he maketh it much differing from a conception of forme. But if
alſo, yea and from fartheſt Eternity of time, that Word which
God was with the Father,&had his owne proper glory with the F
ther,he could not be an outward or figuratiue ſhining: but it neces
rily followeth that he was an Hypoſtaſis that did inwardly abid
God. And although there be no mention made of the Spirite, bu
the Hiſtorie of the creation of the world:yet he is not there brou
Ge.1.2. in as a ſhadow, but an eſſentiall power of God, when Moſes ſhew
that the very vnfaſhioned lumpe was ſuſteined in him. Therefor
then appeared, that the eternall Spirite was alwayes in God, when
preſerued and ſuſteined the confuſed matter of heauen and earth,
till beauty and order were added vnto it.Surely he could not yet be
image or repreſentation of God as Seruetto dreameth. But in oth
pointes he is compelled more openly to diſcloſe his wickednesſe,
ſaying that God by his eternall purpoſe appointing to himſelfe a
ſible Sonne, did by this meane ſhew himſelfe viſible. For if that
true there is no other godhead left vnto Chriſt, but ſo far as he is
the eternall decree of God ordeined his Sonne.Moreouer he ſo tra
formeth thoſe imagined ſhapes that he ſticketh not to faine new
cidents in God. But this of all other is moſt abhominable,that he
fuſely mingleth as well the Sonne of God,as the Holy ghoſt, with
creatures.For he plainely affirmeth, that there be partes and parti
ons in the Eſſence of God,of which euery portiō is God.And na
ly he ſayth, that the Spirites of the faithfull are coeternall and co
ſubſtantiall with God: albeit in an other place he aſſigneth the
ſtantiall Deity,not onely to the ſoule of man, but alſo to other cr
tures.

23 Out of this ſinke came foorth an other like monſter. For c
taine lewd mē meaning to eſcape the hatred & ſhame of the wick
neſſe of Seruetto,haue in deede confeſſed, that there are there P
ſon

s, but adding a manner how: that the Father which truely and pro-
ly is the one onely God, in forming the Sonne & the Holy ghoſt,
h powred his godhead into them. Yea they forbeare not this hor-
e maner of ſpeech, that the Father is by this marke diſtinguiſhed
m the Sonne and the Holy ghoſt, that he is the only eſſentiatour
naker of the eſſence. Firſt they pretende this colour, that Chriſt is
ewhere called the Sonne of God: whereof they gather, that
re is none other properly God but the Father. But they marke
, that though the name of God be alſo common to the Sonne, yet
reaſon of preeminence it is ſometime giuen to the Father onely,
auſe he is the fountaine and originall of the Deity, and that for
purpoſe, to make the ſingle vnity of the eſſence to be therby no-
. They take exception and ſay: If he be truely the Sonne of God,
inconuenient to haue him reckened the Sonne of a Perſon. I an-
re that both are true: that is, that he is the Sonne of God, be-
ſe he is the Word begotten of the Father before all worldes (for
come not yet to ſpeake of the Perſon of the Mediatour) and yet
explications ſake we ought to haue regard of the Perſon, that the
ne of God ſimply be not taken, but for the Father onely. For if
meane none to be God but the Father, we plainely throw downe
Sonne from the degree of God. Therefore ſo oft as mention is
de of the godhead, we muſt not admit a compariſon betwene the
ne and the Father, as though the name of God did belong one-
o the Father. For truely the God that appeared to Eſay was the
e and onely God, and yet Iohn affirmeth that the ſame was
riſt. And he that by the mouth of Eſay teſtified, that he ſhould
a ſtumbling ſtone to the Iewes, was the onely God: and yet Paule
nounceth that the ſame was Chriſt. He that crieth out by Eſay,
e, and to me all knees ſhall bowe, is the onely God: and yet Paul
oundeth that the ſame was Chriſt. For this purpoſe ſerue the te-
nonies that the Apoſtle reciteth: Thou O God haſt layd the foun-
ions of heauen & earth. Againe, let all the angels of God worſhip
, which thinges belong to none, but to the onely God. And yet
ſayth, that they are the propre titles of Chriſt. And this cauillation
othing worth, that that is giuen to Chriſt, which is proper to God
auſe Chriſt is the ſhining brightneſſe of his glory. For becauſe
che of theſe places is ſette the name of Iehouah, it followeth, that
ſo ſayd in reſpect that he is God of himſelfe. For if he be Iehо-
, it can not be denied that he is the ſame God that in an other
ce crieth out by Eſay: I, I am, and beſide me there is no God.
s good alſo to conſider that ſaying of Hieremy: The gods that

Eſay 6. 1 Ioh. 12. 41.
Eſa. 8. 14 Rom. 9. 33.
Eſay 45. 23.
Ro. 14. 11.
He. 1. 10 Pſa. 102. 26.
Pſal. 97. 7.
Eſay 44. 6. Iere. 10 11.

haue not made the heauen & earth, let them periſh out of the e
that is vnder the heauen. Where as on the other ſide we muſt no
confeſſe, that the Sonne of God is he, whoſe godhead is oft pro
in Eſay by the creation of the world. And how can it be that the C
ator, which giueth being to all thinges, ſhall not be of himſelfe,
borow his being of an other. For whoſoeuer ſayth that the So
was eſſentiate or made to be of his Father, denieth that he is of h
ſelfe. But the Holy ghoſt ſayth the contrary, naming him Iehou
Now if we graunt that the whole eſſence is in the Father onely,
ther it muſt be made partable, or be taken from the Sonne, and ſo
the Sonne be ſpoyled of his eſſence, and be a God only in name
title. The eſſence of God, if we beleue theſe triflers: belongeth on
to the Father, for as much as he is onely God, and is the eſſence
ker of the Sonne. And ſo ſhall the godhead of the Sonne be an
ſtract from the eſſence of God, or a deriuation of a parte out of
whole. Now muſt they needes graunt by their owne principle,
the holy ghoſt is the Spirite of the Father only. For if he be a der
tion from the firſt eſſence, which is only proper to the Father, of
he can not be accompted the Spirite of the Sonne: which is con
by the teſtimony of Paul, where he maketh the Spirite commo
Chriſt and the Father. Moreouer if the Perſon of the Father be
ped out of the Trinity, wherin ſhall he differ from the Sonne and
Holy ghoſt, but in this, that he only is God? They cõfeſſe Chriſt
God, and yet they ſay he differeth from the Father. Againe,
muſt be ſome marke of difference to make that the Father be not
Sonne. They which ſay that marke of difference to be in the eſſ
do manifeſtly bring the true godhead of Chriſt to nothing, which
not be without eſſence, yea and that the whole eſſence. The Fa
differeth not from the Sonne, vnleſſe he haue ſomething prope
himſelfe that is not common to the Sonne. What now will they ſ
wherein to make him different? If the difference be in the eſſence,
them anſwere if he haue not communicated the ſame to the So
But that could not be in parte, for to ſay that he made halfe a G
were wicked. Beſide that by this meane they do fowly teare in ſu
the eſſence of God. It remayneth therefore that the eſſence is wh
and perfectly common to the Father and the Sonne. And if tha
true, then as touching the eſſence there is no difference of the on
them from the other. If they ſay that the Father in giuing his eſſ
remayneth neuertheleſſe the only God, with whom the eſſence
deth: then Chriſt ſhalbe a figuratiue God, and a God onely in
and in name but not in deede: becauſe nothing is more prop

thã to be, according to this saying: He that is, hath sent me vnto Exod. 3 13.

It is easie by many places to proue that it is false which they , that so oft as there is in Scripture mention made absolutely of , none is ment thereby but the Father. And in those places that themselues do allege, they fowly bewray their owne want of cõ- ation, because there is also sette the name of the Sonne. Where- ppeareth, that the name of God is there relatiuely take, and ther- restrained to the Person of the Father. And their obiectiõ where say, If the Father were not only the true God, he should himself s owne Father, is answered with one word. It is not inconuenient egree and orders sake, that he be peculiarly called God which not onely of himselfe begotten his wisdom, but also is the God e Mediatour, as in place fitte for it, I will more largely declare. ith Christ was openly shewed in the flesh, he is called the Sonne od, not onely in respect that he was the eternall Word before oldes begotten of the Father: but also because he tooke vppon he Person and office of the Mediatour to ioyne vs vnto God. because they do so boldly exclude the Sonne from the honor of , I would fayne know whether the Sonne when he pronoun- that none is good but God, do take goodnesse from himselfe? Mat. 19. 17. not speake of his humaine nature, least perhappes they should exception, and say, that whatsoeuer goodnesse was in it, it came e gift. I aske whether the eternall Word of God be good or If they say nay, then we hold their vngodlinesse sufficiently cõ- d: in saying yea, they confound themselues. But where as at the ght, Christ seemeth to put from himselfe the name of Good, loth the more confirme our meaning. For sith it is the singular f God alone, forasmuch as he was after the common maner d by the name of Good, in refusing false honor, he did admo- hem, that the goodnesse wherein he excelled, was the good- that God hath. I aske also, where Paule affirmeth that onely 1 Tim. 11. 17. is immortall, wise, and true, whether by these wordes Christ ought into the number of men mortall, foolish, and false? Shall e then be immortall, that from the beginning was life to giue rtality to angels? Shall not he be wise that is the eternall wise- of God? Shall not the trueth it selfe be true? I aske furthermore, Phil. 2. 10. her they thinke that Christ ought to be worshipped or no? For imeth this vnto himselfe, to haue all knees bowe before him: oweth that he is the God which did in the law forbid any other worshipped but himselfe. If they will haue that meant of the

Esa. 44. 6. Father only which is spoken in Esay: I am, and none but I: this monie I turne against themselues, for as much as we see, that soeuer pertayneth to God is giuen to Christ. And their cauil hath no place, that Christ was exalted in the flesh, wherein he bin abased, and that in respect of the flesh, all authority is him in heauen and in earth: because although the maiestie and Iudge extende to the whole Person of the Mediatour, he hadde not bin God openly shewed in flesh, he could not bin auaunced to such heigth, but that God should haue

Ph. 2. 7. with himselfe. But this controuersie Paule doth well take away, ching that he was egall with God before that he didde abase selfe vnder the shape of a seruaunt. Nowe howe coulde this tie haue stande together, vnlesse he hadde bin the same God name is Iah and Iehouah: that rydeth vppon the Cherubin, kinge of all the earth and Lord of the worldes? Nowe howe they babble against it, it canne not be taken from Christ who

Esa. 25. 9. saie sayeth in an other place: He, he, is our God, for haue wayted, whereas in these wordes he describeth the com of God the redeemer, not onely that shoulde bring home the ple from the exile of Babylon, but also fully in all poyntes reflo Church. And with theyr other cauillation they nothinge pre in saying, that Christ was God in his Father. For though we fesse that in respect of order and degree the beginning of the heade is in the Father, yet we say that it is a detestable inuen say that the essence is onely propre to the Father, as thou were the onely Godmaker of the Sonne. For by this mean ther he shoulde haue moe essence than one, or else the Christ God onely in title and imagination. If they graun Christ is God, but next after the Father, then shall the be in him begotten and fashioned, which in the Father is vn ten and vnfashioned. I knowe that many quicke nosed m laugh at this that we gather the distinction of Persons out wordes of Moses, where he bringeth in God speaking thus:

Gen. 1. 26. vs make manne after our image. But yet the godly rea see how vaynely and fondely Moses should bring in this as of diuerse together, if there were not in God moe Person one. Nowe certayne is it, that they whom the Father spak were vncreate: but nothing is vncreate but God himselfe one onely God. Nowe therefore vnlesse they graunt that wer of creating was common, and the authoritie of comm common, to the Father, the Sonne, and the Holy ghost:

owe that God didde not inwardly thus ſpeake to himſelfe, but
ected his ſpeeche to other foreyne worke menne. Finally one
e ſhall eaſily aunſwere two of theyr obiections. For where as
riſt himſelfe pronounceth that God is a Spirite, this were not
uenient to be reſtrayned to the Father onely, as if the Worde
ſelfe were not of Spirituall nature. If then the name of Spirite
as well agree with the Sonne as with the Father, I ga-
that the Sonne is alſo comprehended vnder the indefinyte
e of God. But he addeth byandby after that, none are allo-
for good worſhippers of the Father, but they that worſhippe
in Spirite and trueth, whereupon followeth an other thinge,
auſe Chriſt doth vnder a heade execute the office of a teacher,
doth giue the name of God to the Father, not to the entent
eſtroye his owne godheade, but by degrees to lift vs vppe vn-

But in this they are deceiued, that they dreame of certayne vn-
ded ſingular thinges whereof ech haue a parte of the eſſence. But
he Scriptures we teach, that there is but one eſſentially God, and
efore that the eſſence as well of the Sonne as of the Holy ghoſt
begotten. But for ſo much as the Father is in order firſt, and
of himſelfe begotten his wiſdom, therefore rightfully as is a-
e ſayd, he is counted the originall and fountayne of all the god-
d. So God indefinitely ſpoken, is vnbegotten, and the Father al-
reſpect of Perſon is vnbegotten. And fooliſhly they thinke that
gather, that by our meaning is made a quaternity, becauſe falſe-
d cauillouſly they aſcribe vnto vs a deuiſe of their owne brayne,
ough we did fayne that by deriuation there come three Perſons
of one eſſence: whereas it is euident by our wrytinges that we do
draw the Perſons out of the eſſence, but although they be abi-
in the eſſence we make a diſtinctiō betwene them. If the Perſons
ſeuered from the eſſence, then paraduenture theyr reaſon were
to be true. But by that meane it ſhould be a Trinity of goddes
not of Perſons, which one God conteyneth in him. So is their
e queſtion aunſwered, whether the eſſence do mete to make vp
Trinity as though we did imagine that there deſcende three gods
of it. And this exception groweth of like fooliſhneſſe where
ſay, that then the Trinity ſhould be without God. For though
te not to make vppe the diſtinction as a parte or a member, yet
ner are the Perſons without it nor out of it. Becauſe the Father
were not God could not be the Father, and the Sonne is
otherwiſe the Sonne but becauſe he is God. We ſay therefore,

1 John. 4. 24.

that the godhead is absolutely of it selfe. Whereby we graunt the Sonne in so much as he is God, is of himselfe without respect his Person, but in somuch as he is the Sonne, we say that he is of Father. So his essence is without beginning, but the beginning of Person is God himselfe. And the true teaching wryters that in time haue spoken of the Trinity, haue onely applied this name the Persons, for somuch as it were not onley an absurde error also a grosse vngodlinesse to comprehend the essence in the distinction. For they that will haue these three to mete, the essence, Sonne and the Holy ghost, it is playne that they do destroy the sence of the Sonne and the Holy ghost, for else the partes ioyned gether would fall in sunder, which is a fault in euery distinction. nally if the Father and the Sonne were Synonimes or seuerall signifying one thing, so the Father should be the Godmaker nothing should remayne in the Sonne but a shadowe, and the nity should be nothing else, but the ioyning of one God with creatures.

26 Whereas they obiect, that if Christ be properly God, not rightfully called the Sonne, to that we haue already answ that because in such places there is a comparison made of the Person to the other, the name of God is not there indefinitely but restrayned to the Father onely, in so much as he is the beg ning of the Godheade, not in making of essence as the madde do fondly imagine, but in respect of order. In this meaning is strued that saying of Christ to the Father: this is the eternall life, Ioh.17. men beleue in thee ỹ one true God, & Iesus Christ whom thou 3. sent. For speaking in the Person of the Mediatour, he keepeth degree that is meane betwene God and men: and yet is not his fly thereby diminished. For though he abaced himselfe, yet he not with the Father his glory that was hidden before the world. the Apostle in the second Chapter to the Hebrues, though he fesseth that Christ for a shorte time was abaced beneth the A yet he sticketh not to affirme withall, that he is the same eternal that founded the earth. We must therefore hold, that so oft as C in the Person of the Mediatour speaketh to the Father, vnder name of God is comprehended the godhead which is his also. So Iohn.16 he sayed to the Apostles: it is profitable that I go vp to the Fa 7. because the Father is greater. He giueth not vnto himselfe onely second degree of godhead to be as touching his eternall essence feriour to the Father, but because hauing obtayned the heauenly ry, he gathereth together the faithfull to the partaking of it. He

his Father in the hier degree, insomuch as the glorious perfe-
n of brightnesse that appeareth in heauen, differeth frō that mea-
of glory that was seene in him being clothed with flesh. After
maner in an other place, Paul sayth: that Christ shall yeld vp the 1.Cor.
dom to God and his Father, that God may be all in all. There is 15.24.
ning more absurd than to take away eternall continuance from
godhead of Christ. If he shall neuer ceasse to be the Sonne of
, but shall alway remayne the same that he was from the begin-
g, it followeth that vnder the name of the Father is compreheded
one essence that is common to them both. And surely therefore
Christ descende vnto vs, that lifting vs vppe vnto his Father, he
ht also lift vs vp vnto himselfe, inasmuch as he is all one with his
er. It is therefore neither lawfull nor right so exclusiuely to re-
ne the name of God to the Father, as to take it from the Sonne.
, Iohn doth for this cause affirme that he is true God, that no Ioh.1.1
should thinke that he resteth in a second degree of godhead be-
his Father. And I maruell what these framers of new Gods do
ne, that while they confesse Christ to be true God, yet they forth
exclude him from the godhead of his Father. As though there
d any be a true God but he that is the one God, or as though the
head powred from one to an other, be not a certaine new forged
gination.

Whereas they heape vp many places out of Ireneus, where he
meth that the Father of Christ is the onely and eternall God of
l: that is either done of a shamefull ignoraunce, or of an extreme
edneſſe. For they ought to haue considered, that then the holy
hadde to do in disputation with those frentike men that denyed
the Father of Christ was the same God that in old time spake
Moses and the Prophetes, but that he was I wote not what ima-
d thing brought out of the corruption of the world. Therefore
ltogether trauaileth in this point, to make it playne that there
o other God preached of in the Scripture but the Father of
ist, and that it is amisse to deuise any other, and therefore it is
maruell if he so oft conclude that there was no other God of Is-
, but he that was spoken of by Christ and the Apostles. And
ke manner now, whereas we are to stand against an other sorte
rour, we may truely say that the God which in old time appea-
o the Fathers, was none other but Christ. But if any manne
ct that it was the Father, our aunswere is in redinesse, that
n we striue to defende the Godhead of the Sonne, we exclude
the Father. If the readers take heede to this purpose of Ire-

neus, all that contention ſhall ceaſſe. And alſo by the ſixt Chapter
the third booke, this whole ſtriſe is ended, where the good man ha
deth all vpon this point, to proue that he which is in Scripture ab
lutely and indefinitely called God: is verely the one onely God, a
that Chriſt is abſolutely called God. Let vs remember that this
the principall point whereupon ſtode all his diſputation, as by
whole proceſſe thereof doth appeare: and ſpecially the 46 Chapter
the ſecond booke, that he is not called the Father by darke ſimili
Lib. 3. or parable, which is not very God in deede. Moreouer in an ot
cap. 9. place he ſayth, that as well the Sonne as the Father were ioyned
led God by the Prophetes and Apoſtles. Afterward he defineth h
Chriſt which is Lord of all, and king, and God, and Iudge, recei
Cap 12. power from him which is the God of all, that is to ſay in reſpec
eiuſd. li. his ſubiection, becauſe he was humbled euen to ỹ death of the cr
Cap 16. And a little after he affirmeth, that the Sonne is the maker of h
eiuſd. li. uen and earth, which gaue the law by the hande of Moſes and
peared to the Fathers. Now if any man do prate that with Ire
onely the Father is the God of Iſrael, I will turne againe vppon h
that which the ſame wryter playnely teacheth, that Chriſt is all
and the ſame: as alſo he applieth vnto him the Prophecie of Hab
Ibi. ca. God ſhall come out of the South. To the ſame purpoſe ſeruet
18. & 23 which is read in the ninth Chapter of the fourth booke. Chriſt h
ſelfe therefore with the Father is the God o the liuing. And i
twelfe Chapter of the ſame booke he expoundeth that Abraham
leued God, becauſe Chriſt is the maker of heauen and earth and
onely God.

28 And with no more trueth do they bring in Tertullian
theyr defender. For though he be rough ſometime and crabbe
his manner of ſpeech, yet doth he plainely teach the ſumme of
doctrine that we defende. That is to ſay, where as he is the
God, yet by diſpoſition and order he is his Worde: that the
but one God in vnity of ſubſtance, and yet that the ſame vnit
miſtery of orderly diſtribution is diſpoſed into Trinity, that t
are three, not in ſtate, but in degree, not in ſubſtance, bu
forme: not in power, but in order. He ſayeth that he defen
the Sonne to be a ſeconde next to the Father, but he meaneth
to be none other than the Father, but by way of diſtinction.
ſome places he ſayeth that the Sonne is viſible. But when he
reaſoned on both partes he defineth that he is inuiſible in ſo muc
he is the Worde. Finally where he affirmeth that the Father is
mined in his owne perſon, he proueth himſelfe farre from that

h we confute. And though he doth acknowledge none other but the Father, yet in the next peece of his wryting expounding elfe, he ſayth, that he ſpeaketh not excluſiuely in reſpect of the e, becauſe he denieth that ỹ Sonne is any other God beſide the er, and that therefore their ſole gouernement is not broken by ction of Perſon. And by the perpetuall courſe of his purpoſe it ie to gather the meaning of his words. For he diſputeth againſt eas, that though God be diſtinguiſhed into three perſons, yet are not made many gods nor the vnity torne in ſunder. And becauſe e imagination of Praxeas Chriſt could not be God, but he muſt e the Father, therefore he ſomuch laboureth about the diſtin-. Wheras he calleth ỹ Word & the Spirite a portiõ of the whole ugh it be a hard kinde of ſpeech, yet is it excuſable, becauſe it is eferred to the ſubſtaunce, but only ſheweth the diſpoſition & or-hat belongeth only to the Perſons, as Tertulliane himſelfe wit-th. And herof hangeth that. How many Perſons thinkeſt thou are, O moſt frowarde Praxeas, but euen ſo many as there be es? And ſo a little after that, they may beleue the Father and the e ech in their names and perſons. Hereby I thinke may be ſuffi-ly cõſuted their impudency that ſeeke to begyle the ſimple with ur of Tertullians authority.

And ſurely whoſoeuer ſhall diligẽtly compare together ỹ wry-s of the old authors, ſhall finde no other thing in Ireneus, than which hath bin taught by other that came after. Iuſtine is one e auncienteſt, and he in all things doth agree with vs. Yet lette obiect that he as the reſt do, calleth the Father of Chriſt the God. The ſame thing doth Hilary teach, yea and ſpeaketh more y, that the eternity is in the Father. But doth he that to take away ſſence of God from the Sonne? And yet is he altogether in de-of the ſame Faith that we followe. Yet are they not aſhamed to out certaine mangled ſentences whereby they would perſwade Hilary is a Patrone of their errour. Wher they bring in Ignatius: y will haue that to be of any authority, let them proue that the ſles made a law for lent & ſuch like corruptions of religion. No-is more vnſauery than thoſe fonde trifles that are publiſhed vn-e name of Ignatius. Wherfore their impudence is ſo much leſſe able that diſguiſe themſelues with ſuch viſers to deceiue. More-the conſent of the auncient Fathers is plainely perceiued by that at the councell of Nice, Arrius neuer durſt allege for him-he authority of any one allowed writer. And none of the Greks tius doth excuſe himſelfe and ſay, that he diſſenteth from them

that were before. It needeth not to be ſpoken how Auguſtine, w
theſe loſells do moſt hate, hath diligently ſearched the wrytinge
them all, and how reuerently he did embrace them. Truely cu
matters of leaſt weight he vſeth to ſhew what compelleth him m
ſent from them. And in this matter, if he haue read any thing d
full or darke in other, he hydeth it not. But the doctrine that thei
ſtriue againſt, he taketh it as confeſſed, that from the fartheſt tim
antiquity it hath bin without cõtrouerſie receiued. And by one w
it appeareth that he was not ignorant what other had taught be
him, where he ſayeth that in the Father is vnity, in the firſt book
Chriſtian doctrine, will they ſay that he then forgate himſelfe? Be
an other place he purgeth himſelfe from ſuch reproch, where he
leth the Father the beginning of the whole godhead, becauſe he
none: conſidering in dede wiſely that the name of God is ſpeciall
ſcribed to the Father, becauſe if the beginning ſhould not be reck
at him, the ſingle vnity of God can not be conceiued. By this I
the godly reader will perceiue that all the cauillations are con
wherwith Satan hath hitherto attẽpted to peruert or darken the
trueth of doctrine. Finally I truſt that the whole ſumme of doctri
this pomt is fully declared, if the readers will temper them of cu
ty, and not more gredely than mete is ſeke for comberſome & en
gled diſputations. For I take not in hand to pleaſe them, that do d
in an vntemperate deſire of ſpeculation. Truely I haue omitted
thing of ſuttle purpoſe that I thought to make againſt me. But
I ſtudy to edifie the church, I thought it beſt, to leaue many thi
vntouched which both ſmally profited, and would greue the rea
with ſuperfluous tediouſneſſe. For to what purpoſe were it to diſp
whether the father do alway beget? Foraſmuch as it is folly to
a continuall act of begetting, ſith it is euident that from eternity
haue bin three Perſons in God.

The xiiij. Chapter.

That the Scripture euen in the creation of the vvorld and of all things doth by certayne markes put difference betvvene the true God, and fayned Gods.

Eſa. 40. 21. ALthough Eſay doth worthily reproche the worſhippe
falſe Goddes with ſlouthfullneſſe, for that they haue
learned by the very foundations of the earth, and ro
compaſſe of the heauens, which is the true God:
ſuch is the dullneſſe and groſſeneſſe of our witte, that leaſt
faythfull ſhoulde fall away to the inuentions of the Gentiles, it
neceſſ

ſſary to haue God more expreſly painted out vnto them. For
eas the ſaying that God is the minde of the worlde, which
mpted the moſt tolerable deſcription that is founde among
Philoſophers, is but vaine, it behoueth vs more familiarly to
y him, leaſt we alway wauer in doutefulneſſe. Therfore it was his
ure to haue an hiſtory of the creacion remaining, wherupon the
of the Church might reſte, and ſeke for no other God but him,
m Moſes hath declared to be the maker and bilder of the world.
e is firſt ſet forth the time, that by continuall proceding of yeres
aithfull might come to the firſt original of mankinde, and of all
ges. Which knowledge is very neceſſary, not onely to confute
e monſtruous fables that ſometime were ſpred in Egypte & other
s of the worlde, but alſo, that the beginning of the worlde ones
g knowen, the eternitie of God may more clerely ſhine forth and
h vs in admiracio of it. Neither ought we to be any thing moued
that vngodly mocke, that it is maruell why it came no ſoner in
minde of God to make the heaue and the earth, & why he ſitting
did ſuffer ſo immeaſurable a ſpace to paſſe away, ſith he mought
made it many thouſande ages before: wheras the whole con-
unce of the worlde that now draweth to an end, is not yet come
e thouſande yeres. For why God ſo long differred it, is nether
l nor expedient for vs to enquire. Becauſe if mans minde will tra-
to atteine thereunto, it ſhall faile a hundred times by the way,
her were it profitable for vs to know that thing which God him-
to proue the modeſtie of our Faith, hath of purpoſe willed to be
en. And well did that godly olde man ſpeake, which when a wan-
fellow did in ſcorne demaunde of him, what God had done be-
the creatio of the world, anſwered that he builded hel for curious
es. Let this graue & ſeuere warning repreſſe the wantonneſſe that
eth many yea and driueth them to euill and hurtefull ſpeculatios.
lly let vs remember that the ſame inuiſible God whoes wiſdom
er and iuſtice is incomprehenſible, doth ſet before vs the hiſtorie
Moſes as a loking glaſſe, wherin his liuely imagine appeareth. For
e eyes that either are growen dimme with age, or dulled with any
ſe, do not diſcerne any thing plainly vnleſſe they be holpen with
acles: ſo, ſuch is our weakeneſſe, that vnleſſe the Scripture direct
ſeking of God, we do forthwith runne out into vanitie. And they
follow their owne wantonneſſe, becauſe they be now warned in
e, ſhall all to late fele with horrible deſtruction, how much it had
etter for them reuerētly to receiue the ſecrete counſels of God,
to vomite out blaſphemies, to obſcure the heauen with all. And

Lib. de gen. cõtra Ma. De ciui. dei lib. 40.

rightly doth Auguſtine complaine that wrong is done to God w
further cauſe of thinges is ſought for, than his onely will. The
man in an other place doth wiſely warne vs, that it is no leſſe enc
moue queſtion of immeaſurable ſpaces of times than of places.
how brode ſoeuer the circuit of the heauen is, yet is there ſome
ſure of it. Now if one ſhould quarel with God for that the empt
wherin nothing is conteined, is a hundred times more, ſhall no
the godly abhore ſuch wãtonneſſe? Into like madneſſe runne they
buſie them ſelues about Gods ſitting ſtill, becauſe at their appoi
he made not the worlde innumerable ages ſoner. To ſatiſfie
owne gredineſſe of minde, they couet to paſſe without the com
of the worlde, as though in ſo large a circuite of heauen & earth,
coulde not finde thinges enough that with their ineſtimable bre
neſſe may ouerwhelme all our ſenſes: as though in ſix thouſand y
God hath not ſhewed examples in continuall conſideracion, wh
our mindes may be exerciſed. Let vs therfore willingly abide en
ſed within thoſe boundes wherwith it pleaſed God to enuiron vs,
as it were to penne vp our mindes that they ſhould not ſtray ab
with liberty of wandring.

2 For like reaſon is it that Moſes declareth, that the worke of G
was not ended in a moment but in ſix dayes. For by this circumſt
we are withdrawen from forged inuẽcions to the one onely God
diuided his worke into ſix dayes, that it ſhould not greue vs to be
cupied all the time of our life in conſidering of it. For though
eyes, what way ſoeuer we turne them, are compelled to looke vp
the workes of God, yet ſee we how fickle our hede is, and if any g
ly thoughtes do touch vs, how ſone they paſſe away. Here ag
mãs reaſon murmureth as though ſuch procedinges were diſagre
from the power of God, vntill ſuch time as being made ſubiect to
obedience of Faith, ſhe learne to kepe that reſte wherunto the
lowing of the ſeuen day calleth vs. But in the very order of thinges
diligently to be conſidered the Fatherly loue of God towarde m
kinde, in this: that he did not create Adam vntill he had ſtored
world with all plenty of good thinges. For if he had placed him
earth while it was yet barren and emptie, if he had geuen him life
fore that there was any light, he ſhoulde haue ſemed not ſo wel
prouide for his commoditie. But now where he firſt diſpoſed the
tions of the Sunne and the Planets for the vſe of man, and furni
the earth, the waters and the aire with liuing creatures, and bro
forth aboundance of fruites to ſuffice for foode, taking vpon him
care of a diligent & prouident houſeholder, he ſhewed his marue
bou

tie towarde vs. If a man do more hedefully weye with himselfe
thinges that I do but shortly touch, it shall appeare that Moses
he sure witnesse & publisher of the one God the creator. I omitt
that which I haue already declared, that he speaketh not there
of the bare essence of God, but also setteth forth vnto vs his
all Wisdom and Spirite, to the ende we should not dreame that
is any other, than such as he will be knowen by the image that
th there expressed.

But before that I begin to speake more at large of the nature of
I must say somewhat of Angels. Becausse though Moses applying
elfe to the rudenesse of the common people reciteth in his hi-
of the creacio no other workes of God but such as are seen with
yes, yet wheras afterwarde he bringeth in Angels for ministers
od, we may easily gather that he was the creator of them in
s seruice they employ their trauaile and offices. Though there-
Moses speakeing after the capacity of the people doth not at the
beginning rehearse the Angels among the creatures of God: yet
is no cause to the contrary, but that we may plainly and expressly
e those thinges of them, which in other places the Scripture co-
ly teacheth. Becausse if we desire to know God by his workes, so
e and excellente an example is not to be omitted. Beside that this
te of doctrine is very necessary for the confuting of many errors.
excellence of the nature of Angels hath so daselled the mindes
any, that they thought the Angels had wrong offred them, if
should be made subiect to the authoritie of one God, & brought
were in obedience. And herevpon were they fained to be Gods.
re rose vp also one Manicheus with his secte, which made them-
s two originall beginninges of thinges, God, and the Deuell, and
od he assigned the beginning of good thinges, and of thinges of
nature he determined the Deuill to be the author. If our mindes
ld be entangled with this error, God should not kepe whole his
y in the creacion of the world. For where as nothing is more pro-
o God than eternitie and a being of himselfe as I may so terme
ey which geue that vnto the Deuill, do they not in a maner geue
the title of Godhead? Now where is the almightinesse of God
me, if such authoritie be graunted to the deuill, that he may put
ecucion what he will though God say nay and withstande it? As
he onely fundation that the Manichees haue, that it is vnlawfull
scribe vnto God that is good, the creation of any thing that is euil:
nothing hurteth the true Faith, which admitteth not that there
y thing naturally euill in the whole vniuersalitie of the worlde,

becauſe neither the frowardneſſe and malice both of man and the
uell, nor the ſinnes that procede therof, are of nature, but of the
ruption of nature. Neither was there any thing from the begi
wherin God hath not ſhewed an example both of his wiſdom
iuſtice. Therfore to aunſwere theſe peruerſe deuiſes: it behou
to liſt vp our mindes hier than our eyes can atteine to ſee. For w
cauſe it is likely, that where in the Nicene crede God is calle
creator of all thinges, thinges inuiſible are expreſſed. Yet will w
careſull to kepe the meaſure that the rule of godlineſſe appoin
leaſt the readers with ſearching to vnderſtande further than is e
dient, ſhould wander abroade, being ledde awaie from the ſimp
of Faith. And ſurely for as much as the Holy ghoſt teacheth vs
for our profite, and ſuch thinges as are ſmally auaylable to edifi
doth either leaue wholly vnſpoken, or but lightly, and as it were o
runningly touch them: it ſhall be alſo our duetie to be content m
know thoſe thinges that do not profite vs.

4 That the Angels, for as much as they are the miniſters of G
ordeined to execute his commaundementes, are alſo his creatur
ought to be certainly out of all queſtion. To moue doute of the
and order that they were created in, ſhoulde it not rather be a l
waywardneſſe than diligence? Moſes declareth that the earth
Gen.1.2 made, and the heauens were made, with all their armies, to wha
poſe thā is it, curiouſly to ſearch, what day the other more ſecret
mies of heauen beſide the ſtarres and planettes firſt began to be
becauſe I will not be long: let vs, as in the whole doctrine of reli
ſo here alſo remembre that we ought to kepe one rule of modeſ
ſobrietie, that of obſcure thinges we neither ſpeake, nor thinke,
yet deſire to know any other thinges than that hath bin taught
the worde of God: and an other point, that in reading of Scrip
we continually reſt vpon the ſearching and ſtudying of ſuch thing
pertaine to edification, and not geue our ſelues to curioſitie or ſtu
thinges vnprofitable. And becauſe it was Gods pleaſure to inſtruc
not in triflyng queſtions, but in ſounde godlineſſe, feare of his m
true confidence, and duties of holineſſe: let vs reſt vpon ſuch k
ledge. Wherfore, if we will be rightly wiſe, we muſt leaue thoſe v
ties that ydle men haue taught without warrāt of the worde of G
concerning the nature, degrees, and multitude of Angels. I know
ſuch matters as this, are by many more gredily taken holde of, and
more pleaſant vnto them thā ſuch thinges as lie in dayly vſe. But
greue vs not to be the ſcholers of Chriſt, let it not greue vs to ſo
that order of learning that he hath appointed. So ſhall it ſo com

that being contented with his ſcholing, we ſhall not onely for-
but alſo abhorre ſuperfluous ſpeculations, from which he cal-
s away. No man can deny, that the ſame Denyſe, what ſoeuer
he was, hath diſputed many thinges both ſubtilly and wittyly in
ierarchie of heauen: but if a man examine it more neerely, he
inde that for the moſt parte it is but mere babbling. But the duti-
urpoſe of a diuine is, not to delite eares with prating, but to ſta-
conſciences with teaching thinges true, certaine, and profitable.
e ſhould reade that booke, he would thinke that the man were
d downe from heauen, and did tell of thinges not that he had
ed by hereſay, but that he had ſeen with his eies. But Paule which 1. Cor.
uiſhed aboue the thirde heauen, hath vttered no ſuch thing, but 12.2.
roteſteth, that it is not lawful for man to ſpeake the ſecretes that
d ſeen. Therfore bidding farewell to that triflyng wiſdom, let vs
der by the ſimple doctrine of the Scripture, what the Lord would
vs know concerning his Angels.

It is cõmonly read in the Scripture, that the Angels are heauen-
irites, whoſe miniſtration & ſeruice God vſeth for putting in exe-
n of thoſe thinges that he hath decreed. For which reaſon that
is geuen them, becauſe God vſeth them as meſſangers, to ſhewe
elfe vnto men. And vpõ like reaſon are deriued the other names
hey are called by. They are named armies, becauſe they do like
de enuirõ their prince, and do adorne and ſet forth the honoura-
hew of his maieſtie, and like ſouldiours they are alway attending
the enſigne of their capitaine, and are euer ſo prepared and in
neſſe to do his commaundementes, that ſo ſone as he doth but
n to them, they prepare thẽ ſelues to worke, or rather be at their
e alredy. Such an image of the throne of God to ſet out his roial-
he other prophetes do deſcribe, but principally Daniel where he Dan. 7.
that when God ſate him down in his throne of iudgement, there 10.
by a thouſande thouſande, and ten thouſande companies of ten
ſandes of Angels. And becauſe God doth by them marailouſly
forth and declare the might and ſtrength of his hand, therfore
are named ſtrengths, bicauſe he exerciſeth & vſeth his authorite
e worlde by them, therfore they are ſometime called Principali- Coloſſ.
ometime powers, ſometime Dominions. Finally becauſe in them 1.16.
were fitteth the glory of God, for this cauſe alſo they are called Ephe.1.
nes: though of this laſt name I will not certainly ſay, becauſe an 21.
expoſition doth either as well õr better agree with it. But (ſpea-
nothing of that name) the Holy ghoſt often vſeth thoſe other
er names to auaunce the dignitie of the miniſterie of Angels. For

it were not reason that those instrumentes should be let passe wi
honor, by whom God doth specially shew the presence of his ma
Yea for that reason they are many times called Gods, because th
ministery as in a looking glasse, they partly represent vnto vs the
Gen 18. 1.32. Ioſ. 5. 14. Iudi. 6. 14. and 13 22. Pſa. 82 6. head. Although in deede I mislike not this that the olde writ
expound, that Christ was the Angel, wher the Scripture saith, tha
angel of God appered to Abraham, Iacob, Moses, & other, yet o
times where mention is made of all the Angels in deede this ta
geuen vnto them. And that ought to seme no meruaile. For if tha
nour be geuen to princes and gouernors, that in their office they
in the stede of God that is soueraigne king and iudge, much g
cause there is why it should be geuen to the Angels, in whom
brightnes of the glory of God much more abundantly shineth.

6 But the Scripture standeth most vpon teaching vs that, w
might most make to our comforte and confirmacion of Faith:
is to wete, that the Angels are the distributers and administrato
Pſa. 91. 11. Pſa. 34. 8. Ge. 16. 9. Ge. 24. 7. Ge 48. 16. Exo. 14 19. and 23. 20. Iud. 2. 1. & 6. 11. & 13. 10 Mat 4. 11. Iuk 22. 43. Mat. 28. 5. Luc. 24 5. Act. 1. 10. 2 King. 19. 35. Goddes bountie towarde vs. And therefore the Scripture rec
that they watch for our safetie: they take vpon them the defe
vs, they directe our wayes, they take care that no hurtfull thing b
vnto vs. The sentences are vniuersall, which principally pertai
Christ the head of the Church, and then to all the faithfull. He
geuen his Angels charge of thee, to kepe thee in all thy wayes. T
shall beare thee vp in their handes, least thou chaunce to hurt
feete against a stone. Againe, The Angell of the Lord standeth ro
about them that feare him, and he doth deliuer them. Wherby
sheweth that he apointeth to his Angels the defence of them, w
he hath taken in hand to kepe. After this order the Angel of the L
doth comfort Agar when she fled away, and commandeth her
reconciled to her maistresse. God promiseth to Abraham his se
an Angell to be the guide of his iourney. Iacob in blessing
phraim and Manasses praieth, that the Angell of the Lorde by w
he himselfe had bin deliuered from all euell, may make them
sper. So the Angell was set to defende the tentes of the peo
Israell. And so oft as it pleased God to reskue Israell out of the h
of their enemies, he raised vp reuengers by the ministerie of Angel
finally (to the ende I nede not to reherse many mo) the Angels m
stred to Christ, and were ready assistent to him in all necessities. I
brought tidinges to the women of his resurrection, and to the
ples of his glorious comming. And so to fulfill their office of de
ding vs, they fight against the deuill and all enemies, and do ex
the vengeaunce of God vpon them, that are bent against vs. A

e that the Angell of God to deliuer Hierusalem from siege, slewe ne night a hundred fowerscore and fiue thousande in the campe e king of Assyria. Esa.37. 36.

But whether to euery of the faithfull be a seuerall Angell assig- for their defence, I dare not certainely affirme. Surely when Da- bringeth in the Angel of the Persians, and the Angel of the Gre-, he sheweth that he mente, that there are to kingdomes and pro- es certaine Angels appointed as gouernours. And when Christ that the Angels of children do alway beholde the face of the er, he seemeth to meane, that there are certaine Angels to whom preseruation of them is geuen in charge. But I can not tell whe- we ought thereby to gather, that euery one hath his Angell set him. But this is to be holden for certaintie, that not one Angell hath care of euery one of vs, but that they all by one consent do he for our safetie. For it is spoken of all the Angels togither, that more reioyce of one sinner cõuerted to repẽtance, than of nyntie nine iust that haue stande still in their righteousnesse. And it is of mo Angels than one, that they conueyed the soule of Lazarus the bosome of Abrahã. And not without cause did Elizeus shewe is seruant so many fiery chariots that were peculiarly appointed him. But one place there is that seemeth more plaine than the rest roue this point. For whẽ Peter being brought out of prison knoc- at the doores of the house, where the brethren were assembled, n they coulde not imagine that it was he, they said it was his An- It should seeme that this came in their minde by the commõ opi- n, that to euery of the faithfull are assigned their Angels for go- ours. Albeit yet here it may be answered that it may wel be, not- standing any thing that there appeareth, that we may thinke it any one Angell, to whom God had geuen charge of Peter for time, and yet not to be his cõtinuall keeper: as the common peo- do imagine that there are appointed to euery one two Angels, as ere diuers ghostes, a good Angell and a badde. But it is not worth aile, curiously to search for that which doth not much importe know. For if this do not content a man, that all degrees of the e of heauen do watch for his safetie, I do not see what he can be better, if he vnderstand that there is one Angell peculiarly ap- nted to kepe him. And they which restraine vnto one Angell the e that God hath to euery one of vs, do great wrõg to them selues, to all the membres of the Church: as if that power to succour vs bin vainely promised vs, wherwith being enuironed and defen- we should fight the more boldly. Luc.15 7. Luc.16. 23. 2.Kings 16 17. Act.12. 15.

8 They that dare take vpon them to define of the multitude
degrees of Angels, let them looke well what fundation they ha
Da.12.1 graunt Michael is called in Daniel, the Great prince, and with
Iud.1. the Archangell. And Paule saith, it shall be an Archangell that
9. with sounde of trumpet call men to the Iudgemēt. But who can
1.Thess. by appoint the degrees of honours between Angels, or discerne
4.16. from an other by speciall markes, and appoint euery one his
and standing? For the two names that are in Scripture, Michael,
Gabriel: & if you list to adde the thirde out of the historie of Th
may by their signification seme to be geuen to the Angels, accor
to the capacitie of our weakenesse, although I had rather, leauing
exposition at large. As for the numbre of them, wee heare by Ch
Mat.26 mouth of many Legions, by Daniell many companies of ten
55. sandes, the seruant of Elizeus saw many chariottes full: and thi
Dan. 7. clareth that they are a great multitude; that it is said, they do c
10. rounde about them that feare God. As for shape, it is certaine,
Psa.34. Spirites haue none, and yet the Scripture for the capacitie of ou
8. doth not in vaine vnder Cherubin and Seraphin paint vs out A
with winges, to the intent we should not dout that they will be
with incredible swiftnesse, ready to succour vs, so sone as need
require, as if the lightning sent from heauen should flie vnto w
such swiftnesse as it is wonted. What soeuer more than this m
sought of both these pointes, let vs beleue it to be of that sort o
steries, wherof the full reuelation is differred to the last day. Wh
let vs remembre to take hede both of to much curiositie in sear
and to much boldnesse in speaking.

9 But this one thing which many troublesome do call in d
is to be holdē for certaintie, that Angels are ministring spirites, w
seruice God vseth for the defence of his, and by whom he bo
stributeth his benefites among men, and also putteth his other w
in execution. It was in the olde time the opinion of the Sadduce
by Angels is meant nothing els, but either the motiōs that God
inspire in men, or the tokens that he sheweth of his power. But
this error crie out so many testimonies of Scripture, that it is m
that so grosse ignorance could be suffred in that people. For to
those places that I haue before alleged, where are recited thou
and Legions of Angels: where ioy is geuen vnto them: where it
that they vpholde the Faithfull with their handes, & cary their
into reste: that they see the face of the Father, and such like: the
Act. 8. other places wherby is clerely proued, that they are in deede S
53. of a nature that hath substance. For where as Stephen and P

hat the law was geuen by the hande of Angels, and Chriſt ſaith, Gal. 3.
he elect after the reſurrection ſhall be like vnto Angels: that the 19.
f iudgement is not knowen to the very Angels: that he ſhall thē Mat. 22.
with his holy Angels: how ſocuer they be writhed, yet muſt 30. and
ſo be vnderſtanded. Likewiſe when Paule chargeth Timothe be- 24. 37.
Chriſt and his choſen Angels, to keepe his commaundementes, 31. and
eaneth not qualities or inſpirations without ſubſtance but very 25.
es. And otherwiſe it ſtandeth not togither that is written in Luc. 9.
piſtle to the Hebrues, that Chriſt is become more excellent than 26.
ls, that the world is not made ſubiect to them: that Chriſt toke 1. Tim. 5
him not their nature, but the nature of man. If we meane not 21.
l-ſſed ſpirites, to whom may theſe compariſons agree? And the Heb. 1.
or of that Epiſtle expoundeth him ſelfe where he placeth in the 4. & 2.
lome of heauen the ſoules of the faithfull and the holy Angels 16.
her. Alſo the ſame that we haue already alleged, that the Angels
ildren do alway behold the face of God, that they do reioyce at
ſfetie, that they maruell at the manifolde grace of God in the Heb. 12.
rch, that they are ſubiect to Christ, the hedde. To the ſame pur- 22.
ſeruеth this, that they ſo oft appered to the holy Fathers in the
e of mē, that they talked with them, that they were lodged with
. And Chriſt him ſelfe for the principall preminence that he hath
e perſon of the Mediator is called an Angel. This I thought good Mal. 3.
uch by the way, to furniſh the ſimple with defence againſt thoſe 1.
ſh and reaſonleſſe opinions, that many ages ago raiſed by Sathan
w and then ſpring vp againe.

Nowe it reſteth, that we ſeeke to mete with that ſuperſtition
h is commonly wont to crepe in, where it is ſaid: that Angels are
niniſters and deliuerers of all good thinges vnto vs. For byandby
reaſon falleth to this point, to thinke that therfore all honour
t to be geuen them. So cometh it to paſſe that thoſe thinges
h belong only to God and Chriſt, are conueied away to Angels.
is meane we ſee that in certaine ages paſte, the glory of Chriſt
bin many waies obſcured, whē Angels without warrant of Gods
e were loden with immeaſurable titles of honor. And of all the
that we ſpeake againſt, there is almoſt none more auncient than
For it appereth, that Paule himſelfe had much to do with ſome Coloſſ.
ſo auaunced Angels, that they in maner would haue brought 1.16.
t vnder ſubiection. And therfore he doth ſo carefully preſſe this
in his Epiſtle to the Coloſſians, that Chriſt is not only to be
red before all Angels, but that he is alſo the author of all the
thinges that they haue: to the ende we ſhould not forſake him

and turne vnto them, which can not ſufficiently helpe them ſe
but are faine to draw out of the ſame fountaine that we do. Surely
aſmuch as there ſhineth in them a certaine brightneſſe of the m
of God, there is nothing whervnto we are more eaſily enclined,
with a certaine admiration to fall downe in worſhipping of them
to geue vnto them all thinges that are due only to God. Which
Iohn in the Reuelation confeſſeth to haue chaunced to himſelfe,
he addeth withall, that he receiued this aunſwere. See thou do
For I am thy fellow ſeruant, Worſhip God.

11 But this daunger we ſhall well beware of, if we do conſider
God vſeth rather by them than by himſelfe without their ſerui
declare his power, to prouide for the ſafetie of the faithfull, and to
municate the giftes of his liberalitie amõg them. Surely he doth
this of neceſſitie, as though he coulde not be without them: for
as pleaſeth him, he letteth them alone, & bringeth his worke to
with an onely becke: ſo farre is it of, that they be any aide to him
eaſe him of the hardneſſe therof. This therfore maketh for the
forte of our weakeneſſe, ſo that we want nothing that may auai
mindes, either in raiſing them vp in good hope, or confirming the
aſſurance. This one thing ought to be enough and enough again
vs, that the Lord affirmeth that he is our protectour. But while
our ſelues beſieged with ſo many daungers, ſo many hurtefull thin
ſo many kindes of enemies: it may be (ſuch is our weakeneſſe &
tie) that we be ſometime filled with trembling feare, or fall in
ſpaire, vnleſſe the Lord after the proporcion of our capacitie do
vs to conceiue his preſence. By this meane he not only promiſeth
he will haue care of vs, but alſo that he hath an innumerable gra
whom he hath giuen in charge to trauaile for our ſafetie, and th
long as we be compaſſed with the garriſon & ſupporte of them, w
ſoeuer daunger betideth, we be without all reach of hurte. I g
we do amiſſe that after this ſimple promiſe of the protection of
alone, we ſtil looke about from whẽce other helpe may come vn
But for as much as it pleaſeth the Lord of his infinite clemencie
gentilneſſe to helpe this our fault, there is no reaſon why we ſh
neglect his ſo great benefite. An example therof we haue in the
uant of Elizeus, which when he ſaw the hill beſieged with the
of the Syrians, and that there was no way open to eſcape, was ſtr
downe with feare, as if his maiſter and he were then vtterly deſtr

2. Kings 6. 17. Then Elizeus praied God to open his ſeruantes eies, and by and
ſawe the hill furniſhed with horſes and fiery chariots, that is w
multitude of Angels to kepe him and the prophet ſafe. Encour

his vision he gathered vp his harte againe, and was able with a
lesse minde to looke down vpō his enemies, with sight of whom
s before in a maner driuen out of his witte.

Wherfore whatsoeuer is said of the ministerie of Angels, let vs
e it to this ende, that ouercomming all distrust, our hope may be
ore strongely stablished in God. For these succours are herfore
ded vs of God, that we should not be made afrayde with multi-
t enemies, as though they coulde preuaile against his helpe, but
d fine vnto that saying of Elizeus, that there be mo on our side
e against vs. How much then is it against order of reason, that
oulde be led away from God by Angels which are ordeined for
urpose, to testifie that his helpe is more present among vs? But
o leade vs away in dede, if they do not streight leade vs as it were
e hande to him, that we may haue eye vnto, call vpon, & publish
r our onely helper: if we consider not them to be as his handes
noue themselues to no worke but by his direction: if they do not
vs fast in the one Mediatour Christ, so that we may hang whol- Gen.28.
him, leane all vpon him, be caried to him, and reste in him. For 12.
which is described in the vision of Iacob ought to sticke and be
ed in our mindes, how Angels descende down to the earth vnto
nd from men do go vp to heauen by a ladder, wherupon stādeth
rd of hostes. Wherby is meant, that by the only interceſſion of
it cometh to passe, that the ministeries of the Angels do come Gen.24
s, as he him selfe affirmeth, saying: Hereafter ye shall see the 7.
ns open and the Angelles descending to the Sonne of man Iohn.
herfore the seruant of Abraham being cōmitted to the custody
Angell, doth not therfore call vpon the Angell to helpe him,
lpen with that commendation, he praieth to the Lord, and be-
h him to shew his mercy to Abraham. For as God doth not
re make them ministers of his power and goodnesse, to the intēt
e his glory with them: so doth he not therfore promise vs his
in their ministration, that we shoulde diuide our confidence be-
him and them. Let vs therfore forsake that Platonicall philo- Platoin
, to seeke the way to God by Angels, and to honour them for epyno-
rpose that they may make God more gentill vnto vs: which nide &
itious and curious men haue from the beginning gone abour, Crahlo.
this day do continue to bring into our religion.

As for such thinges as the Scripture teacheth concerning de-
they tend in a maner all to this ende, that we may be carefull to
e aforehande of their awaites and preparations, and furnish our
with such weapons as are stronge and sure enough to driue

away euen the ſtrongeſt enemies. For where as Sathan is calle
God and prince of the worlde, where as he is named the ſtron
med man, the Spirite that hath power of the ayre, and a roaring
theſe deſcriptions ſerue to no other purpoſe: but to make vs
ware and watcheful, and readier to entre in battaile with him. W
is alſo ſometime ſet out in expreſſe wordes. For Peter after he
ſaid, that the diuell goeth about like a roaring lyon, ſeking whom
may deuoure, byandby addeth this exhortation, that we ſtrong
ſiſte him by Faith. And Paule after he had geuen warning tha
wraſtle not with fleſh and bloud, but with the princes of the ayr
powers of darkeneſſe, and ſpirituall wickednesſes, byandby bid
vs put on ſuch armour as may ſerue for ſo great & daungerous a
taile. Wherfore lette vs alſo applie all to this ende, that being
ned how there doth continually approche vpon vs an enemie, y
ennemy that is in courage moſt hardy, in ſtrength moſt mighty, a
licies moſt ſuttle, in diligence and celeritie vnweriable, with all
of engins plentcouſly furniſhed, in ſkill of warre moſt ready, w
fer not our ſelues by ſlouth and cowardiſe to be ſurpriſed, but o
other ſide with bolde and hardy mindes ſet our foote to reſiſt h
(becauſe this warre is onely ended by Death) encourage our
to continue. But ſpecially knowing our owne weakneſſe and w
fulneſſe let vs call vpon the helpe of God and enterpriſe nothing
vpon truſt of him, for as much as it is in him onely to geue u
licie, ſtrength, courage and armour.

14 And that we ſhould be the more ſtirred vp and enforced
do, the Scripture warneth vs, that there are not one or two or a
enemies, but great armies that make warre with vs. For it is ſai
Mar.16. 9. Mary Magdalene was deliuered from ſeuen deuils, wherwith ſhe
poſſeſſed. And Chriſt ſaith, that it is the ordinary cuſtome, that
a deuill be ones caſt out, a man make the place open againe, he
Mat.12. 43. geth ſeuen ſpirites worſe than him ſelfe, and returneth into his
ſeſſion, finding it empty. Yea it is ſaid that a whole legion beſeged
Luc.8. 30. man. Hereby therefore we are taught, that we muſt fight with a
nite multitude of enemies, leaſt deſpiſing the feweneſſe of them
ſhould be more ſlacke to enter in battaile, or thinking that we
ſome reſpite in the meane time graũted, we ſhould geue our ſelue
idelneſſe. Where as many times Sathan or the diuell is named
ſingular numbre, thereby is meant that power of wickednesſe
ſtandeth againſt the kingdome of Iuſtice. For as the Church
fellowſhip of ſaintes haue Chriſt to their head, ſo the faction
wicked is painted out vnto vs with their prince, that hath the

oritie among them. After which maner this is ſpoken. Go ye cur- Mat. 25.
to eternall fire that is prepared for the deuill and his angels. 41.

Here alſo this ought to ſtirre vs vp to a perpetuall warre with
euill, for that he is euery where called the enemy of God and
. For if we haue regarde of Goddes glory, as it is mete we ſhould,
ought we with all our force to bende our ſelues againſt him, that
about to extinguiſh it. If we be affectioned to maintaine the
lome of Chriſt as we ought, then muſt we nedes haue an vnap-
ble warre with him that conſpireth the ruine therof. Againe, if
are of our owne ſafetie do touch vs, then ought we to haue nei-
eace nor truce with him that continually lieth in waite for the
uction of it. Such a one is he deſcribed in the 3. chap. of Geneſis
e he leadeth man away from the obedience that he did owe to
, that he both robbeth God of his due honor, and throweth mā
elfe headlong into deſtruction. Such a one alſo is he ſet forth in Mat. 13.
uangeliſtes, where he is called an enemy, and is ſaid to ſcatter 28.
, to corrupt the ſede of eternall life. In a ſumme, that which Iohn 8.
ſt teſtifieth of him, that from the beginning he was a murtherer, 44.
lier, we finde by experience in all his doinges. For he aſſaileth
rueth of God with lies, obſcureth the light with darkeneſſe, en-
eth the mindes of men with errors, raiſeth vp hatredes, kindleth
ntions and ſtrifes, doth all thinges to this ende to ouerthrow the
lome of God, and drowne men with himſelfe in eternall deſtru-
. Wherby appereth, that he is of nature froward, ſpitefull and
ious. For nedes muſt there be great frowardneſſe in that witte,
is made to aſſaile the glory of God and ſaluation of men. And
loth Iohn ſpeake of in his epiſtle, when he writeth, that he ſin-
from the beginning. For he meaneth that he is the author, cap-
and principall workeman of all malice and wickedneſſe.

But foraſmuch as the deuill was created by God, let vs remem-
hat this malice which we aſſigne in his nature, is not by creation
y deprauatiō. For what ſo euer damnable thing he hath, he hath
n to himſelfe by his owne reuolting and fall. Which the Scrip-
herefore geueth vs warning of, leaſt thinking that he came out
a one from God, we ſhould aſcribe that to God himſelfe which
heſt frō him: For this reaſon doth Chriſt ſay that Sathā ſpeaketh
s owne when he ſpeaketh lies, and addeth a cauſe why, for that
ode not ſtill in the trueth. Now when he ſaith that he ſtode not
n the trueth, he ſheweth that ones he had bin in the trueth. And Iohn 8.
n he maketh him the Father of lying, he taketh this from him, 44.
he can not lay that fault to God wherof he himſelfe is cauſe to

himselfe. Although these thinges be but shortly and not very p
spoken, yet this is enough for this purpose to deliuer the mat
God from all sclaunder. And what maketh it matter to vs, to
more or to any other purpose concerning deuils? Many perha
grudge, that the Scripture doth not orderly and distinctly in many
ces set forth that fall and the cause, manner, time, and fashion th
But because these thinges do nothing perteine to vs, it was bet
not to be suppressed wholly, yet to be but lightly touched, an
partly, because it was not beseming for the Holy ghost to fede
sitte with vaine histories without any frute: and we se that it w
Lordes purpose to put nothing in his holy oracles but that wh
should learne to edification. Therfore, lest we our selues shou
long vpon thinges superfluous, let vs be content shortly to know
much cõcerning the nature of deuils, that at the first creatiõ the
the Angels of God: but by swaruing out of kinde they both defi
2 Pet. 2 4. themselues and are become instrumentes of destructiõ to other.
Iud. 1. 6. much, because it was profitable to be knowen, is plainly taught
ter and Iude. God spared not (say they) his Angels which had
and not kept their beginning, but had forsaken their dwelling
1. Tim. 5 20. And Paule naming the elect Angels doth without dout secret
implication set the reprobate Angels in comparison against th

17 As for the discorde and strife that we say is betwene God
Satan, we must so take it that still we holde this for certaine, th
Iob 1. 6 and 2. 1. can do nothing but by the will and sufferaunce of God. For we
in the historie of Iob, that he presented himselfe before God
ceiue his commaundemẽtes, and durst not go forwarde to do a
1. Kings 22. 20. terprise till he had obtained licence. So when Achab was to be
1. Sa. 16 14. and 18. 10. ued, he toke vpon him that he woulde be the Spirite of lying
mouth of all the Prophetes, and so being sente of God he per
it. For this reason is he called the euill Spirite of the Lord that
Psa. 34. ted Saul, because by him as with a scourge the sinnes of the
king were punished. And in an other place it is written, that the
were laied vpon the Egyptians by the euil angels. According to
2. The. 2 9. particular examples Paule doeth generally testifie, that the blind
the wicked is the worke of God, wheras before he had called
working of Satan It is euident therfore that Satan is vnder the
of God, and so gouerned by his authoritie that he is compelled
him seruice. Now whẽ we say that Satã resisteth God, that the w
of Satan disagree with the workes of God, we do therewithall
that this disagrement and strife hangeth vpon the sufferaunce of
I speake not now of his will, nor of his endeuour, but of the

. For ſith the deuill is wicked of nature, he is not enclined to the will of God, but is wholly carryed to ſtubbornneſſe and lion. This therfore he hath of himſelfe and of his owne wicked-, that of deſire and purpoſe he withſtandeth God. And by this ednes he is ſtirred vp to the enterpriſing of thoſe things that he eth to be moſt againſt God. But becauſe God holdeth him faſt nd reſtrained with the bridle of his power, he executeth onely thinges that are graunted him from God. And ſo doth he obey eator whether he will or no, becauſe he is conſtrained to applie ruice whether ſoeuer God compelleth him.

Now becauſe God boweth the vncleane Spirites hether and her as pleaſeth him, he ſo tempereth this gouernement, that they ciſe the faithfull with battail, they ſet vpon them out of ambu- they aſſaile them with inuaſions, they preſſe them with fighting, oftetimes werry them, trouble them, make them afraied, & ſome- wounde them, but neuer ouercome nor oppreſſe them. But the ed they ſubdue and drawe awaye, they reigne vpon their ſoules odies, and abuſe them as bondſlaues to all miſcheuous doinges. or the faithfull, becauſe they are vnquieted of ſuch enemies, ther- they heare theſe exhortations. Do not geue place to the deuill. Ephe. 4. deuill your enemie goeth about as a roring lion ſeking whom he 27. deuoure, whom reſiſt ye being ſtrong in faith and ſuch like. Paule 1. Pet. 5. eſſeth that he himſelfe was not free from this kinde of ſtrife whē 8. ieth, that for a remedy to tame pride, the Angel of Satan was ge- 2. Cor o him, by whom he might be humbled. This exerciſe therfore is 12. 7. mon to all the children of God. But becauſe that ſame promiſe Gen. 3. e breaking of Satans head perteineth generally to Chriſt and to 15. is members, therfore I ſay that the faithfull can neuer be ouer- e nor oppreſſed by him. They are many times ſtriken down, but are neuer ſo aſtonnied withall but that they recouer themſelues. fall downe many times with violence of ſtrokes, but they are raiſed vp againe: they are woūded but not deadly. Finally they ſo in all the courſe of their life that in the ende they obteine the vi- e: but I ſpeake not this of euery doing of theirs. For we knowe by the iuſte vēgeaunce of God Dauid was for a time geuen ouer 2. Sam. tan, by his motion to number the people: and not without cauſe 24. 1. ſaith there is hope of pardon leſt if any haue bin entangled Rom. 16 the ſnares of the deuill. Therefore in an other place the ſame 20. ſaieth, that the promiſe aboue alleged is begonne in this life, in we muſt wraſtle, and is performed after our wraſtling ended: he ſaieth the God of peace ſhall ſhortly beate downe Satan vn-

der your feete. This victorie hath alway fully bin in our head Ch
becauſe the Prince of the worlde had nothing in him, but in w
are his members it doth now partly appeare and ſhalbe perfited,
being vnclothed of our fleſh by which we are yet ſubiect to we
neſſe, we ſhalbe full of the power of the Holy ghoſt. In this ma
when the kingdome of Chriſt is rayſed vp and aduaunced, Satan
his power falleth downe as the Lord himſelfe ſaith. I ſaw Satan
as a lightening downe from heauen. For by this aunſwere he co
meth that which the Apoſtles had reported of the power of his p
Luc.10. ching. Againe, When the Prince poſſeſſeth his owne palace,
18. thinges that he poſſeſſeth are in peace, but when there comm
Luc. 11. ſtronger, he is throwen out. &c. And to this ende Chriſt in
21. ouercame Satan which had the power of death, and triumphed
all his armies that they ſhould not hurt the Church, for other
they would euery moment a hundred times deſtroy it. For (co
dering what is our weakeneſſe, and what is his furious ſtrength)
coulde we ſtande, yea neuer ſo little time againſt his manifolde
continuall aſſaultes, but being ſupported by the victory of our
taine? Therfore God ſuffereth not the deuill to reigne ouer the
of the faithfull, but onely deliuereth him the wicked and vnbel
to gouerne, whom God doth not vouchesaue to haue reckened
flocke. For it is ſaid that he poſſeſſeth this worlde without co
2.Cor. uerſie till he be thruſt out by Chriſt. Againe, that he doth blin
4.4. them that beleue not the Goſpel, againe, that he performeth his
Eph.2. in the ſtubborne children, and worthily, for all the wicked are
2. veſſelles of wrath. Therfore to whom ſhould they be rather ſub
than to the miniſter of Goddes vengeaunce? Finally they are
Iohn.8. to be of their Father the deuill, becauſe as the faithfull are be
44. 1. Iohn knowen to be the children of God becauſe they beare his image
3.8. they by the image of Satan into which they are gone out of kn
properly diſcerned to be his children.

19 As we haue before confuted that trifling philoſophie con
ning the holy Angels, which teacheth that they are nothing el
good inſpirations or motions, which God ſtirreth vp in the min
men: ſo in this place muſt we confute them that fondly ſay that
are nothing els but euill affections or perturbations of minde, th
thruſt into vs by our fleſh. That may we ſhortly do, becauſe the
many teſtimonies of Scripture, & thoſe plaine enough vpō this p
Firſt wher the vncleane Spirites are called, Angels Apoſtates, w
haue ſwarued out of kinde from their beginning, the very nam
ſufficiently expreſſe that they are not motions or affections of m

rather in dede as they be called mindes or Spirites endued with
e and vnderſtanding. Likewiſe whereas both Chriſt and Iohn do 1. Ioh. 3.
pare the children of God with the children of the deuill: were it 8.
an vnfit compariſon, if the name of the deuill ſignified nothing
but euill inſpirations? And Iohn addeth ſomewhat more plaine-
that the deuill ſinneth from the beginning. Likewiſe when Iude
geth in Michael the archangell fighting with the deuill, doutleſſe
ſetteth againſt the good Angell an euill and rebellious Angell.
erewith agreeth that which is read in the hiſtory of Iob, that Sa- Iob. 1. 6
appeared with the holy Angels before God. But moſt playne of
re thoſe places that make mẽtion of the puniſhment which they
in to fele by the iudgement of God, and ſpecially ſhall fele at the
rrection. Sonne of Dauid why art thou come before the time to
nent vs? Againe, Go ye curſed into the eternall fire that is prepa- Matt. 8.
for the deuill and his Angels. Againe, If he ſpared not his owne 29.
gels that had ſinned, but caſt them downe into hell and deliuered Mat. 25.
m into cheines of darkeneſſe to be kept vnto damnation. &c. 41.
w fond ſhould theſe ſpeeches be, that the deuills are ordayned to Iud. 1. 9.
nall iudgement, that fier is prepared for them, that they are now
ady tormented and vexed by the glory of Chriſt: if there were no
ls at all? But becauſe this matter needeth no diſputation among
n that beleue the word of the Lord, and little good is done with
monies of Scripture among thoſe vayne ſtudentes of ſpecula-
, whom nothing pleaſeth but that which is new: I ſuppoſe I haue
formed that which I purpoſed, that is that the godly mindes
uld be furniſhed againſt ſuch fond errours, wherewith vnquiet mẽ
rouble both themſelues and other that be more ſimple. But it was
d to touch this, leaſt any entangled with that errour, while they
ke they haue none to ſtand againſt them, ſhould waxe more ſlow
vnprouided to reſiſt.

In the meane time lette it not be weryſome vnto vs, in this ſo
utifull a ſtage to take a godly delight of the manifeſt and ordina-
orkes of God. For, as I haue elſewhere already ſayd, though this
ot the chiefe, yet is it in order the firſt doctrine of Faith, to re-
nber that what way ſoeuer we turne our eyes, all that we ſee are
workes of God, and with godly conſideration to wey for what
God did make them. Therefore that we may conceiue by Faith
uch as behoueth vs to know of God, it is good firſt of all to
ne the hiſtory of the creation of the world, how it is ſhortly re-
rſed by Moſes, and afterward more largely ſette out by holy men,
cially by Baſile and Ambroſe. Out of it we ſhall learne that God by

the power of his word and Spirite created heauen and earth of
thing, and thereof brought foorth all liuing creatures and th
without life, with maruellous order diſpoſed the innumerable
ty of thinges, to euery thing he gaue the propre nature, aſſigned
offices, appointed their places and abidinges, and where all th
are ſubiect to corruption, yet hath he ſo prouided that of all
ſome ſhalbe preſerued ſafe to the laſt day; and therefore ſome he
riſheth by ſecrete meanes, and powreth now and then as it
new liuelineſſe into them, and to ſome he hath giuen the
encreaſe by generation, that in their dying that whole kinde
not dye together. So hath he maruellouſly garniſhed the heaue
the earth, with ſo abſolutely perfect plenty, variety and beauty
thinges as poſſibly might be, as it were a large and gorgeous
furniſhed and ſtored with aboundance of moſt finely choſen
laſt of all how in framing man and adorning him with ſo godly
ty, and with ſo many and ſo great giftes, he hath ſhewed in him
moſt excellent example of all his workes. But becauſe it is not
purpoſe at this preſent to ſet forth at large the creation of the
let it ſuffice to haue ones agayne touched theſe few thinges by
way. For it is better, as I haue already warned the readers, to
fuller vnderſtanding of this matter out of Moſes and other, that
faithfully and diligently conueyed the hiſtory of the world by
to perpetuall memory.

21 It is to no purpoſe, to make much a do in diſputing, to
end this conſideration of the workes of God ought to tende,
what marke it ought to be applied: foraſmuch as in other place
ready a great parte of this queſtion is declared, and ſo much as
longeth to our preſent purpoſe may in few wordes be ended. T
if we were minded to ſet out as it is worthy, how ineſtimable wiſ
power, iuſtice and goodneſſe of God appeareth in the framing o
world, no eloquence, no garniſhmēt of ſpeech, could ſuffice the
neſſe of ſo great a matter. And no dout it is Gods pleaſure tha
ſhould be continually occupied in ſo holy a meditatiō, that whil
behold in his creatures as in looking glaſſes the infinite riche
his wiſdom, iuſtice bountie and power, we ſhould not runne ouer
as it were with a flying eye, or with a vayne wandring looke as I
ſo call it, but that we ſhould with conſideration reſt long vpon th
caſt them vp and downe earneſtly and faithfully in our mindes,
oft repeate them with remembrance. But becauſe we are now
in that kinde that pertayneth to order of teaching, it is mete th
omit thoſe thinges that require long declamations. Therefore,

t, let the readers know, that then they haue conceiued by Faith,
t this meaneth, that God is the creator of heauen & earth, if they
follow this vniuerſall rule, that they paſſe not ouer with not con-
ring or forgetfulneſſe of thoſe vertues, that God preſenteth to be
e in his creatures, then, that they ſo learne to apply themſelues
they may therwith be throughly moued in their hartes. The firſt
hoſe we do when we conſider how excellent a workmans worke
as, to place and aptly ſet in ſo well diſpoſed order the multitude of
ſtarres that is in heauen, that nothing can be deuiſed more beau-
l to behold: to ſette and faſten ſome of them in their ſtandings ſo
they can not moue, and to otherſome to graunt a free courſe, but
hat in mouing they wander not beyond their appointed ſpace, ſo
emper the motion of them all that it may diuide in meaſure the
es and nightes, monethes, yeares and ſeaſons of the yeare, and to
g this inequality of dayes which we dayly ſee to ſuch a tempered
r that it hath no confuſion. Likewiſe, when we marke his power
ſteyning ſo great a body, in gouerning the ſo ſwift whirling about
he engine of heauen, and ſuch like. Fot theſe few examples do
ciently declare what it is to record the power of God in the crea-
of the world. For elſe if I ſhould trauaile as I ſayed to expreſſe
l in wordes, I ſhould neuer make an end, foraſmuch as there are
many miracles of the power of God, ſo many tokens of his good-
e, ſo many examples of his wiſdom, as there be formes of thinges
he world, yea as there be things either great or ſmale.

Now remaineth the other part which commeth nerer to Faith,
while we conſider that God hath ordayned all thinges for our
le and ſafety, and therewithall do fele his power and grace in our
es, and in ſo great good things that he hath beſtowed vpon vs: we
y thereby ſtirre vp our ſelues to the truſt, inuocation, prayſe and
e of him. Now as I haue before ſayd, God himſelfe hath ſhewed
he very order of creation, that for mans ſake he created all thinges.
it is not without cauſe that he diuided the making of the world
o ſix dayes, whereas it had bin as eaſie for him in one moment to
e in all pointes accompliſhed his whole worke, as it was by ſuch
ceeding from peece to peece to come to the end of it. But then it
aſed him to ſhew his prouidēce & fatherly carefulneſſe toward vs,
before he made man he prepared all that he foreſaw ſhould be
ſitable for him, and fitte for his preſeruatiō. How great vnthanke-
eſſe now ſhould it be to dout whether this good Father do care
vs, whom we ſee to haue bin carefull for vs ere that we were born?
w wicked were it to tremble for diſtruſt leaſt his goodneſſe would

at any time leaue vs deſtitute in neceſſity, which we ſee was dis
for vs being not yet borne, with great aboundance of al good th
Ge.1.26 Beſide that we heare by Moſes that by his liberality all that euer
1.&9.2. the world is made ſubiect to vs. Sure it is that he did it not to ma
vs with an empty name of gift. Therefore we ſhall neuer lacke
thing, ſo farre as it ſhall be auaylable for our preſeruation. Fina
make an end, ſo oft as we name God the creator of heauen & e
lette this come in our mindes withall, that the diſpoſitiō of all th
which he hath create, is in his hand and power, and that we ar
children whom he hath taken into his owne charge and kepi
foſter and bring vp: that we may looke for al good things at his h
and aſſuredly truſt that he will neuer ſuffer vs to lacke things ne
full for our ſafety, to the end our hope ſhould hang vpon none o
ỹ whatſoeuer we deſire our prayers may be directed to him: of
thing ſoeuer we receiue profit we may acknowledge it to be his
nefit, and confeſſe it with thankes giuing: that being allured wi
great ſweteneſſe of his goodneſſe and liberality, we may ſtudy to
and honor him with all our hart.

The xv. Chapter.

VVhat a one man vvas created: vvherein there is entreated of the powers of the ſoule, of the image of God, of free vvill & of the firſt integrity of nature

NOw muſt we ſpeake of the creation of man, not onely
cauſe he is among all the workes of God the moſt noble
moſt excellent example of his iuſtice, wiſdom and good
but alſo becauſe as we haue ſayd in the beginning, we c
not plainly and perfectly know God, vnleſſe we haue withal a
knowledge of our ſelues. Although ỹ ſame knowledge be of two
the one to know what we were created at the firſt beginning, th
ther to know what our eſtate began to be after the fall of Adam
it were but to ſmall profit for vs to know our creation, vnleſſe we
alſo in this lamentable fall know what is the corruption and de
mity of our nature:) yet at this time we will be content with de
ption of our nature when it was pure. And before we deſcend to
miſerable eſtate whereunto man is now in thraldome, it is goo
learne what a one he was created at the beginning. For we muſt
hede that in preciſely declaring onely the naturall euils of man,
ſeme not to impute thē to the author of nature. For vngodlines
keth her ſelfe to haue ſufficient defenſe in this colour, if it may
her ſelfe that whatſoeuer fault ſhe hath, the ſame did after a cer
ma

ner proceede from God, and ſticketh not if ſhe be accuſed, to
ll with God, and to lay the fault vpon him whereof ſhe is wor-
accuſed. And they that would ſeeme to ſpeake ſomwhat more
étly of the maieſty of God, yet do willingly ſeeke to excuſe their
e wickedneſſe, by nature, not conſidering that therin though not
y they blame God alſo, to whoſe reproch it ſhould fall if it were
ed that there is any fault in nature. Sith then we ſee that our fleſh
th for all the wayes to eſcape, wherby ſhe thinketh the blame of
owne euils may any way be put of from her, we muſt diligently
ull to mete with this miſchiefe. Therefore we muſt ſo handle the
nity of mankinde that we cut of all excuſe, and deliuer the iuſtice
od from all accuſation. Afterward in place conuenient we ſhall
ow far men be now from that pureneſſe that was giuē to Adam.
firſt we muſt remember, that in this that man was taken out of
and clay, a bridle was put vpon his pride, for there is no greater
rdity, than for them to glory in their excellency that do not on-
vell in a cotage of clay, but alſo are themſelues in parte but earth
aſhes. But foraſmuch as God did not onely vouchſaue to giue life
an earthen veſſell, but alſo it was his pleaſure that it ſhould be
dwelling houſe of an immortall Spirite, Adam might iuſtly glory
great liberality of his maker.

Now it is not to be douted that man conſiſteth of ſoule and bo-
and by the name of ſoule I meane an immortall eſſence, and yet
ted, which is the nobler parte of him. Sometime it is called the
ite. Albeit when theſe two names Soule and Spirite are ioyned
ther, they differ one from the other in ſignificatiō, yet when Spi-
s ſette by it ſelfe it meaneth as much as Soule. As, when Salo- Eccl.12
ſpeaking of death, ſayth that then the Spirite returneth to him 7.
gaue it. And Chriſt commending his Spirite to his Father, and Luc.23.
hen his Spirite to Chriſt do both meane none other thing but 46.
when the Soule is deliuered from the priſon of the fleſh, God is Act.7.
perpetuall keper of it. As for them that imagine that the Soule is 59.
fore called a Spirite becauſe it is a breath or a power by God in-
d or poured into bodies which yet hath no eſſence: both ỹ thing
ſe & all the Scripture ſheweth that they do to much groſly erre.
e it is that while men are faſtened to the earth more than they
ht to be, they waxe dull, yea becauſe they are eſtranged from the
er of lightes they are blinded with darkeneſſe, ſo that they do not
ke vpon this, that they ſhall remaine aliue after death. And yet is
that light ſo quenched in darkeneſſe, but that they be touched
ſome feling of immortality. Surely the conſcience which diſcer-

ning betwene good and euill answereth the iudgement of God, a vndouted signe of an immortall Spirite. For how could a motiō without essence attaine to come to the iudgement seate of God, & the it selfe into feare by finding her owne giltinesse? For the body is moued with feare of a Spirituall peine, but that falleth onely vpon the soule. Wherby it followeth that the soule hath an essence. Moreuer the very knowledge of God doth proue that the soules which ascende vp aboue the world are immortall: for a vanishing liuelihood were not able to attayne to the fountayne of life. Finally forasmuch as so many excellent gifts wherewith mans minde is endued, do cry that there is some diuine thing engrauen it, there are euen so many testimonies of an immortall essence. For that sense which is in the beastes, goeth not out of the body, or at least extendeth no further than to things presently set before it. But the nimblenesse of the mind of man which veweth the heauen and earth and secretes of nature, comprehending all ages in vnderstanding and memory, digesteth euery thing in order and gathereth thinges to come by things past doth plainly shew that there lyeth hidden in man a certaine thing ouerall from the body. We conceiue by vnderstanding the immortal God and Angells, which the body can not do. We know thinges to be right, iust, & honest, which are hidden frō the bodily senses. Therfore it must needes be that the Spirite is the seate of this vnderstanding. Yea and our sleepe it selfe, which astonieth a man and seemeth to take life away from him, is a plaine witnesse of immortality, for so much as it doth not only minister vnto vs, thoughtes of those things that neuer were done, but also foreknowinges of thinges for time to come. I touch these things shortly which euen prophane wrytes haue excellently sette out with more gorgeous garnishment of wordes: with the godly readers a simple putting in minde of them shall be sufficient. Now if the soule were not a certaine thing by it selfe seuered from the body, the Scripture would not teach that we dwell in houses of clay, that by death we remoue out of the Tabernacle of the flesh, that we do put of that which is corruptible, that finally at the last day we may receiue reward euery man as he hath behaued himselfe in the body. For these places and other that we do ech where cōmonly vrge vpon, do not only manifestly distinguish the soule from the body, but also in giuing to the soule the name of man do shew that it is the principall parte. Now whereas Paule doth exhort the faithfull to cleanse themselues from all defiling of the flesh and the Spirite, he maketh two partes of man wherein abideth the filthinesse of sinne. And Peter where he calleth Christ the shepeherde & bishop of soules, shew-

1. Cor. 7. 1.

1. Pet. 2. 25.

ſpoken fondly if there were no ſoules about whom he might 1.Pet.1.
ute that office. Neither would that conueniently ſtand together 9.
h he ſayth of the eternal ſaluation of ſoules, and where he bid- 1 Pe.13.
to clenſe our ſoules, and where he ſayth that euil deſires do fight
ſt the ſoule, and where the author of the Epiſtle to the Hebrues Heb.1.3
, that the Paſtors do watch that they may yeld accompt for our 16.
, vnleſſe it were true that ſoules had a proper eſſence. To the
purpoſe ſerueth it that Paul calleth God for witneſſe to his own
, becauſe it could not be called in iudgement before God vnleſſe
re ſubiect to puniſhment. And this is alſo more plainely expreſ- Mat.10.
the wordes of Chriſt, when he biddeth vs to feare him which 28.
that he hath killed the body, can throw the ſoule into hell fier. Lu.12.5
where the author of the Epiſtle to the Hebrues doth diſtinguiſh He.12.9
athers of our fleſh frō God, which is the only Father of Spirits,
uld not otherwiſe more plainely affirme the eſſence of ſoulles.
ouer, if the ſoules remayned not aliue being deliuered from the
of their bodies, Chriſt ſhould very fondly haue brought in the Luc.16.
of Lazarus ioying in the boſome of Abraham, and agayne the 22.
of the richman ſubiect to horrible tormentes. The ſame thing
Paul confirme when he teacheth that we wander abroade from 2.Cor.5
ſo long as we dwell in the fleſh, and that we enioy his preſence Act.23.
out of the fleſh. But, becauſe I will not be long in a matter that 8.
obſcure, I will adde only this out of Luke, that it is reckened a-
the errours of the Sadduces that they did not beleue that there
any Spirites and Angels.

Alſo a ſtrong prouſe hereof may be gathered of this where
yd, that man is create like to the image of God. For although Ge.1.27
lory of God do appeare in the outwarde ſhape of man, yet is it
ut that the propre ſeate of the image of God is in the ſoule. I
t deny that as concerning our outward ſhape, in aſmuch as the
doth diſtinguiſh and ſeuere vs from brute beaſtes, we do alſo
in more nerely approch to God than they: neither will I much
gainſt thē which thinke that this is to be accōpted of the image
d, that where al other liuing creatures do grouellingwiſe behold
ound, to man is giuen an vpright face, and he is commaunded to
vppon the heauen, and to aduaunce his countenance towarde
arres: ſo that this remayne certaine, that ỹ image of God which
e appeareth in theſe outward ſignes, is ſpirituall. For Oſiander
n his writings declare to haue bin in fickle imaginations fondly
) referring the image of God without difference as well to the
as to the ſoule, mingleth heauen & earth together. For he ſayth,

that the Father, the Sonne, and the Holy goſt did ſettle their im
man, becauſe though Adam hadde ſtand without falling, yet
Chriſt haue become man. And ſo by their opinion the body tha
appoynted for Chriſt, was but an example or figure of that
ſhape which then was formed. But where ſhall he finde that C
the image of the Spirite? I graunt in deede that in the Perſon
Mediatour ſhineth the glory of the whole Godheade. But ho
the eternall worde be called the image of the Spirite whom he
before in order? Finally it ouerthroweth the diſtinction betwe
Sonne and the Holy ghoſt, if he do here call him his image. M
uer I would fayne learne of him how Chriſt doth reſemble the
ghoſt in the fleſh that he tooke vppon him, and by what marke
features he doth expreſſe the likeneſſe of him. And where as th
Gene. 1 ing: Let vs make man after our image, doth alſo belong to the
16. of the Sonne, it followeth, that he muſt be the image of him
which is againſt all reaſon. Beſide that, if Oſianders inuention
leued, man was faſhioned onely after the figure and pateme of
in that he was man, and ſo that forme out of which Adam was
was Chriſt, in that that he was to be clothed with fleſh, where
Scripture in a farre other meaning teacheth, that he was create
image of God. But their ſuttle inuention is more colourable wh
thus expound it, that Adam was create in the image of God, be
he was faſhioned like vnto Chriſt, which is the onely image o
But that expoſition alſo is not ſound. Alſo ſome interpreters
great diſputation about Image and Likeneſſe, while they ſeeke
ference betwene thoſe two wordes, where is no difference at
ing that this word Likeneſſe is added to expound the other. F
know that among the Hebrues ſuch repetitions are common,
in they expreſſe one thing twiſe: and in the thing it ſelfe there
dout, but that man is therefore called the image of God, becauſe
like to God. Wherby appeareth that they are to be laughed a
do ſo ſuttelly argue about the wordes, whether they appoint Z
that is to ſay, Image in the ſubſtaunce of the ſoule, or Demuth,
to ſay, Likeneſſe in the qualities, or what other thing ſoeuer it
they teach. For where as God determined to create man after
image, this being ſomewhat darkely ſpoken he doth as by way
plicatiõ repete it in this ſaying, After his likeneſſe, as if he would
ſayd, that he would make man, in whom he would repreſent him
as in an image, becauſe of the markes of likeneſſe grauen in him
therfore Moſes a little after reciting the ſame thing, doth repea
Image of God twiſe, leauing out the name of Likeneſſe. And

ng obiection that Oſeander maketh, that not a parte of man, or
ſoule only with the giftes therof, is called the Image of God, but
whole Adam which had his name giuen him of the earth, from
nce he was taken. Triflings I ſay, will all readers that haue theyr
d wit iudge this obiection. For where whole man is called mor-
yet is not y ſoule therby made ſubiect to mortality. Againe where
called a liuing creature endued with reaſo, it is not therby meant
the body hath reaſon and vnderſtanding. Although therfore the
is not the whole man, yet is it not inconuenient, that man in re-
of the ſoule be called the image of God, albeit I hold ſtill that
ciple which I haue before ſtabliſhed, that the Image of God ex-
eth to the whole excellẽce, wherby the nature of man hath pree-
nce among all kindes of liuing creatures. Therefore in that word
ed the integrity that man had when he was endued with right
ſtanding, when he had his affection framed according to reaſon,
ll his ſenſes gouerned in right order, and when in excellent gifts
d truely reſemble the excellence of his Creator. And though the
all feate of the image of God were in the minde & hart, or in
oule and the powers therof, yet was there no parte of man, not ſo
as the body, wherin did not ſome ſparkes thereof appeare. Cer-
it is, that alſo in all the partes of the world, there do ſhine ſome
blances of the glory of God, wherby we may gather that where
yd, that his Image is in man, there is in ſo ſaying a certain ſecret
arſon, that auaunceth man aboue all other creatures, & doth as
re ſeuere him from the commõ ſorte. Neither is it to be denied, Mat. 22
the Angels were create after the likeneſſe of God, ſith (as Chriſt 30.
lſe teſtifieth) our chiefe perfection ſhall be to become like vnto
But not without cauſe doth Moſes by that peculiar title ſet forth
race of God toward vs, ſpecially where he compareth only viſi-
eatures with man.

But yet it ſeemeth that there is not giuen a full definition of the Iob. 1. 4
e of God, vnleſſe it plainlier appeare in what qualities mã excel-
e wherby he ought to be compted a glaſſe, reſembling the glory
d. But that can be by no other thing better knowen, than by the
ring of mans corrupted nature. Firſt it is doutleſſe, that when A-
ell from his eſtate, he was by that departure eſtrãged from God.
refore although we graunt that the Image of God was not al-
her defaced and blotted out in him, yet was it ſo corrupted, that
at remayneth, is but vggly deformity. Therefore the beginning
ouery of ſafety for vs, is in that reſtoring which we obtayne by
, who is alſo for the ſame cauſe called the ſeconde Adam, be-

1.Cor. 15.45. cauſe he reſtored vs vnto true and perfect integrity. For alt
where Paule doth in compariſon ſette the quickening Spirit
Chriſt giueth to the faythfull, againſt the liuing ſoule wherein A
was created, he ſetteth foorth the more aboundant meaſure of
in the regeneration: yet doth he not take away this other prin
point, that this is the end of our regeneration, that Chriſt should
Col. 3. 10. Eph. 4. 24. faſhion vs to the image of God. Therefore in an other place he
cheth, that the newe man is renued according to the image of
that created him. Wherewith agreeth this ſaying: put on the new
which is create according to God. Now it is to be ſeene what
doth principally comprehend vnder this renuing. Firſt he ſpeak
knowledge and after of pure righteouſneſſe and holyneſſe. Wh
by we gather that the Image of God was firſt of all to be ſeene
light of the minde, in the vprightneſſe of hart, and ſoundneſſe
the partes. For although I graunt that this is a figurative phra
ſpeech to ſet the parte for the whole: yet can not this principle
uerthrowen, that that thing which is the chiefe in the renuing
2.Cor. 3 18. image of God, was alſo the principall in the creation of him. A
the ſame purpoſe maketh it that in an other place he teacheth
we beholding the glory of God with open face, are transformed
the ſame image. Now do we ſe how Chriſt is the moſt perfect
of God, according to the which we being faſhioned are ſo re
that in true godlineſſe, righteouſneſſe, pureneſſe and vnderſta
we beare the image of God. Which principle being eſtabliſhed
anders imagination of the ſhape of our body doth eaſily vaniſh
1.Cor. 11.7. of it ſelfe. Where as the man alone is in Paule called the Imag
glory of God, and the woman is excluded from that degree of
it appeareth by the reſt of the text, that the ſame is to be applied
to ciuile order of policy. But that vnder the name of image, wh
we ſpeake, is comprehended all that belongeth to the ſpiritua
eternall life, I thinke it be already ſufficiently proued. And the
Ioh. 1.4 thing doth Iohn cõfirme in other wordes: ſaying that the light
was frõ the beginning in the eternal word of God was ỹ light o
For where his purpoſe was to praiſe ỹ ſingular grace of God, wh
by man excelleth all other liuing creatures to ſeuere him frõ the
mon ſorte, becauſe he hath attayned no commõ life, but ioyned
the light of vnderſtanding, he therewithall ſheweth how he was
after the image of God. Therefore ſith the image of God is th
corrupted excellence of the nature of man, which ſhined in A
before his fall, and afterwarde was ſo corrupted and almoſt de
that nothing remayneth ſins that ruine, but diſordered, mangle

ly spotted: yet the same doth in some parte appeare in the elect, much as they are regenerate, and shall obtayne her full brightnes euen. But that we may know on what partes it consisteth, it shall ood to entreate of the powers of the soule. For that speculatiue se of Augustine is not founde, where he sayeth that the soule is a e of the Trinity, because that there are in it vnderstanding, will, & ory. Neither is their opinion to be approued, which sette the I- e of God in the power of dominion giuen vnto him, as if he re- bled God onely in this marke, that he is appointed lorde and pos- r of all thinges, where as in deede the Image of God is properly sought within him, and not without him, and is an inward good f the soule. Lib. de tri. 10. De ciui. dei. 11.

But before I go any further, it is needefull that I meete with the g errour of the Manichees, which Seruetto hath attempted to in agayne in this age. Where it is sayd, that God breathed the h of life into the face of man, they thought that the soule didde ey into man the substance of God, as if some portion of the im- urable God were come into man. But it is easie euen shortely to how many grosse and foule absurdities this deuilish errour dra- with it. For if the soule be by deriuation parte of the essence of it shall follow that ỹ nature of God is subiect, not only to chaūge assions, but also to ignorance, euill lustes, weakenesse, and all s of vices. Nothing is more inconstant than man, because con- motions do tosse and diuersely draw his soule, oftentimes he is by ignorance, oft he yeldeth as vanquished euen to smale ten- ns, and we know that the soule it selfe is the sinke and receiuer filthinesse, al which things we must ascribe to the nature of God, graunt that the soule is of the essence of God, or a secrete influ- of Godheade. Who would not abhorre this monstrous deuise? y in deede doth Paule allege out of Aratus, that we are the of- of God, but in quality and not in substance, inasmuch as he garnished vs with godly giftes. But in the meane time to teare der the essence of the Creator, as to say, that euery mā doth pos part of it, is to much madnes. Therfore we must certainly hold, he soules, although the image of God be grauen in them, were e created than the angels were. And creation is not a pouring one substance into an other, but a beginning of essence made hing. And although the spirite of man came from God, and arting out of the flesh returneth to God, yet is not forthwith sayd, that it was taken out of his substance. And in this poynt Osiander, while he glorieth in his illusions, hath entangled Act. 17. 28.

himselfe with an vngodly errour, not acknowledging the ima
God to be in mā without his essentiall iustice, as though God b
inestimable power of his holy spirite could not make vs like vnto
selfe, vnlesse Christ should substantially poure himselfe into vs. W
whatsoeuer colour many do go about to disguise these deceites,
shal they neuer so begile the eyes of the readers, that are in their
wittes, but that they will easily see that these things sauour of the
2. Cor. 3 nichees errour. And where saint Paule entreateth of the restor
18. this image, it may be readily gathered out of his wordes, that ma
made of like forme to God, not by inflowing of his substance, b
grace and power of his Spirite. For he sayeth, that in beholdin
glory of Christ we are transformed into the same Image, as b
Spirite of God; which surely so worketh in vs, that it maketh
one substance with God.

6 It were but folly to borow of the Philosophers a definitiō o
soule, of whom almost none, except Plato, hath perfectly affirm
to be an immortall substance. In dede some other also, that is th
cratians do touch it, but so as none doth playnly teach that to
which himselfe was not perswaded. But therefore is Plato of the
ter iudgement, because he doth in the soule consider ỹ image of
Some other do so binde the powers and vertues of the soule
present life, that being out of the body they leaue to it nothing.
we haue already taught by the Scripture, that it is a bodilesse
now must we adde that although properly it is not compreh
in place, yet it is set in the body, and doth there dwell as in a
not onely to minister life to all the partes of the body, and to
the instrumentes thereof mete and fittely seruing for the actions
they are appoynted for, but also to beare the chiefe office in g
ning the life of man, & that not onely about the dueties in this
ly life, but also to stirre vs vp to the seruice of God. Althoug
later point in this corruption is not playnely perceiued, yet
the vices themselues there remayne emprinted some leauings
For whense commeth it but of shame, that menne haue so gre
what be reported of them? And whense commeth shame, but
garde of honesty? Whereof the beginning and cause is, that th
derstād that they are naturally borne to obserue Iustice, in which
suasion is enclosed the sede of religion. For as without all cont
man was made to meditation of the heauēly life: so is it certy
the knowledge thereof was engrauen in his soule. And surely
should want the principall vse of his vnderstanding, if he shou
gnorant of his owne felicity, wherof the perfection is that he

with God, and therfore it is the chiefe action of the ſoul to aſpire unto. And ſo the more that euery man ſtudieth to approch vnto , the more he therby proueth himſelfe to be endued with reaſō. or thē that would haue diuers ſoules in man, that is, a feling ſoul, reaſonable ſoule, although they ſeeme to ſay ſomwhat by reaſon eable, yet becauſe there is no ſtedfaſt certainety in their reaſons, muſt reiect thē, vnleſſe we liſted to accombre our ſelues in thinges ng & vnprofitable. A great diſagrement ſay they, there is betwen nſtrumental motions and the parte of the ſoule endued with rea- As though reaſon it ſelfe did not alſo diſſent from it ſelfe, & ſome ſes of it do ſtriue with other ſome, as they were armies of ene- . But foraſmuch as that troubleſomneſſe proceedeth of the cor- ion of nature, it were amiſſe to gather therby, that there are two s, becauſe the powers of the ſoule do not agree together, in ſuch framed order as they ought. But as for more ſuttle diſputation of Powers themſelues, I leaue that to the Philoſophers. A ſimple dē- ion ſhall ſuffiſe vs for edification of godlineſſe. I graūnt that the gs that they teach are true, and not only pleaſaunt but alſo pro- le to be knowen, & well gathered of them, and I forbid not ſuch e deſirous to learne to ſtudy them. Firſt therefore I admitte that are fiue Senſes, which Plato better liked to call Inſtrumentes, in Theæ- eby all obiectes, are powred into Common ſenſe, as into a place ceite: then followeth Phantaſie, which iudgeth thoſe thinges rom other that Common ſenſe hath conceiued, next is Reaſon, hich belongeth the vniuerſall iudgement of thinges: laſt, is the erſtanding minde, which with earneſtly bent and quiete vewing ldeth all thoſe thinges, that Reaſon is wont to diſcourſe vpon, conſider. And to the Vnderſtanding minde, Reaſon, and Phan- Ariſt. hich are the three powers of the ſoule, that reſt in knowledge, Ethi- do anſwere three other that do reſt in Appetite, that is to ſay, corum , the partes whereof are to couete thoſe thinges that the Vn- li. 1. ca. anding minde and Reaſon do lay before it: the Power of An- vlt. which catcheth thoſe thinges that Reaſon and Phanſie do mini- Item. li. mto it. The power of Deſiring, which taketh holde of thoſe 6. cap. 2 es that Phantaſie & Senſe, preſenteth it. Although theſe things e, or at leaſt likely to be true, yet becauſe I feare that they ſhall entangle vs with obſcureneſſe than further vs, I thinke it beſt erpaſſe them. If any man liſt otherwiſe to diuide the powers of oule, and to call the one the power of Appetite, which although without reaſon it ſelfe, yet doth obey reaſon, if it be by other e directed, and to call the other the power of vnderſtanding,

which is by it ſelfe partaker of reaſon, I am not much agry
neither will I confute this opinion, that there are three begin
of doing: that is to ſay, Senſe, Vnderſtanding, and Appete
lette vs rather chooſe a diuiſion, that is within the capacity o
men, which can not be hadde of the Philoſophers. For they
they meane to ſpeake moſt playnely, do diuide the ſoule into A
tite and Vnderſtanding, but either of theſe they make of two ſo
Vnderſtanding, they ſay, is ſometime Comtemplatiue, which b
contented with onely knowledge, hath no mouing of action, w
thing Cicero thinketh to be expreſſed by this word ingenium, w
Somtime they ſay it is practicall, which by cõceiuing of good o
doth diuerſly moue the Will. And appetite they do diuide into W
and Luſt. Will they call that when Appetite which they call Ho
obeyeth to reaſon, and Luſt they call that when the appetite ſt
of the yoke of reaſon, runneth out to intemperance. So alwayes
imagine reaſon to be that in man, whereby man may righly gou
himſelfe.

Themiſtocles de animali. 3. ca. 49.

De duplici intell. de finibus lib. 3.

7 But we are conſtrayned ſomwhat to ſwarue from this ma
teaching; becauſe the Philoſophers which knew not the corru
of mans nature, which came for puniſhment of his fall, do wrong
confound the two very diuerſe ſtates of man. Lette vs therefore
thinke of it, that there are in the ſoule of man two partes, which
ſerue at this time for our preſent purpoſe, that is to ſay, Vnderſta
& Will. And let it be the office of Vnderſtanding, to diſcerne be
obiectes, or things ſet before it, as ech of them ſhall ſeeme wor
be liked or miſliked: and the office of Will to chooſe and follow
which Vnderſtanding ſayeth to be good, and to refuſe and flee
which Vnderſtanding ſhall diſalowe, Lette vs not here be ſtayed
with the nice ſutteltyes of Ariſtotle, that the minde hath of it ſelf
mouing, but that it is choiſe which moueth it, which choiſe he ca
the deſiringe vnderſtandinge. But to the ende we be not ent
with ſuperfluous queſtions, lette this ſuffiſe vs, that the Vnderſta
is as it were the guide and gouernour of the ſoule, and that Wil
alwayes regarde to the appoyntment of Vnderſtanding, and
the iudgement thereof in her deſires. According wherunto, A

Eth. lib. 6. cap. 2

himſelfe hath truely ſayd, that fleeing or following is in Appetite
a like thing, as in the vnderſtanding minde is affirming and d
Now howe certayne the gouernemente of Vnderſtanding is to
the Will: that we will conſider in an other place. Here we
onely to ſhew that there can be found no power in the ſoule in
may well be ſayd to belong to the one of theſe two members.

ſorte vnder Vnderſtanding we comprehende Senſe, which other
o diſtinguiſh, that they ſay Senſe is enclined to pleaſure, for which
derſtanding followeth that which is good: and that ſo it commeth
aſſe, that the Appetite of ſenſe is Concupiſcence and Luſt, the
ction of vnderſtanding is Will. Againe in ſteede of the name of
petite, which they better like, I ſet the name of Wil, which is more
monly vſed.

God therefore hath furniſhed the ſoule of man with an vnder-
ding minde, wherby he might diſcerne good from euill, and right
wrong, and hauing the light of reaſon going before him, might
hat is to be followed or forſaken. For which cauſe the Philoſo-
s haue called this directing parte the Guider. To this he hath ad-
ed Will, to which belongeth choiſe. With theſe noble giftes the
ſtate of man excelled, ſo that he not onely had enough of rea-
vnderſtanding, wiſdom, and iudgement, for the gouernement of
earthly life, but alſo to clime vp euen to God and to eternall fe-
y. Thēto haue Choiſe added vnto it, which migh direct the appe-
, and order all the inſtrumental motions, & that ſo the Wil might
ltogether agreeable to the gouernement of reaſon. In this inte-
, man had freewill, whereby if he would he might haue attained
nall life. For here it is out of place to moue queſtiō of the ſecrete
eſtinatiō of God: becauſe we are not now about to diſcuſſe what
t haue chaunced or not, but what at that time was the nature
an. Adam therefore might haue ſtand if he would, becauſe he fell
but by his owne will. But becauſe his will was pliable to either
and there was not giuen him conſtancy to continue, therfore he
ſely fell. Yet his Choiſe of good & euil was free. And not y only,
alſo in his vnderſtanding minde, and in his will was moſt great
ghtneſſe, and all his inſtrumentall partes orderly framed to obe-
e, vntill by deſtroying himſelfe he corrupted the good things that
in him. From henſe commeth it that all the Philoſophers were
inded, for that in a ruyne they ſought for an vpright building,
for ſtrong ioyntes in an vnioynted ouerthrowe. This principle
helde, that man could not be a liuing creature, endued with rea-
vnleſſe there were in him a free choiſe of good and euil: and they
dered, that otherwiſe all the difference ſhould be taken away be-
e vertues and vices, vnleſſe man did order his owne life by his
e aduiſe. Thus farre hadde they ſayd well if there hadde bin no
nge in man, which chaunge becauſe they knewe not of, it is no
aile though they confounde heauen and earth together. But as
em which profeſſing themſelues to be the diſciples of Chriſt,

do yet ſeeke for free will in man, that hath bin loſt and drow
in ſpirituall deſtruction, they in goinge meane betwene the Ph
phers opinions and heuenly doctrine are playnely deceyued, fo
they touch neither heauen nor earth. But of theſe thinges we h
better ſpeake in place fitte for them: now onely this we haue to
in minde, that man at his firſt creation was farre other than his po
rity euer ſins, which taking their beginning from him being co
pted, hath from him receiued an infection deriued to them as it w
by inheritaunce. For then all the partes of his ſoule were frame
right order, then ſtoode ſafe the ſoundneſſe of his vnderſtan
minde, and his will free to chooſe the good. If any do obiect th
ſtoode but in ſlippery ſtate, becauſe his power was but weake, I
ſwere that that ſtate was yet ſuch as ſufficed to take from him al
cuſe, neither was it reaſonable to reſtraine God to this point, to m
man ſuch a one as either could not or would not ſinne at all, I gra
Auguſt. Gene. l. 11. ca. 7. 8. 9. ſuch a nature hadde bin better, but therefore preciſely to quarel
God, as though it hadde bin his duety to haue giuen that vnto m
to much vniuſtice, foraſmuch as it was in his owne choiſe to
howe much pleaſed him. But why he did not vphold him wit
ſtrength of ſtedfaſt continuance, that reſteth hidden in his owne
crete councell: it is our parte onely to be ſo farre wiſe as with ſob
we may. Man receaued indeede to be able if he would, but he h
De correp. & grati. ad valentini. ca 11. not to will y he might be able. For of this will ſhould haue follo
ſtedfaſt cõtinuance. Yet is he not excuſeable, which receiued ſo m
that of his owne will he hath wrought his owne deſtruction. A
there was no neceſſity to compell God to giue him any other
meane will and a frayle will, that of mans fall he might gather m
for his owne glory.

The xvj. Chapter.

That God by his power doth nourish and maintaine the world, vvhich himſelfe hath created, and by his prouidence doth gouerne all the partes thereof.

BVt it were very fonde and bare to make God a creator
moment, which doth nothing ſins he hath once made
of his worke. And in this point principally ought we to
frõ the prophane men, that the preſence of the power of
may ſhine vnto vs no leſſe in the continuall ſtate of the world,
in the firſt beginning of it. For though the mindes of the very w
in onely beholding of the heauen and earth are compelled to
vnto the creator, yet hath fayth a certayne peculiar maner by
wh

rby it geueth to God the whole praiſe of creation. And therfore
th that ſaying of the Apoſtle, which we before alleged, that we
t vnderſtand but by faith, that the world was made by the word
od. For vnleſſe we paſſe forward euen vnto his prouidence, we
s yet rightly conceiue what this meaneth that God is the crea-
ow ſoeuer we do ſeeme to comprehend it in minde, and con-
with tongue. When the ſenſe of the fleſh hath ones ſet before
power of God in the very creation, it reſteth there, and when it
deth furtheſt of all, it doth nothing but wey and conſider the
m, power, and goodneſſe of the workemā in making ſuch a piece
orke (which thinges do of them ſelues offer and thruſt them
in ſight of men whether they will or no) and a certaine generall
in preſeruing and gouerning the ſame, vpon which dependeth
ower of mouing. Finally it thinketh that the liuely force at the
ning put into all thinges by God, doth ſuffiſe to ſuſteine them.
uth ought to perce deper, that is to ſay, whom it hath learned to
creator of all thinges, byandby to gather that the ſame is the
tuall gouernor and preſeruer of them: and that, not by ſtirring
an vniuerſall motion as well the whole frame of the worlde, as
partes therof, but by ſuſteyning, cheriſhing and caring for, with
ar prouidence euery one of thoſe thinges that he hath created
o the leaſt ſparow. So Dauid after he had firſt ſaid that the world
reated by God, byandby deſcendeth to the continuall courſe of
ouidence. By the worde of the Lord (ſaith he) the heauens were Pſa. 33.
ſhed, and all the power therof by the ſpirite of his mouth. By and 6.
addeth, The Lord looked downe vpon the ſonnes of men, and
reſt that he ſaith further to the ſame effect. For although they
t all reaſon ſo orderly, yet becauſe it were not likely to be be-
that God had care of mens matters, vnleſſe he were the maker
worlde, nor any man doeth earneſtly beleue that God made
orlde, vndeſſe he be perſwaded that God hath alſo care of his
es: therfore not without cauſe Dauid doth by good order con-
s from the one to the other. Generally in dede both the Philo-
rs do teach, and mens mindes do conceiue that all partes of the
e are quickened with the ſecrete inſpiratiō of God. But yet they
e not ſo farre as Dauid both himſelfe procedeth and carrieth all
odly with him, ſaying: all thinges wayte vpon thee, that thou Pſa. 104
ſt geue them foode in due ſeaſon. Thou geueſt it to them and 27.
gather it. Thou openeſt thy hand and they are filled with good
es. But if thou hide thy face they are troubled. If thou take away
breath, they die and returne to their duſt. Againe if thou ſende

forth thy Spirite, they are created and thou reneweſt the face o
Act. 17. 28. earth. Yea although they agree to the ſaying of Paule, that we
our being and are moued, and do liue in God, yet are they farre
that earneſt feling of grace, which he commendeth vnto vs: bu
they taſte not of Gods ſpeciall care whereby alone his fatherly
is knowen.

2 That this difference may the better appeare, it is to be kn
that the Prouidence of God, ſuch as it is taught in the Scripture,
compariſon ſet as contrary to fortune and chaunces that happ
aduenture. Now foraſmuch as it hath bin commonly beleeued
ages, and the ſame opinion is at this day alſo in a manner in all
that all thinges happen by fortune, it is certaine, that that which
to haue bin beleued concerning Prouidence, is by that wrong
not onely darkened but alſo in manner buried. If a man light
theues, or wilde beaſtes, if by winde ſodenly riſen he ſuffer ſhip
on the ſea, if he be kylled with the fall of a houſe or of a tree
other wandring in deſerte places finde remedy for his poueri
uing bin toſſed with the waues, he atteine to the hauen, if
louſly he eſcape but a finger bredth from death: all theſe chan
well of proſperitie as of aduerſitie the reaſon of the fleſh doth
Mat. 10. 30. to fortune. But whoſoeuer is taught by the mouth of Chriſt, th
the heares of his hed are numbred, will ſeke for a cauſe further
wil firmely beleue that all chaũces are gouerned by the ſecrete
of God. And as cõcerning thinges without life, this is to be
that although euery one of them haue his owne propertie
put into it, yet do they not put forth their power but only ſo
they be directed by the preſent hande of God. They are there
thing els but inſtrumentes, whereby God continually pour
much effect as pleaſeth him, and at his will boweth and turneth
to this or that doing. Of no creature is the power more ma
or more glorious than of the ſunne. For beſide that it geueth
the whole worlde with his brightneſſe, how great a thing is
he cheriſheth and quickeneth all lyuing creatures with his hea
he breatheth fruteſulneſſe into the earth with his beames? that
ſedes warmed in the boſome of the grounde, he draweth a
greeneneſſe, and ſuſteyning the ſame with new nouriſhmẽtes
creaſe and ſtrengthen it, till it riſe vp in ſtalkes? That he fedeth
continual vapour till it growe to a floure, and from a floure to
That then alſo with baking it he bringeth it to ripeneſſe? That
likewiſe & vines being warmed by him, do firſt budde & ſhoote
braunches, and after ſende out a flower, and of a flower do

But the Lord becauſe he would claime the whole glory of all
thinges to himſelfe, made the light firſt to be, and the earth to Gen.1.3
niſhed with all kindes of herbes and fruites before that he crea-
e ſunne. A godly man therefore will not make the ſunne to be
a principall or a neceſſary cauſe of thoſe thinges which were
e the creation of the ſunne, but onely an inſtrument which God
becauſe it ſo pleaſeth him, wheras he might leaue it and do all
es as eaſily by himſelfe. Then whē we reade that the ſunne ſtode Ioſ.10.
wo daies in one degree at the praier of Ioſua, & that the ſhadow 13.
f went backe ten degrees for Ezechias his ſake, by thoſe few mi- 2.Kings
s God hath declared that the ſunne doth not daily ſo riſe and 20.11.
wn by blinde inſtinct of nature, but that he to renew the remem-
nce of his fatherly fauour towarde vs, doth gouerne the courſe
. Nothing is more naturall than ſpring tide to come immediatly
winter, ſommer after ſpring, & harueſt in courſe after ſommer. But
s orderly courſe is plainly ſeen ſo great and ſo vnegall diuerſitie,
may eaſily appere that euery yere, moneth and day, is gouerned
new and ſpeciall Prouidence of God.

And truely God doth claime and will haue vs geue vnto him an
ghineſſe, not ſuch as the Sophiſters do imagine, vaine, idle, and
were ſleping, but waking, effectuall, working and buſied in contri-
doing. Nor ſuch a one as is only a generall beginning of a con-
motion, as if he woulde commaunde a riuer to flow by his ap-
ed chanels, but ſuch a one as is bent and redy at all his particular
inges. For he is therfore called almightie, not becauſe he can do
yet ſitteth ſtill and doth nothing, or by generall inſtinct only con-
th the order of nature that he hath before appointed: but be-
he gouerning both heauen and earth, by his Prouidence ſo or-
all thinges that nothing chanceth but by his aduiſed purpoſe.
wheras it is ſaied in the Pſalme that he doth whatſoeuer he will, Pſ.115.
is meant his certaine and determined wil. For it were very fonde 3.
pounde the Prophets words after the Philoſophers manner, that
is the firſt Agent or doer, becauſe he is the beginning and cauſe
mouing: wheras the faithfull ought rather in aduerſitie to eaſe
ſelues with this comfort, that they ſuffer nothing but by the or-
nce and commaundement of God, becauſe they are vnder his
If then the gouernemēt of God do ſo extende to all his workes,
very childiſh cauillatiō to encloſe it within the influence of na-
And yet they do no more defraude God of his glory than them-
s of a moſt profitable doctrine, whoſoeuer do reſtraine the Pro-
nce of God within ſo narrow bounds, as if he ſuffred all thinges

to be carried with an vngouerned course according to a perpet
of nature. For nothing were more miserable than man if he
be left subiect to euery motion of the heauen, the aire, the ear
the waters. Beside that by that meane the singular goodnesse o
towarde euery man is to much vnhonorably diminished. Dauid
Psa. 8. 3. out that babes yet hanging on their mothers brestes are cl
enough to magnifie the glory of God, because euen so sone as t
come out of the wombe, they finde food prepared for thē by h
uenly care. This is in deede generally true, so that yet our ey
senses ouerpasse not that vnmarked which experiēce plainly sh
that some mothers haue full and plentifull brestes, some other
dry, as it pleaseth God to fede one more liberally, and an other
scarcely. But they which geue the due praise to the almightie
God, do receiue double profit therby, the one that he hath suffic
ly large abilitie to do them good, in whoes possession are both he
and earth, and to whoes becke all creatures do attend vpon, a
themselues to his obedience: the other, that they may safely
his protection, to whoes will are subiect all these hurtfull things
may any way be feared, by whoes authorite as with a bridle S
restrained with all his furies and all his preparation, vpon
becke doth hang all that euer is against our safetie. And no othe
but this can the immesurable and superstitious feares be correc
appeased, which we oftentimes conceiue by daungers happening
to vs. Superstitiously fearful I say we be, if where creatures do th
vs or geue vs any cause of feare, we be so afrayed therof, as if the
of themselues any force or power to do vs harme, or did vnfor
or by chaunce hurt vs, or as if against the hurtes that they do,
Ier. 10. 2. were not sufficient helpe in God. As for example. The Prophe
biddeth the children of God that they should not feare the sta
signes of the heauen, as the vnbeleuers are wont to do. He co
neth not euery kinde of feare. But when the vnbeleuers to gene
the gouernement of the worlde from God vnto Planets, do fain
their felicitie or miserie doth hang on the decrees and foresh
of the starres, and not on the will of God, so commeth it to
that their feare is withdrawen away from that onely one, whom
ought to haue regarded, vnto the starres and comets. Whoso th
will beware of this vnfaithfulnesse, let him kepe alwayes in re
braunce that there is not in the creatures a wandring power, w
or motion, but that they are gouerned by the secrete counsell o
so that nothing can chaunce but that which is decreed by him
witting and willing it so to be.

irſt therfore let the readers learne, that Prouidence is called that, herwith God idlely beholdeth from heauen what is done in the e, but wherwith as guiding the ſterne he ſitteth and ordreth all s that come to paſſe. So doth it no leſſe belong to his handes o his eyes. For When Abraham ſaied vnto his ſonne. God ſhall Ge. 22.
le, he meant not onely that God did forknow the ſucceſſe then 8.
ne, but that he did caſt the care of a thing to him vnknowen the will of God, which is wont to bring thinges doutefull and ſed to a certaine end. Wherby foloweth that Prouidence conſi-
n doing: for to much fondely do many trifle in talking of bare owledge. Their error is not altogither ſo groſſe which geue vn-
d a gouernement but diſordered, and without aduiſed choiſe, haue before ſaid,) that is to ſay ſuch as whirleth and drineth a-
with a generall motiō the frame of the world with all the partes f, but doth not peculiarly direct the doing of euery creature. Yet error not tolerable. For as they teach, it may be (notwithſtan-
his Prouidence which they call vniuerſall) that all creatures may ued by chaunce, or man may turne himſelfe hether or thether e choiſe of his will. And ſo do they parte the gouernement be-
God and man, that God by his power inſpireth into mā a mo-
herby he may worke according to the nature planted in him, an ordereth his owne doinges by his owne voluntarie aduiſe-
ly they meane that the worlde, mens matters, and men them-
are gouerned by the power, but not by the appointement of I ſpeake not of the Epicureans (which peſtilēce the worlde hath bin filled with) which dreame of an idle and ſlouthfull God: and as mad as they, which in olde time imagined that God did ſo boue the middle region of the ayre, that he left thinges beneth rtune: for againſt ſo euidēt madneſſe the dumme creatures them-
do ſufficiently crie out. For now my purpoſe is to confute that on that is in a manner commonly beleued, which giuing to God aine blinde, and I wote not what vncertaine motion, taketh from he principall thing, that is by his incomprehenſible wiſdom to and diſpoſe all thinges to their ende: and ſo in name onely and deede it maketh God a ruler of the worlde, becauſe it taketh him the gouernement of it. For what (I beſech you) is it els to ne, but ſo to be ouer them that are vnder thee, that thou mayeſt hē by appointed order? Yet do I not altogether reiect that which ren of the vniuerſall Prouidence: ſo that they will againe graunt is, that the world is ruled by God, not onely becauſe he maintei-
he order of nature which himſelfe hath ſet, but alſo becauſe he

hath a peculiar care of euery one of his workes. Trew it is that
sortes of thinges are moued by a secret instinct of nature, as th
did obey the eternall commaundement of God, and that that
God hath ones determined doth of it selfe procede forwarde.
hereunto may that be applied which Christ saieth, that he and h
ther were euen from the beginning alway working. And that
Act.17. Paule teacheth that in him we liue, are moued and haue our be
28. and that which the author of the Epistle to the Hebrues, meanin
Heb.1.3 proue the Godhead of Christ saieth, that by his mightie comma
ment all thinges are susteyned. But they do wrong which by th
lour do hide and darken the special Prouidence, which is confirm
so certaine and plaine testimonies of Scripture, that it is marue
any man coulde doute of it. And surely they themselues that
the same veile which I speake of to hide it, are compelled by
correction to adde, that many thinges are done by the peculia
of God, but then they do wrongfully restraine the same onely
culiar doinges. Wherfore we must proue that God doth so gou
to the gouernement of the successes of all thinges, and that th
do so procede from his determined counsell that nothing happe
by chaunce.

5 If we graunt that the beginning of motion belongeth to
but that all thinges are either of themselues or by chaūce caried
ther the inclination of nature driueth them, the mutuall succes
turnes of daies and nightes, of winter and sommer, shalbe the
of God, insomuch as he appointing to euery one their duties h
them a certaine law, that is if they shoulde alway kepe one m
in egall proportion, as well the dayes that come after the nighte
monethes after monethes, and yeres after yeres. But when soun
immoderate heates with drinesse do burne vp all the graine, so
vnseasonable raines do marre the corne, whē sodeine harme co
by haile and tempestes: that shall not be the worke of God,
parhap it be becausse the cloudes or faire whether or coulde or
haue their beginning of the meting of the planetes or other n
causes. But by this meane is there no roume left, neither for th
therly fauour nor for the iudgementes of God. If they say that
is beneficiall enough to mankinde becausse he poureth into the
and earth an ordinarie power, wherby they do finde him nourish
that is to vaine & prophane an inuention, as though the frutefu
of one yeare were not the singular blessing of God, and dearth
famine were not his curse and vengeaunce? But becausse it were
to gather together all the reasons that serue for this purpose, le

titie of God himselfe suffice vs. In the law and in the Prophetes
th oftentimes pronounce, that so ofte as he watereth the earth
leaw and raine, he declareth his fauor, and that when by his cō-
dement the heauen is hardened like yron, when corne is consu-
with blasting and other harmes, when the fieldes are striken with
& tempestes, it is a token of his certaine & speciall vengeaunce.
graunt these thinges, then is it assured that there falleth not a
f raine but by the certaine commaundement of God. Dauid Psa. 146. 9.
th the general Prouidence of God, that he geueth meate to the
birdes that call vpon him: but when God himselfe threatneth
e to lyuing creatures, doth he not sufficiently declare that he
all liuing thinges sometime with scarce & sometime with more
full portion as he thinketh good? It is a childish thing as I said Mat. 10. 29.
, to restraine this to particular doinges, wheras Christ speaketh
ut exception, that not a sparrow of neuer so small a price doth
the grounde without the will of his father. Surely if the flying
des be ruled by the purpose of God, then must we nedes con-
ith ỹ Prophet, that he so dwelleth on hie, that yet he humbleth Psa. 112. 5.
lse to loke vpon all thinges that chaunce in heauen and earth.
But because we know that the worlde was made principally for
ndes sake, we must therfore cōsider this ende in the gouernance
n. The prophet Hieremie crieth out. I know, Lorde, that the Hier. 10 23.
f man is not his owne, neither belongeth it to man to direct his
steppes. And Salomon saieth, the steppes of man are ruled by Pro. 20. 24.
ord, and how shall a man dispose his owne way? Now let them
at man is moued by God according to the inclination of his
nature, but that man himselfe doth turne that mouing whether
seth him. But if that were truely said, then shoulde man haue
e choise of his owne wayes. Paraduenture they will deny that,
se he can do nothing without the power of God. But seing it is
e that the Prophet and Salomon do geue vnto God, not one-
er but also choise and appointment, they can not so escape a-
But Salomon in an other place doth finely rebuke this rashe-
of men, that appoint vnto themselues an other ende without
t of God, as though they were not led by his hande. The pre- Pro. 16. 1.
ons (saith he) of the harte are in man, but the aunswere of the
e is of the Lord. It is a fonde madnesse that men will take vpon
to do thinges without God, which can not so much as speake
t he will. And the Scripture to expresse more plainely that
g at all is done in the worlde but by his appointment, sheweth
hose thinges whiche seme moste happening by chaunce are

Exo.21. 13. subiect to him. For what can you more aſcribe to chaunce, when a broken bowe falling from a tree killeth a wayfaring man ſing by it? But the Lord ſaith farre otherwiſe, which confeſſeth hath deliuered him into the hand of the ſlaier. Likewiſe who d leaue the happening of lottes to the blindneſſe of fortune? Lord ſuffereth it not which claimeth the iudgement of them ſelfe: for he ſaieth that it cõmeth not to paſſe by a mans owne that ſtones are caſt into the lap and drawen out againe, but tha

Pro. 16. 33. which onely might de ſaied to come of chaunce he teſtifieth from him ſelfe. For the ſame purpoſe maketh that ſaying of Sal The poore man and the vſurer mete togeather, God lighteneth their eyes. For although poore men & riche be mingled toge the worlde, while euery one hath his ſtate aſſigned him from G admoniſheth that God which geueth light to all men is not bl ſo he exhorteth the poore to pacience, becauſe whoſoeuer a contented with their owne ſtate, they ſeke to ſhake of the burd God hath laied vpon them. So an other Prophet rebuketh the ly men, which aſcribe to the diligẽce of men or to Fortune, tha lie in miſerie and ſome ariſe vp to honor. To come to pref neither from the eaſt nor from the weſt nor from the ſouth, ſ

Pſa. 75. 7. is the iudge, he maketh low and he maketh hie. Becauſe God put of the office of a iudge, therupon the Prophet proueth that ſecret purpoſe ſome are in honor, & other ſome remaine in co

7 And alſo I ſay that the very particular ſucceſſes are g

Exo.19. 13 witneſſes of gods ſingular prouidẽce. God raiſed in the deſert winde to bring the people plenty of foules: when his pleaſure

Ion. 1. 4. haue Ionas throwen into the ſea, he ſent out a winde to raiſe vp peſte. But they that thinke that God gouerneth not the worl ſay that this chaunced beſide commõ vſe. But therby I do gai neuer any winde doth riſe or encreſe but by the ſpecial comm ment of God. For otherwiſe it ſhoulde not be true, that he

Pſa.104 4. the windes his meſſangers, and fiery flame his miniſters, that keth the cloudes his chariots and rideth vpõ the winges of the vnleſſe he did by his will driue aboute the cloudes and winds ſhew in them the ſingular preſence of his power. So in an oth

Pſa.107 25. we are taught that ſo ofte the ſea ſwelleth with blaſt of winde violences do teſtifie a ſingular preſence of God. He commaũdeth raiſeth vp the ſtormy windes and it lifteth vp the waues therof, he tumeth the ſtorme to calme, ſo that the waues therof are in an other place he ſaieth, that he ſcourged the people with h windes. So wheras the power of engendring is naturally geuen

od willeth it to be imputed to his ſpeciall grace, that he leaueth
n barrenneſſe, and vouchſaueth to graunt iſſue to other ſome,
re of the wombe is his gift. Therfore ſaid Iacob to his wife, am Ge 30.
od that I can geue thee children? But to make an ende: there 2.
ing more ordinary in nature than that we be fed with bread.
e Holy ghoſt pronounceth that not onely the growing of the
of the earth is the ſpeciall gift of God, but alſo that men liue
onely bread, becauſe it is not the very full feding that nou-
h, but the ſecret bleſſing of God: as on the other ſide he threte- Eſa. 3. 1.
hat he wil breake the ſtay of bread. Neither coulde we earneſtly
or our dayly bread, vnleſſe God did geue vs foode with his fa-
hande. Therfore the Prophet, to perſwade the faithfull, that
n feding them doth fulfil the office of a good father of houſe- Pſa. 136
doth put them in minde that he geueth meate to all fleſh. Final-
n we haue on the one ſide: The eyes of the Lord are vpon the
ous, and his eares bent to their prayers: on the other ſide: The Pſa. 34.
the Lord is vpon the vngodly to deſtroy the memory of them 16. 17.
the earth: let vs know that all creatures both aboue and beneth
dy to obedience that he may apply them to what vſe ſoeuer he
herupon is gathered that not onely his generall prouidence re-
th in his creatures to continue the order of nature, but alſo by
ruellous counſell is applied to a certaine and proper ende.

They which would bring this doctrine in hatred, do cauill that
the learning that the Stoikes teach of fatum or Deſtenie, which
as ones laied for reproch to Auguſtine. As for vs, although we Lib. 2.
h to ſtriue about wordes, yet we allow not this word fatum, both ad bo-
ſe it is one of thoſe whoes prophane noueltie S. Paul teacheth ni. ca. 6.
lie, and becauſe ſome men go about with the odiouſneſſe therof
ng Gods truth in hatred. As for the very opinion of the Stoikes,
rongfully laid to out charge. For we do not, as the Stoikes do,
ne a neceſſitie by a certaine perpetuall knot and entangled order
ſes which is conteined in nature: but we make God the iudge
uernour of all thinges, which according to his wiſdom hath
from furtheſt ende of eternitie decreed what he woulde do,
w by his power putteth in execution that which he hath de-
Wherupon we affirme that not only the heauen and earth and
creatures without life, but alſo the purpoſes and willes of men
gouerned by his Prouidēce, that they be directly caried to the
hat it appointeth. What then? will one ſay, doth nothing hap-
fortune or by chaunce? I aunſwere that Baſilius magnus hath
ſaid that fortune and chaunce are heathen mens wordes, with

the ſignification wherof the mindes of the godly ought not to be
cupied. For if euery good ſucceſſe be the bleſſing of God, and
calamitie and aduerſitie be his curſe, now is there in mens ma
place left for fortune or chaunce. We ought alſo to be mo
Retr. li 1. cap. 1. this ſaying of Auguſtine. In his boks againſt the Academikes he
It doth diſpleaſe me that I haue ſo oft named fortune, albeit my
ning was not to haue any goddeſſe meant therby, but only a ch
ble happening in outward thinges ether good or euil. Of which
Fortune are deriued thoſe wordes which no religion forbidde
vſe, forte, forſan, forſitan, fortaſſe, fortuito, that is parhap, par
ture, by fortune and by chaunce, which yet muſt all be appl
Prouidence of God. And that did I not leaue vnſpoken when
for parchaunce euē the ſame that is commonly called Fortune
ruled by ſecret order. And wee call chaunce in thinges nothing
that wherof the reaſon and cauſe is vnknowen. I ſaid this in de
it repenteth me that I did there ſo name Fortune. Foraſmuch
that men haue a very euill cuſtome, that where they ought to
it pleaſed God, they ſay, thus it pleaſed fortune. Finally he doth
monly in his bookes teach, that the world ſhould be vnorderly
led about if any thing were lefte vnto Fortune. And although
other place he determineth that all things are done partly by the
will of man, and partly by the Prouidence of God, yet doth he
after ſufficiently ſhew that men are ſubiect vnto and ruled by
dence, taking this for a principle, that nothing is more againſt
nience of reaſon, than to ſay that any thing chaunceth but by
dinance of God, for els it ſhoulde happen without cauſe or
which reaſon he alſo excludeth that happening that hangeth
will of men: and byandby after he plainlier ſaieth that we ou
Quæſt. lib. 83. De Tri. lib. 3. cap. 4. to ſeke a cauſe of the will of God. And ſo ofte as he maketh
of ſufferaunce, how that is to be vnderſtanded ſhall very well
by one place where he proueth that the will of God is the ſou
and firſt cauſe of all thinges, becauſe nothing happeneth but
commaundement or ſufferaunce. Surely he faineth not G
ſtill idle in a watch tour, when it is his pleaſure to ſuffer a
wheras he vſeth an actuall will (as I may ſo call it) which
coulde not be called a cauſe.

9 But foraſmuch as the dullneſſe of our vnderſtanding can
a great way atteine to the height of Gods prouidēce, we muſt
ſtinctiō to helpe to lift it vp. I ſay therfore, how ſoeuer all thi
ordeined by the purpoſe and certaine diſpoſition of God, y
they are chaunſable, not that we thinke that fortune ruleth th

men, and vnaduisedly turneth all thinges vp and downe (for such lyneſſe ought to be farre from a Chriſtian harte) but becauſe the r, meane, ende and neceſſitie of thoſe thinges that happen, doth he moſt parte lie ſecrete in the purpoſe of God, and is not com-ended with opinion of man, therfore thoſe thinges are as it were iſable, which yet it is certaine to come to paſſe by the will of God. hey ſeme no otherwiſe, whether we conſider them in their owne re, or whether we eſteeme them according to our knowledge and ement. As for an example, let vs put the caſe, that a marchaunt g entred into a wood in cõpanie of true men, doth vnwiſely ſtray from his felowes, and in his wandring chaunceth vpon a denne bbers, lighteth among theues and is killed, his death was not on-reſeen with goddes eye, but alſo determined by his decree. For not ſaied that he did foreſee how farre ech mans life ſhould ex- Io. 14 5
e, but that he hath ſette and appointed markes which can not be d. And yet ſo farre as the capacitie of our minde conceiueth, all ges herein ſeme happening by chaunce. What ſhall a Chriſtian thinke? euen this, whatſoeuer happened in ſuch a death, he will e it in nature chauncing by fortune as it is in dede, but yet he wil doubt that the prouidence of God did gouerne to direct fortune r ende. In like manner are the happeninges of thinges to come. s all thinges that be to come are vncertaine vnto vs, ſo we hang in ſuſpenſe, as if they might fall on either parte, yet this remai-ſettled in our hartes, that nothing ſhal happē but that which God already foreſeen. In this meaning is the name of chaunce oft re-d in Eccleſiaſtes, becauſe at the firſt ſight mē do not atteine to ſee rſt cauſe which is farre hidden from them. And yet that which is red in the Scriptures concerning the ſecret prouidence of God, ncuer ſo blotted out of the hartes of men, but that euen in the neſſe there alway ſhined ſome ſparkes therof. So the ſothſayers e Philiſtiãs, although they wauer in doutfulneſſe, yet they aſcribe ſitie partly to God partly to fortune. If (ſay they) the arke go 1. Sam.
way, we ſhall know that it is God that hath ſtriken vs: but if it go 6. 9.
ther way, then a chaũce hath light vpon vs. In dede they did ſuo-, when their conning of ſothſaying deceiued them, to flee to for-but in the meane while we ſe them conſtrained, ſo that they dare hinke that the euil happe which chaũced vnto them did come of ne. But how God with the bridle of his prouidence turneth all ffes whether pleaſeth him, may appeare by one notable example. lde euen at one moment of time, when Dauid was founde out & 1 Sam.
taken in the deſert of Mahon, euen then the Philiſtines inuaded 23. 26.

the lande, and Saul was compelled to depart. If God meaning to p
uide for the ſafetie of his ſeruaunt did caſt this let in Saules way
ly although the Philiſtines going to armes were ſodein and be
expectation of men, yet may we not ſay that it came by chaunce.
thoſe things that ſeme to vs to happen by chaunce, faith wil ack
ledge to haue bin a ſecret mouing of God. I graunt there doth no
waie appeare the like reaſon, but vndoutedly we ought to beleue
whatſoeuer changes of thinges are ſeen in the worlde, they com
the ſecret ſturring of the hand of God. But that which God purpo
is ſo of neceſſitie to come to paſſe, that yet it is not of neceſſitie
ciſely nor by the nature of it ſelfe. As therof is a familiar exam
in the bones of Chriſt. Foraſmuch as he had put on a bodie like
ours, no wiſe man will deny that his bones were naturally able
broken, yet was it impoſſible that they ſhould be broken: where
ſee againe that not without cauſe were in ſcholes inuented the
ctions of neceſſitie in reſpect, and neceſſitie abſolute, of conſe
and conſequence, where as God had ſubiect to brickleneſſe the b
of his ſonne, which he had exempted from being able to be bro
and ſo brought to neceſſitie by reaſon of his owne purpoſe, that
thing coulde not be, which naturally might haue bin.

The xvij. Chapter.

*VVherto and to vvhat ende this doctrine is to be applied, that vve may
certaine of the profite therof.*

NOw foraſmuch as mẽs wits are bent to vaine curious ſ
ties, it is ſcarcely poſſible but that they ſhall encombre
ſelues with entangled doubtes, whoſoeuer do not know
true and right vſe of this Doctrine. Therfore it ſhall be
pedient here to touch ſhortly to what ende the Scripture teach
that all thinges are ordred by God. And firſt of all is to be noted,
the Prouidence of God ought to be conſidered as well for the
to come as for the time paſt: ſecondarily that the ſame is in ſuch
the gouernour of all thinges, that ſometime it woorketh by mea
ſometime without meanes, and ſometime againſt all meanes. L
all, that it tendeth to this ende, that God may ſhew that he hath
of all mankinde, but ſpecially that he doth watche in ruling
Church, which he vouchſaueth more nerely to looke vnto. A
is alſo to be added, that although either the fatherly fauour & be
fulneſſe of God, or oftẽtimes the ſeueritie of his iudgemẽt do
ly appere in the whole courſe of his Prouidence: yet ſometime
cauſes of thoſe thinges that happen are ſecrete, ſo that this
cro

beth into our mindes, that mens matters are turned and whirled
ut with the blinde ſway of fortune, or ſo that the fleſh ſtirreth vs
murmure, as if God did to make him ſelfe paſtime toſſe men like
niſe balles. True it is that if we were with quiet and ſtill mindes
y to learne, the very ſucceſſe it ſelfe woulde at length plainely
w, that God hath an aſſured good reaſon of his purpoſe, either to
e them that be his to pacience, or to correct their euill affections
tame their wantonneſſe, or to bring them downe to the renoun-
of them ſelues, or to awake their drowſineſſe: on the other ſide
uerthrow the prowde, to diſappoint the ſutteltie of the wicked, to
founde their deuiſes. But howſoeuer the cauſes be ſecrete and vn-
wen to vs: we muſt aſſuredly holde that they are laid vp in hidden
e with him, and therefore we ought to crie out with Dauid, God, Pſa. 40.
haſt made thy wonderfull workes ſo many, that none can count
rder to thee thy thoughts towarde vs. I woulde declare and ſpeake
hem, but they are more than I am able to expreſſe. For although
aies in our miſeries we ought to thinke vpō our ſinnes, that ẏ very
iſhement may moue vs to repentance, yet do we ſee how Chriſt
eth more power to the ſecret purpoſe of his father, than to puniſh
y one according to his deſeruing. For of him that was borne Iohn. 9.
de he ſaith: neither hath this man ſinned nor his parentes, but that
glorie of God may be ſhewed in him. For here naturall ſenſe mur-
eth when calamitie commeth euen before birth, as if God did
ercifully ſo to puniſh the ſely innocente, that had not deſerued it.
Chriſt doth teſtifie that in this looking glaſſe the glory of his fa-
doth ſhine to our ſight, if we haue cleere eyes to beholde it. But
muſt kepe modeſtie, that we draw not God to yelde cauſe of his
nges, but let vs ſo reuerence his ſecret iudgementes, that his will
nto vs, a moſt iuſte cauſe of all thinges. When thicke cloudes do
er the heauen, and a violent tempeſt ariſeth, then bycauſe both a
uyſome miſtyneſſe is caſt before our eyes, & the thunder troubleth
eares, and all our ſenſes are amaſed with terrour, we thinke that
hinges are confoūded and tombled together: and yet all the while
e remaineth in the heauen the ſame quieteneſſe and calmeneſſe,
was before. So muſt we thinke that while the troubleſome ſtate
hinges in the worlde taketh from vs abilitie to iudge, God by the
light of his righteouſneſſe and wiſdom, doth in well framed or-
gouerne and diſpoſe euen thoſe very troubleſome motions them-
es to a right ende. And ſurely very monſtrous is the rage of many
his behalfe, which dare more boldly call the workes of God to ac-
pt and examine his ſecret meaninges, and to geue vnaduiſed ſen-

tence of thinges vnknowen, than they will do of the deedes of m
tall men. For what is more vnorderly than to vſe ſuch modeſtie
warde our egals, that we had rather ſuſpende our iudgement tha
incurre the blame of raſhneſſe, and on the other ſide proudly
triumph vpon the darke iudgementes of God, which it became
regarde with reuerence.

2 Therfore no man ſhall well and profitably wey the Promiſe
of God but he that conſidering that he hath to do with his crea
and the maker of the world, doth with ſuch humility as he ought
mit himſelfe to feare and reuerence. Hereby it cometh to paſſe, t
ſo many dogs at this day do with venimed bitinges, or at leaſt bar
aſſaile this doctrine, becauſe they will haue no more to be lawfull
God, than their owne reaſon informeth them. And alſo they rai
vs with all the ſpitefulneſſe that they are able, for that not conce
with the cõmaundementes of the law, wherin the will of God is co
prehended, we do further ſay, that the worlde is ruled by his ſe
counſels. As though the thing that we teach were an inuention of
owne brayne, and as though it were not true that the holy Ghoſt
euery where expreſſely ſay the ſame, and repeteth it with innume
formes of ſpeech. But becauſe ſome ſhame reſtraineth them, that
dare not vomite out their blaſpemies againſt the heauen: they
that they contende with vs, to the ende they may the more freely
Pſa. 36. the madmen. But if they do not graunt that what ſoeuer happe
7. in the worlde, is gouerned by the incomprehenſible purpoſe of
let them aunſwere to what ende the Scripture ſaith, that his
mentes are a depe bottomleſſe deapth. For where as Moſes cryeth
that the will of God is not to be ſought afarre of in the cloudes, a
the deapthes, becauſe it is familiarly ſet forth in the law: it follo
that his other hidden will is compared to a bottomleſſe deapth. Of
Rom.11 which Paule alſo ſaith: O deapth of the richeſſe and of the wi
33. and of the knowledge of God: how vnſearchable are his iudgeme
and his waies paſt finding out? for who hath knowen the mind
the Lord, or who hath bin his counſellour? And it is in deede
that in the Goſpell and in the law are conteined miſteries whi
farre aboue the capacitie of our ſenſe: but foraſmuch as God for
comprehẽding of theſe miſteries which he hath vouchſaued to
by his woorde, doth lighten the mindes of them that be his, wi
Spirite of Vnderſtanding: nowe is therin no bottomleſſe deapth
a way wherin we muſt ſafe walke, and a candell to guide our feete
the light of life, and the ſchoole of certaine and plainly diſcer
troeth. But his meruailous order of gouerning the worlde is wo

d a bottomleſſe deapth: becauſe while it is hidden from vs, we
t reuerently to worſhippe it. Right well hath Moſes expreſſed
both in fewe woordes. The ſecret thinges (ſaieth he) belong Deu. 29
e Lorde our God: but the thinges reueled belong to vs and to 29.
hildren for euer. We ſee how he biddeth vs not onely to ſtudie
editation of the law, but alſo reuerently to looke vp vnto the ſe-
Prouidence of God. And in the booke of Iob is reherſed one Iob 26.
of this deapth, that it humbleth our mindes. For after that the 14.
or of that booke in ſurueying vp and downe the frame of the
le, had honourably entreated of the woorkes of God, at length
deth: Lo, theſe be part of his waies, but howe littel a portion
we of him? According to which reaſon in an other place he
th difference betwene the wiſedom that remaineth with God,
he meaſure of wiſdom that he hath appointed for men. For after
th preached of the ſecretes of nature, he ſaieth that wiſdom is
ven to God onely, and is hidden from the eyes of all liuyng crea- Iob 28.
. But byandby after he ſaieth further, that it is publiſhed to the 12.
it ſhould be ſerched out, becauſe it is ſaid vnto mã, beholde the
of God is wiſdom. For this purpoſe maketh the ſaying of Augu- Lib. 83.
: Bycauſe we know not all thinges which God doth concerning quæſt.
moſt good order, that therfore in only good will we do according cap. 23.
e law, becauſe his Prouidence is an vnchaungeable law. There-
ſith God doth claime vnto him ſelfe the power to rule the world,
h is to vs vnknowen, let this be to vs a law of ſobreneſſe and mo-
, quietly to obey his ſouereigne authoritie, that his will may be
the only rule of iuſtice, and the moſt iuſt cauſe of all thinges. I
e not that abſolute will, of which the Sophiſters do babble, ſe-
ing by wicked and prophane diſagrement his iuſtice from his
r, but I meane that Prouidence, which is the gouerneſſe of all
ges, from which procedeth nothing but right: although the cau-
erof be hidden from vs.

Whoſoeuer ſhalbe framed to this modeſtie, they neither for
me paſte will murmure againſt God for their aduerſities, nor lay
him the blame of wicked doinges, as Agamemnon in Homer
aying, I am not the cauſe, but Iupiter and Deſtenie: nor yet a-
as caried awaie with Deſtenies, they will by deſperation throw
ſelues into deſtruction, as that yong man in Plautus which ſaid:
able is the chaunce of thinges: the Deſtenies driue men at their
ure, I will get me to ſome rocke there to make an ende of my
es and life together. Neither yet (as an other did) they will pre-
the name of God to couer their owne miſcheuous doinges: for

ſo ſaith Lyconides in an other comedie: God was the mouer. I
leue it was the will of the gods: for if it had not bin their will, I
it ſhoulde not ſo come to paſſe. But rather they will ſearch and
out of the Scripture what pleaſeth God, that by the guiding
Holy ghoſt they may trauaile to atteine therunto. And alſo
ready to folowe God, whether ſoeuer he calleth, they ſhewe
that nothing is more profitable then the knowledge of his
Very fooliſhly do prophane men turmoile with their fondneſſes
that they in maner confound heauen & earth together as the
is: If God haue marked the point of our death, we can not eſca
then it is labour vainely loſt in taking hede to our ſelues. The
where as one man dareth not venture to go the way that he
to be daungerous, leaſt he be murthered of theues: an other
for Phiſitians, and werieth himſelfe with medicines to ſuccour
an other forbeareth groſſe meates for feare of appeiring
health: an other dreadeth to dwell in a ruinous houſe: Finally
as men deuiſe all waies & endeuour with all diligence of minde
by they may atteine that which they deſire: either all theſe
are vaine, which are ſought, as to reforme the will of God, or
and death, health and ſickeneſſe, peace and warre, and other
which men as they couet or hate them, do by their trauaile
to obteine or eſcape, are not determined by his certaine decree.
further they gather, that the praiers of the faithfull are diſorde
at the leaſt ſuperfluous, wherin petition is made that it will
Lord to prouide for thoſe thinges which he hath already decre
eternitie. To be ſhort, they deſtroy all counſels that men do
time to come as thinges againſt the Prouidence of God, which
determined what he would haue done, without calling them to
ſell. And thē what ſoeuer is already happened, they ſo impute
Prouidence of God, that they winke at the man whom they
haue done it. As hath a ruffian ſlaine an honeſt citezen? he hath
cuted (ſay they) the purpoſe of God. Hath one ſtolen, or
mitted fornication? becauſe he hath doen the thing that
ſeene and ordeined by the Lord, he is a miniſter of his Prou
Hath the ſonne careleſſely, neglecting al remedies, waited for the
of his father? he coulde not reſiſt God that had ſo before
from eternitie. So all miſcheuous doinges they call vertues
they obey the ordinance of God.

4 But as touching thinges to come, Salomon doth well
agrement together the purpoſes of men with the Prouidēce
For as he laugheth to ſcorne their folly, which boldely do

thing without the Lorde, as though they were not ruled by his
d: so in an other place he speaketh in this maner. The hart of man
oseth his way, but the Lord doth direct his steppes, meaning that Pro.6.9
re not hindered by the eternall Decrees of God, but that vnder
will we may both prouide for our selues, and dispose all things be-
ing to vs. And that is not without a manifest reason. For he that
limitted our life within appointed boundes, hath therwithall left
vs the care thereof, hath furnished vs with meanes and helpes
eserue it, hath made vs to haue knowledge before hand of daun-
, and that they should not oppresse vs vnware, he hath giuen vs
isions and remedies. Now it is playne to see what is our duety:
s to say: If God hath committed to vs our owne life to defende,
luety is to defende it. If he offer vs helpes, our duety is to vse
. If he shew vs daungers before, our duety is not to runne rash-
o them. If he minister vs remedies, our duety is not to neglect
. But no daunger shall hurt, vnlesse it be fatall, which by all re-
es can not be ouercome. But what if daungers be therefore not
becauseGod hath assigned thee remedies to repulse & ouercome
? See howe thy manner of reasoning agreeth with the order of
dispositon. Thou gatherest that daunger is not to be taken
e of, becausse forasmuch as it is not fatall, we shall escape it with-
aking heede at all: but the Lord doth therefore enioyne thee to
heede of it, because he will not haue it fatall vnto thee. These
le men do nor consider that which is playne before their eyes,
he skil of taking counsell & heede is enspired into men by God,
e by they may serue his Prouidence in preseruing of their owne
s on the other side by negligence & slouth they procure to them
those euils that he hath appointed for them. For how commeth
passe, that a circumspect man while he prouideth for himselfe,
winde himselfe out of euils that hang ouer him, and the foole
eth by vnaduised rashnesse, but for that both folly and wisdom
he instrumentes of Gods disposition on both partes? There-
pleased God to hide from vs all thinges to come, to this ende
e should meete with them as thinges doutefull, and not ceasse
te prepared remedies agaynst them, till either they be ouer-
or be past all helpe of care. And for this cause I haue before
nished that the Prouidence of God doth not alway shewe it
naked, but as God by vsing of meanes doth in a certayne maner
it.

The same men do vnorderly & vnaduisedly draw the chaunces
ne past to the naked prouidence of God. For because vpon

it do hang all thinges whatſoeuer happen, therfore (ſay they) neither robberies, nor adulteries, nor manſlaughters are committed without the will of God. Why then (ſay they) ſhall a thiefe be puniſhed, that he ſpoyled him whom the Lordes will was to puniſh with poverty? Why ſhall the murtherer be puniſhed which hath ſlayne him whoſe life the Lorde had ended? If all ſuch men do ſerue the will of God, why ſhall they be puniſhed? But I deny that they ſerue the will of God. For we may not ſay that he which is caried with an euill minde doth ſeruice to God as commaunder of it, where in deede he doth but obey his owne wicked luſt. He obeyeth God, which being enformed of his will doth labour to that end, whereunto God calleth him. But wherby are we enformed of his will, but by his worde? Therefore in doinge of thinges we muſt ſee that ſame will of God which he declareth in his word. God requireth of vs only that which he commaundeth. If we do any thing agaynſt his commaundement it is not obedience but obſtinacy & tranſgreſſiō. But vnleſſe he will that we ſhould not do it. I graunt. But do we euill thinges to this end to obey him? But he doth not commaund vs to do them, but rather we runne on headlong, not minding what he willeth, but ſo raging with the intemperance of our owne luſt, that of ſet purpoſe we beate our braynes to trauaile againſt him. And by theſe meanes in euill doing we ſerue his iuſt ordinance, becauſe according to the infinite greatneſſe of his wiſedom, he hath good skill to vſe euill inſtrumentes to do good. And how fooliſh is their maner of arguing. They would haue ỹ doers be puniſhed for miſcheuous actes, becauſe they are not cōmitted but by the diſpoſition of God. I graunt more: that theeues and murtherers & other euill doers are the inſtruments of Gods Prouidence, whom the Lord doth vſe to execute thoſe iudgementes which he hath wiſely ſelfe determined. But I deny that their euill doings ought to haue any excuſe therby. For why? ſhal they either entāgle God in their wickedneſſe with them, or ſhall they couer their naughtines with his righteouſneſſe? They can do neither of both. Becauſe they ſhould not be able to excuſe themſelues, they are accuſed by theyr owne conſcience. And becauſe they ſhould not be able to blame God, they finde all the euill in themſelues, & in him nothing but a lawfull vſe of euill. euilneſſe. But he worketh by them. And whence I pray you, commeth the ſtinke in a dead carrion, which hath bin both rotted & diſſolued by heate of the ſunne? All men do ſee that it is raiſed by the beames of the ſunne. Yet no man doth therefore ſay, that the ſunbeames do ſtinke. So when there reſteth in an euill man, the matter and ground of euill, what cauſe is there why it ſhould be thought that God

defiled with it, if he vſe their ſeruice at his pleaſure. Away ther-
ith this doggiſh frowardneſſe, which may in dede a far of barke
iuſtice of God, but can not touch it.

But theſe cauillations or rather doting errours of phrenetike
all eaſily be ſhaken away, by godly and holy meditation of the
dence, which the rule of godlineſſe teacheth vs, ſo that thereof
ow vnto vs a good and moſt pleaſant fruite. Therefore a Chri-
art when it is moſt aſſuredly perſuaded, that all things come to
y the diſpoſition of God, and that nothinge happeneth by
ce, will alway bend his eyes to him as to the principall cauſe of
, and yet will conſider the inferiour cauſes in their place. Then
l not dout that the ſingular prouidence of God doth watch for
ſeruation, which Prouidence will ſuffer nothing to happen,
t which ſhall turne to his good and ſaluation. And becauſe he
o do firſt of all with men, and then with the other creatures, he
ſure himſelfe that Gods Prouidence doth reigne in both. As
ng men, whether they be good or euill, he will acknowledge
l their counſelles, willes, enterpriſes and powers are vnder the
of God, ſo that it is in Gods will to bow them whether he liſt,
reſtrayne them ſo oft as pleaſeth him. That the ſingular Pro-
e of God doth kepe watch for the ſafety of the faithfull, there
ny and moſt euident promiſes to witneſſe. Caſt thy burdē vpon Pſal 55.
rd, and he ſhall nouriſh thee, and ſhall not ſuffer the righteous 23.
for euer, becauſe he careth for vs. He that dwelleth in the helpe 1. Pet. 5.
hieſt, ſhall abide in the protection of the God of heauen. He 9.
oucheth you, toucheth ỹ apple of mine eie. I will be thy ſhield, Pſa. 91.
n wall: I will be enemy to thy enemies. Although the mother 1.
her childrē, yet will I not forget thee. And alſo this is the prin- Zac. 2. 8
ntent in the hiſtories of the Bible, to teach that the Lord doth Eſa. 20.
ch diligence keepe the wayes of the Saintes, that they do not 2.
h as ſtumble againſt a ſtone. Therfore asa litle before we haue
lly reiected their opinion which do imagine an vniuerſall
dence of God, that ſtoupeth not ſpecially to the care of euery
e: yet principally it ſhal be good to reknowledge the ſame ſpe-
are toward our ſelues. Whereupon Chriſt after he had affirmed Mat. 10.
ot the ſparow of leaſt value, doth fall to the ground without the 29.
the Father, doth byandby apply it to this ende, that we ſhould
er that howe much we be more worth than ſparrowes, with
h nyer care doth God prouide for vs, and he extendeth that
farre that we may be bold to truſt that the heares of our head
mbred. What can we wiſh our ſelues more, if not ſo much, as a

heare can fall from our head but by his will? I speake not only
mankinde, but becauſe God hath choſen his church for a dwe
houſe for himſelfe, it is no doute but that he doth by ſingular
ſhew his care in gouerning of it.

7 The ſeruaunt of God being ſtrengthened with theſe both
miſes & examples, will ioyne with them the teſtimonies which
that all men are vnder Gods power, whether it be to winne
mindes to good will, or to reſtrayne their malice that it may
hurt. For it is the Lord that giueth vs fauour not onely with
Exo. 3. 21. that will vs well, but alſo in the Ægyptians, and as for the mal
neſſe of our ennemies, he knoweth how by diuerſe wayes to
it. For ſometime he taketh away their wit from them, ſo that
conceiue no ſound or ſober aduiſe, like as he ſent foorth Sathan
1. Kings 22. 22. the mouthes of all the Prophetes with lying to deceiue Achab
made Rechabeam madde by the yong mens counſell, that he
2. Kings 12. 10. be ſpoyled of his kingdome by his owne folly. Many times
graunteth them wit, yet he maketh them ſo afraid & aſtoniſhed
they can not will or go about that which they haue conceiued
time alſo when he hath ſuffered them to go about that which
rage did counſell them, he doth in conuenient time breake
violences, & ſuffereth them not to proceede to the end that
poſed. So did he before the time bring to nought the counſell
2. Sam. 17. 7. chitophell that ſhould haue bin to Dauids deſtruction. So alſo
keth care to gouerne all his creatures for the benefite and
Iob. 1. 12. them that be his, yea and to gouerne the deuill himſelfe, which
ſee durſt enterpriſe nothing againſt Iob without his ſufferaunce
cõmaundement. Of this knowledge neceſſarily enſueth both
fulneſſe of minde in proſperous ſucceſſe of thinges, and alſo
in aduerſity, and an incredible aſſuredneſſe againſt the time to
Whatſoeuer therefore ſhall betide vnto him proſperouſly and
ding to his hartes deſire, all that he will aſcribe vnto God, w
he feele the bounty of God by the miniſtery of men, or be he
liueleſſe creatures. For thus he will thinke in his minde: Surely
Lord which hath enclined their mindes to me, which hath
them vnto me to be inſtrumentes of his goodneſſe toward
plenty of the frutes of the earth, thus he wil thinke, that it is
which heareth the heauen, that the heauen may heare the
the earth alſo may heare her fruites. In other thinges he
dout that it is the onely bleſſing of the Lord, whereby all
ſper, and being put in minde by ſo many cauſes he will not
be vnthankefull.

f any aduerſity happen, he will byandby therein alſo lift vp his
to God, whoſe hand auayleth much to emprint in vs a paciẽce
iete moderation of hart. If Ioſeph had ſtill continued in recor- Gen. 45
he falſehode of his brethren, he could neuer haue taken a bro- 8.
minde toward them. But becauſe he bowed his minde to the
he forgate the iniurie, and inclined to mekeneſſe and clemency,
efoorth that of his owne accord he comforted his brethren &
is not you that ſould me into Ægypt, but by the will of God
ent before you to ſaue your liues. You in deede thought euill
but the Lord turned it to good. If Iob had had reſpect to the Iob. 21.
ees, by whom he was troubled, he woulde forwith hane bin
to reuenge. But becauſe he did therewithall acknowledge it to
worke of God, he comforted himſelfe with this moſt excellent
The Lord hath giuen, the Lord hath taken away, the Lordes
be bleſſed. So Dauid: when Semei had railed and caſt ſtones at 2. Sa. 16.
he had looked vpon man, he would haue incouraged his ſoul- 10.
o reacquite the iniury. But becauſe he vnderſtoode that Semei
ot without the mouing of the Lord, he rather appeaſed them.
n alone (ſaid he) for the Lord hath commaunded him to curſe.
he ſame bridle in an other place doth he reſtraine the intempe-
f ſorow. I held my peace (ſayth he) and became as domme, be- Pſal. 38.
hou O Lord, diddeſt it. If there be more effectuall remedy a- 10.
wrath & impatience: ſurely he hath not a little profited which
earned in this behalfe to thinke vpon the Prouidence of God,
may alway call backe his minde to this poynt. It is the Lords
herefore it muſt be ſuffered, not onely becauſe it is not lawfull
e againſt it, but alſo becauſe he willeth nothing but that which
iuſt & expedient. In ſumme this is the end, that being wrong-
urt by men, we leauing their malice (which would do nothing
force our ſorow, and whet our mindes to reuenge) ſhoulde re-
er to climbe vp vnto God, and learne to beleue aſſuredly, that
euer our enemy hath miſchieuouſlydone againſt vs, was both
and ſent by Gods diſpoſition. Paule, to refraine vs from recõ- Eph. 6.
g of iniuries doth wiſely putte vs in minde, that we are not to 12.
with fleſh and bloud, but with the ſpirituall enemy the deuill,
may prepare our ſelues to ſtriue with him. But this is the moſt
ble leſſon for the appeaſing of all rages of wrath, that God
me as well the deuil as all wicked men to ſtriue with vs, & that
th as iudge to exerciſe our patience. But if the misfortunes & De. 28.
s that oppreſſe vs, do chaunce without the worke of men, let
eber the doctrine of the law: whatſoeuer is proſperous floweth

from the fountayne of Gods blessing, and that all aduersities
cursings: and let that most terrible warning make vs afrayd: If ye
stubbornly against me, I will also walke stubbornly against you
which is rebuked our sluggishnesse, when according to the com
sense of the flesh accompting all to be but chaunce that happen
both sortes we are neither encouraged by the benefites of G
worship him, nor pricked forwarde with his scourges to repen
Lam. 3. 38. This same is the reaso, why Hieremy & Amos did so sharply rebu
Amo. 3. 6. Iewes, because they thought that things as wel good as euill co
passe without ỹ cõmaundement of God. To the same purpose
Esa. 45. 6. that sermon of Esay. I the God that create light & fashion dar
that make peace and create euil. I God do make all these things.

9 And yet in the meane time a godly man will not winke
inferiour causes. Neither will he, because he thinketh them the
sters of Gods goodnes by whom he hath receiued benefite, the
let thẽ passe vnconsidered, as though they had deserued no th
their gẽtlenesse: but he will hartily thinke himselfe bound vn
& will willingly confesse his bond, & trauail as he shallbe able
occasion shal serue, to recompence it. Finally in benefites rece
will reuerence and prayse God as the principall author, but
honor men as the ministers, & as the trueth is in dede he will
stand that he is by the will of God bound to them, by whose
was Gods will to be beneficiall vnto him. If he suffer any losse
gligence or want of foresight, he will determine in his minde
same was done in dede with the will of God, but he will impu
to himselfe. If any man be dead by sickenesse whom he hath
gently handled, wheras of duety he should haue taken good he
to him although he be not ignoraunt that the man was come
apointed time beyond which he could not passe, yet wil he no
by lessen his offense, but because he had not faithfully discha
duety toward him, he will so take it as if he had perished by
his negligence. Much lesse when there is vsed any fraude, and
ued malice of minde in committing either murther or theft,
excuse it vnder pretence of Gods Prouidence, but he will in
euill act seuerally behold both the righteousnesse of God & th
kednes of mã, as both doth manifestly shew thẽselues. But pri
in things to come he wil haue consideration of such inferiour
For he will recken it among the blessings of God if he be not
pointed of the helpes of men which he may vse for his safety.
he neither will be negligent in taking of counsell, nor slouthfull
uing their helpe whom he seeth to haue sufficient wherof he
succ

ured: but thinking that whatſoeuer creatures can any thing pro-
n, the ſame are offered into his hand by God, he will apply them
vſe as the lawful inſtrumẽts of Gods Prouidence. And becauſe
eth not certainly know what ſucceſſe the buſines will haue that
eth about, (ſauing that in all things he knoweth that the Lord
rouide for his benefit) he will with ſtudy trauaile to ẏ which he
hinke expedient for himſelfe, ſo far as he can cõceiue in minde
derſtanding. And yet in taking of counſels he will not be caried
his owne wit, but will cõmit & yeld himſelfe to the wiſdom of
that by the guiding therof he may be directed to the right end.
is confidence ſhall not ſo ſtay vpon outward helpes, that if he
thẽ he will careleſly reſt vpon them, or if he want them he will
raid as left deſtitute, for he will haue his minde alway faſtened v-
he Prouidence of God, neither will he ſuffer himſelfe to be dra-
way from the ſtedfaſt beholding therof, by cõſideration of pre-
hings. So though Ioab acknowledged that ẏ ſucceſſe of battaill
he wil & hand of God, yet he gaue not himſelfe to ſlouthfulnes
id diligently execute that which belonged to his calling, but he
th it vnto ẏ Lord to gouerne the end. We wil ſtand valiant (ſaith 2. Sam.
r our natiõ, & for the cities of our God. But the Lord do what is 10.12.
in his eyes. This knowledge ſhal deſpoile vs of raſhnes & wrõg-
fidence, & ſhall driue vs to continuall calling vpon God: & alſo
phold our mindes with good hope, ſo as we may not dout aſſu-
and boldly to deſpiſe thoſe daungers that compaſſe vs about.

In this point doth the ineſtimable felicity of a godly minde
foorth it ſelfe. Innumerable are the euils that do beſeege mans
do threatẽ him ſo many deathes. As, not to go further than our
foraſmuch as our body is a receptacle of a thouſãd diſeaſes, yea
encloſed & doth nouriſh within it the cauſes of diſeaſes, man can
ary himſelfe but he muſt needes alſo cary about with him ma-
rmes of his owne deſtruction, and draw foorth a life as it were
gled with death. For what may it elſe be called, where he neither
d, norſweateth without perill? Now whetherſoeuer thou turne
al things ẏ are about thee are not only vntruſty friendes to thee,
o in maner openly threaten & ſeme to ſhew thee preſent death.
to a ſhip, there is but a fote thicknes betwene thee & death. Sit
rſebacke in the ſlipping of one foote thy life is in daunger. Go
gh the ſtretes of the city: euẽ how manytyles are vpon ẏ houſes
many perils art thou ſubiect. If there be an iron tole in thy hand
friendes, the harme is ready prepared. Howe many wild bea-
ou ſeeſt, they are all armed to thy deſtruction. If thou meane

to shutte vp thy selfe, euen in a garden well fenced, where may
nothing but pleasauntnesse of ayre and ground, there sometime
keth a Serpent. The house which is continually subiect to fea
in the day time threaten thee with pouerty, & in the night time
falling vpon thy head. Thy seeld forasmuch as it lyeth open to
frost, drowth and other tempestes it warneth the of barrennesse
thereby famine. I speake not of prisonninges, treasons, robber
pen violence, of which parte do beseege vs at home, and pur
follow vs abroade. In these streightes must not man needes be
miserable, which euen in life halfe dead doth painfully draw fo
carefull and fainting breath as if he had a swearde continually
ing ouer his necke. But thou wilt say that these thinges chaunce
dom, or at the least not alwayes, nor to all men, and neuer all at
I graunt, but seeing we are put in minde by ỹ examples of other,
the same things may happen to our selues, and that our life oug
duety no more to be free than theirs, it can not be but that we
dred and feare them as things that may light vpon vs. Now wh
a man imagine more miserable than such a fearefulnesse? Beha
it is not without dishonorable reproch of God to say, that he ha
open man the noblest of all his creatures to their blinde and
uised strokes of fortune. But here my purpose is to speake only
misery of man, which he should feele if he should be brought
vnder fortunes dominion.

11 But when that light of Gods Prouidence hath ones shine
a godly man: he is now releued and deliuered not only from th
treme anguish and feare wherewith he was before oppressed, bu
from all care. For as iustly he feareth fortune, so he dare boldly
mitte himselfe to God. This is (I say) his comfort, to vnderstan
the heauenly father doth so hold in all thinges with his power,
leth them with his authority and countenance, so ordreth them
his wisdom, that nothing befalleth but by his apointment: and th
is receiued into Gods tuition, and committed to the charge of
gels, and can not be touched with any hurt of water, nor fier, no
pon, but so farre as it shall please God the gouernour to giue
Psal. 91. 3. place. For so is it song in the Psalme. For he shal deliuer thee fro
hunters snare, and from the noysom pestilence. He wil couer th
der his winges, and thou shalt be sure vnder his fethers. His truth
be thy shield and buckler. Thou shalt not be afraid of the feare
night, nor of the arrow that flyeth by day, nor of the pestilence
walketh in the darkenesse, nor of the plage that destroyeth at
day. And frō thense procedeth that boldnesse of the Saintes to

ord is my helper, I will not feare what flesh may do to me. The Pſ. 118.
my protector, why shall I be afraid? If whole campes stand vp 6.
me, if I walke in the middest of the shadow of death, I will not
o hope well. Whence, I pray you, haue they this that their as-
esse is neuer shake away from them? but hereby, that where the
semeth in shew to be without order whirled about, they know
od worketh euery where, whose worke they trust shalbe for
reseruation. Now if their safety be assailed either by the deuill
wicked men, in that case if they were not strengthened with re-
rance & meditation of Prouidence, they must needes by and by
ouraged. But when they call to minde, that the deuill and all
ute of the wicked, are so euery way holden in by the hand of
s with a bridle, that they can neither conceiue any mischiefe a-
e, nor go about it when they haue conceiued it, nor if they go
o much about it, can stirre one finger to bring it to passe but so
e shall suffer, yea so far as he shall commaunde, & that they are
y holdē fast bound with fetters, but also compelled with bridle
eruice: here haue they aboūdantly wherwith to comfort them-
For as it is the Lordes worke to arme their fury and to turne
t it whether it pleaseth him, so is it his worke also to appoint
re and end, that they do not after their owne will licentiously
he. With which perswasion Paule being stablished, did by the 1. The. 2
ce of God appoint his iourney in an other place which he said 18.
one place hindered by Satan. If he had onely sayd that he had 1. Cor.
pped by Satan, he should haue seemed to giue him to much 16.7.
as if it had bin in Satans hande to ouerthrow the very purposes
d: but when he maketh God the iudge, vpon whose sufferaunce
meyes do hang: he doth therwithall shew, that Satan whatsoe-
go about, can attaine nothing but by Gods will. For the same
doth Dauid because for the sundry chaunges wherewith mans
ssed and as it were whirled about, he doth flee to this sanctua-
th that his times are in the hande of God. He might haue said Psal. 31.
course of his life, or time in the singular number. But by the 16.
imes, he meant to expresse that howsoeuer the state of man be
ast, whatsoeuer alterations do nowe and then happen, they are
ed by God. For which cause Rasin & the king of Israell, when Esa. 8. 4.
their powers to the destruction of Iuda, they seemed as fier-
kindeled to wast and consume the land, are called by the Pro-
smokinge brandes, which can do nothinge but breath out a Eze. 25.
oke. So when Pharao was terrible to all men by reason of his 4.
, strength and number of men, he himselfe is compared to a

beast of the Sea, and his army to fishes. Therefore God saith
will take the Captaine and the army with his hooke and dra
whither he list. Finally because I will not tary long vpon this
a man marke it he shall easily see that the extremity of all m
the ignorance of Gods Prouidence, and the chiefe blessedne
deth in the knowledge thereof.

12 Concerning the Prouidence of God, this that is sayd
nough for so much as is profitable both for the perfect learn
comfort of the faithfull, (for to fill the vaine curiosity of me
thing can be sufficient, neither is it to be wished that they be
were it not for certaine places, which seme to meane otherw
is aboue declared, that God hath not a stedfast and stable purp
Ge. 6.6. chaungeable according to the disposition of inferiour things.
1. Sam. some places is spoken of the repentance of God, as that he re
15.11. him of the creating of man, of the aduancing of Saul to the k
Ier. 18.8 And that he will repent him of the euill that he had deter
lay vpon his people, so soone as he perceiueth any conuersi
Againe there are rehearsed diuerse repelles of his decrees.
Ion. 3.4 declared by Ionas to the Niniuites that after 40. dayes once p
niue should be destroyed, but byandby he was turned with t
pentaunce to a more gentle sentence. He had by the mouth
Esa. 35. pronounced death to Ezechias, which he was moued by his
3.5. prayers to differre. Herupon many do make argument, that Go
2. King. not appointed mens matters by eternall decree, but yearely,
20.5. hourely decreeth this or that, as euery mans deseruings are,
thinketh it equity and iustice. Concerning his repentaunce
ought to hold, that the same can no more be in God, than ig
errour and weakenesse. For if no man do wittingly & willingly
himselfe into the case that he nede to repēt, we can not say
doth repent, but that we must also say, that God is ignorant
come to passe, or that he can not auoide it, or that he headlong
aduisedly runneth into a purpose wherof he byandby forthinke
But that is so far frō the meaning of the holy Ghost, that in
mentiō making of repentance he denieth that God had any
at all, because he is not a man that may repent. And it is to
that in ỹ same chapter they are both so ioyned together, that
parison doth very well bring the shew of repugnancy to agre
His changing is figuratiuely spoken, that God repented that
1. Sam. made Saul king, byandby after it is added. The strength of
15.29. not lye, nor shalbe moued with repenting. Because he is no
that he may repent. In which wordes his vnchangeablenes

plainly without any figure. Therfore it is certaine that the ordi-
re of God in disposing the matters of men, is perpetuall & aboue
pentance. And that his constance should not be doutfull, his very Nu. 23.
faries haue bin cõpelled to beare him witnes. For Balaam whe- 19.
he would or no, could not choose but burst out into this saying:
he is not like a man to lye: nor as a sonne of man to be changed:
e it is not possible that he should not do that he hath sayd, and
lfill what soeuer he hath spoken.

What meaneth then this name of Repentaunce? euen in the
sort that all the other phrases of speach which do describe God
rs after the maner of men. For, because our weakenesse doth not
to his hieuesse, that description of him which is taught vs, was
e to be framed lowe to our capacity that we might vnderstande
nd this is the manner how to frame it low for vs, to paint out
lfe not such a one as he is in himselfe, but such a one as he is
ued of vs. Where as he himselfe is without al mouing of a trou-
minde, he yet testifieth that he is angry with sinners. Like as ther-
when we heare that God is angry, we ought not to imagine that
is any mouing at all in him, but rather to cõsider that this speech
owed of our cõmon sense, because God beareth a resemblance
e chafed and angry so oft as he exerciseth iudgement: so ought
vnderstand nothing else by this word of Repentance but a cha-
of deedes, because men by changing of their deedes are wont to
e that they mislike them. Because then euery chãge among men
mendement of that which misliketh them, & amendement cõ-
of repentance: therefore by the name of repentance is meant
that God chaungeth in his workes. In the meane time yet nei-
s his purpose nor his will turned, nor his affection changed, but
oweth on with one continual course that which he had from e-
y foreseene, allowed & decreed, how soeuer the alteration seeme
in the eyes of men.

Neither doth the holy history shew that Gods decrees were re- Ion. 3.
when it sheweth that the destruction was pardoned to the Ni- 10.
which had bin before pronounced, & that the life of Ezechias Esa. 35. 5
olonged after warning giuen him of death. They that so con-
are deceiued in vnderstanding of thretenings: which although
o simply affirme, yet by ỹ successe it shalbe perceiued that they
ned a secret condition in them. For why did God send Ionas to
miuites to tell them aforehande of the ruine of their city? Why
by I say giue Ezechias warning of death? For he might haue
t to nought both him and them without sending them any

word of their deſtruction. He meant therfore an other thing, than to make them by foreknowing of their death to ſee it commanded of. Euen this he meant: not to haue thē deſtroyed, but to haue them ameńded that they ſhould not be deſtroyed. Therefore this that Ionas prophecied that Niniue ſhould fall after 40. dayes, was done not to the end that it ſhould not fall. That hope of longer life was cut off to Ezechias, was done for this purpoſe that he might obtaine longer life. Now who doth not ſee that God meant by ſuch threatnings to awake them to repentaunce, whom he made afrayd to the end that they might eſcape the iudgement which they had deſerued by their ſinnes? If that be ſo agreed, the nature of the things themſelues doth lead vs to this, to vnderſtand in the ſimple threatening a ſecret
Ge. 26. 3. plied condition, which is alſo confirmed by like examples. The king rebuking the king Abimelech for that he had taken away Abraham's wife from him, vſeth theſe wordes. Behold thou ſhalt die for the woman that thou haſt taken, for ſhe hath a husband. But after he had excuſed himſelfe, God ſayd thus. Reſtore the wife to her husband, for he is a Prophete and ſhall pray for thee that thou maieſt liue. If not, know that thou ſhalt die the death and all that thou haſt. You ſee that in his firſt ſentence he vehemently ſtriketh his minde to bring him to be more hedefully bent to make amends, & in the other doth plainly declare to him his will. Seing the meaning of other places is ſuch, we not gather of theſe that there was any thing withdrawē from the purpoſe of God, by this that he made void the thing which he had before pronoūced. For God doth prepare the way for his ordinaunce, when in giuing warning of the puniſhmēt he moueth vs to repentance whom his wil is to ſpare, rather than varieth any thing in his will, no not in his word, ſauing that he doth not expreſſe the ſame thing in ſillables which it is yet eaſie to vnderſtād. For the ſaying of Eſay muſt needes remayne true: The Lord of Hoſtes hath determined, and who ſhall be able to vndo it? His hand is ſtretched out, and who ſhall turne it away?
Eſa. 14. 27.

The xviij. Chapter.

That God doth ſo vſe the ſeruice of vnwicked men, and ſo bowweth their mindes to put his iudgements in execution, that yet ſtill himſelfe remayneth pure from all ſpot.

THere ariſeth a hard queſtiō out of other places, where it is ſaid that God boweth and draweth at his will, Satan himſelfe and the reprobate. For the ſenſe of the fleſh ſcarcely conceiueth how he working by thē, ſhould not gather ſome ſpot of

yea in his common working be free from all fault, & iustly cõ-
e his ministers. Vpon this was deuised ỹ distinctiõ betwene Do-
Suffering: because many haue thought this doub vnpossible to
solued: that both Satan and all the wicked are so vnder the hand
wer of God, that he directeth their malice vnto what end it plea-
him, & vseth their wicked doings to the executing of his iudge-
es. And their modesty were peraduenture excusable, whom the
of absurdity putteth in feare, if it were not so that they do wrõg-
with a lying defense go about to deliuer the iustice of God frõ
ghtful blame. It semeth to the vnreasonable, that man should
e will & commaundemẽt of God be made blinde, & so byandby
nished for his blindnesse. Therefore they seke to scape by this
that this is done by the sufferance, but not by the will of God.
e himselfe plainly pronouncing that he doth it, doth reiect that
As for this that mẽ do nothing but by the secret cõmaundement
d, & do trouble themselues in vaine with deliberating, vnles he
his secret direction stablish that which he hath before determi-
is proued by innumerable and plaine testimonies. It is certayne
his which we before alleged out of the Psalme, that God doth
gs that he will, belongeth to all the doings of men. If God be
taine appointer of war & peace, as it is there sayd, & that with-
ception: who dare say that men are caried causelessely w̃ blinde
n while God knoweth not of it, & sitteth still? But in special ex-
s will be more lightsom plainnes. By the first chapter of Iob we
, that Satan doth no lesse appere before God to receiue his cõ-
dementes than do the Angels which do willingly obey. In dede
er a diuers maner & for a diuers end, but yet so that he cã not
out any thinge but with the will of God. Although there seeme
ard to be added a bare sufferãce of him to afflict the holy man:
ecause that saying is true: The Lord hath giuen, the Lord hath taken away, as it pleased God so is it come to passe. We gather that Iob. 1. 2
as the author of that triall of Iob, wherof Satan & the wicked
s were ministers. Satan goeth about to driue the holy man by
ation to madnes. The Sabees cruelly & wickedly do inuade &
goods that were none of theirs. Iob knowledgeth that he was
d stripped of all his goods and made poore, because it so plea-
d. Therefore whatsoeuer men or Satan himselfe attempt, yet
oldeth the sterne to turne all their trauailes to the executing of
gements. It was Gods will to haue the false king Achab decei- 2. Kings
he deuill offered his seruice thereunto: he was sent with a cer- 22. 20.
commaundement, to be a lying spirite in the mouth of all the

Prophets. If the blinding and madnes of Achab be the iudgem
God, then the deuise of bare Sufferance is vaine. For it were a
thing to say, that the iudge doth only suffer and not also decree
he will haue done, and commaunde the ministers to put it in exec
It was the Iewes purpose to destroy Christ, Pilate and the sou
Act. 4. 28. do follow their raging lust, and yet in a solemne prayer the de
do confesse, that all the wicked men did nothing else but that w
Act. 2. 23. the hand and counsell of God had determined: euen as Peter be
fore preached, that Christ was by the decreed purpose and fore
Act. 3. 18. ledge of God deliuered to be slayne. As if he should say: that
2. Sa. 16. 22. from whom nothing is hidden from the beginninge did wittingly
willingly appoint that which the Iewes did execute, as in ano
place he rehearseth, ỳ God which shewed before by all his Pro
2. Sa. 12. 12. that Christ should suffer, hath so fulfilled it. Absolon defiling
thers bed with incestuous adultery, committed detestable wick
Yet God pronounceth that this was his owne worke. For the w
are these. Thou hast done it secretly, but I will do it openly, and be
Hier. 50 25. the sunne. Hieremy pronounceth that all the cruelty that the C
dees vsed in fury, was the worke of God. For which cause Na
nezer is called the seruaunt of God. God euery where trieth ex
Esay. 5. 26. with his hissing, with the sound of his trompet, with his power h
maundement the wicked are stirred vp to war. He calleth the
Esa. 10. 5 the rod of his wrath, and the axe that he moueth with his hand.
Esay 19 25. destruction of the holy city and ruine of the Temple he calle
worke. Dauid not murmuring against God, but acknowledgi
for a righteous iudge, yet confesseth that the cursings of Semei
2. Sa. 10 10. ceeded of the commaundement of God. The Lord (sayth he)
maunded him to curse. We often finde in the holy history, that
soeuer happeneth it cōmeth of the Lord, as the departing of
2. Kings 11. 31. tribes, the death of the sonnes of Hely, and very many things o
sort. They that be meanly exercised in the Scriptures do see, th
1. Sa. 2. 34. shortnesses sake, I bring forth of many testimonies but a few, by
yet it appeareth plainly enough, that they do trifle & talke fon
thrust in a bare sufferāce in place of the Prouidēce of God, as
God sate in a watch tower wayting for the chaunces of Fortu
his iudgements should hang vpon the will of men.

2 Now as cōcerning secret motions, that which Salomō spe
Pro. 21. 1. of ỳ hart of a king, that it is bowed hither or thither as pleaseth
extendeth surely to all mankinde, and is as much in effect as if h
sayd: whatsoeuer we conceiue in mindes, is by the secret inspira
God directed to this end. And truely if he did not work in the

n,it were not rightly sayd, that he taketh away the lip from the
peakers,and wisdom frō aged men,that he taketh the hart from
rinces of the earth, that they may wander where is no beaten
And herto belongeth that which we oft read,that men are fear- Ezec.7.
far forth as their harts be taken with his feare. So Dauid went 26.
the campe of Saule and none was ware of it, because the slepe Leu.26.
d was come vpon them all. But nothing can be desired to be 36.
plainly spoken,than where he so oft pronounceth,that he blin- 1.Sa 26
he eyes of men,and striketh them with giddinesse, that he ma-
hem drunke with the spirite of drowsinesse, casteth them into
es,& hardneth their harts. These things also many do referre to
nce,as if in forsaking the reprobate,he suffered them to be blin-
y Satan. But that solution is to fonde, forasmuch as the Holy
in playne wordes expresseth, that they are striken with blind-
nd madnesse by the iust iudgement of God. It is sayd,that he Eccle.7
ed the hart of Pharao, also that he did make dull & strengthen 1.&
ne do with an vnsauory cauillation mocke out these phrases of Ro.7.21
because where in an other place it is sayd, that Pharao did har- Exod.8.
s owne hart, there is his owne will set for the cause of his har- 15.
g. As though these things did not very well agree together, al-
in diuers maners, that man while he is moued in working by
doth also worke himselfe. And I do turne backe their obiection
t themselues. For, if to harden do signifie but a bare sufferance
he very motion of obstinacy shall not be properly in Pharao.
how weake and foolish were it so to expounde,as if Pharao did
ffer himselfe to be hardened? Moreouer the Scripture cutteth
occasions from such cauillations. For God sayth, I will holde Exod.4.
rt. So of the inhabitauntes of the land of Canaan Moses sayth, 21.
ey went forth to battaile,because the Lord had hardened their Ios.11.
Which same thing is repeted by an other Prophet, saying: He 20.
their harts that they should hate his people. Againe in Esay Psa.105
h, that he will send the Assirians against the deceitfull nation, 25.
commaund them to cary away the spoyles, and violently take Esa.10.
ay, not meaning that he will teache wicked and obstinate men 6.
y willingly, but that he will bow them to execute his iudge-
as if they did beare his commaundementes grauen in theyr
t. Whereby appeareth that they were moued by the certain ap-
ent of God. I graunt that God doth oftentimes worke in the
ate by Satans seruice as a meane, but yet so that Satan doth
ce by Gods mouing, and proceedeth so farre as is giuen him.
ill Spirite troubled Saule, but it is sayde that it was of God, 1.Sa.16. 14.

that we may know that the madneſſe of Saule, came of the inſ
2.Cor. 4.4 geance of God. It is alſo ſayd, that the ſame Satã doth blind the
des of the vnfaithfull: but how ſo, but only becauſe the effectual
king of errour cõmeth from God himſelfe, to make them belee
Eze. 14. 9. that refuſe to obey the trueth? After the firſt maner of ſpeak
ſayd, If any Prophet ſhall ſpeake lyingly, I God haue deceiu
Rom. 1. 28. According to the other maner of ſpech it is ſayd, that he geue
into a reprobate minde: & to caſt them into filthy deſires, becau
is the chiefe author of his owne iuſt vengeance, & Satan is but
miniſter therof. But becauſe we muſt entreate of this matter ag
the ſecond booke, where we ſhall diſcourſe of free or bond wil o
I thinke I haue already ſhortly ſpoken ſo much as this place req
Let this be the ſumme of all, that foraſmuch as the wil of God
to be the cauſe of all things, his Prouidence is thought the gou
in all purpoſes & workes of men, ſo as it ſheweth forth her ſou
only in the elect, which are gouerned by the holy Spirit, but al
pelleth the reprobate to obedience.

3 Foraſmuch as hitherto I haue recited onely ſuch things
wrytten in the Scriptures, plainly & not doutfully, let them tha
not wrongfully to ſclander the heauenly oracles, take hede wha
ner of iudgement they take vpon them. For if by fayned preten
ignorance they ſeeke a praiſe of modeſty, what can be imagined
proudly done, than that to ſette one ſmall word againſt the au
of God? as I thinke otherwiſe, I like not to haue this touched
they openly ſpeake euill, what preuayle they with ſpitting a
heauen? But this is no new example of waywardneſſe, becau
haue bin in all ages wicked & vngodly men, that with raging
barked againſt this poinct of doctrine. But they ſhall feele that
in deede to be true, which long ago the holy Ghoſt ſpake
Pſ. 51.6 mouth of Dauid, that God may ouercome when he is iudged.
doth by the way rebuke the madneſſe of men in this ſo vnbri
centiouſneſſe, that of their owne filthineſſe they do not onely
againſt God, but alſo take vpon them power to condemne hi
the meane time he ſhortly admoniſheth, that the blaſphemies
they vomite vp againſt the heauen do not reach vnto God, b
1.Ioh.5. 4. he driuing away the cloudes of cauillations doth brightly ſhew
his righteouſneſſe, and alſo our faith (becauſe being groun
the word of God, it is aboue all the worlde) doth from her hy
contemptuouſly looke downe vppon theſe myſtes. For firſt
they obiect, that if nothing happen but by the will of God, th
there in him two contrary willes, becauſe he decreeth thoſe

yet purpose, which he hath openly forbidden by his law, that
y wiped away. But before I aunswere it, I will ones againe geue
ders warning that this cauillation is throwen out not against
e against the holy Ghost, which taught the holy man Iob this
tion: As it pleased God, so it came to passe. When he was spoi- Iob 1. 21.
cheues, he acknowledged in the iniurie and hurte that they did
he iust scourge of God. What saieth the Scripture in other pla- 1. Sam.
e sonnes of Hely obeyed not their Father, because it was Gods 2. 25.
kill them. Also an other Prophet crieth out, that God which Psa. 115.
in heauen doth what so euer he will. And now I haue shewed 3.
enough that God is the author of all those thinges which
adges woulde haue to happen onely by his idle sufferance. He Esa. 45.
th that he createth light and darkenesse, that he formeth good 7.
ill, that no euill happeneth which he himselfe hath not made. Amos 3 6.
em tell me, I beseech them, whether he do willingly or against Deu. 19.
l execute his owne iudgementes? But as Moses teacheth, that 5.
ch is slaine by the falling of an axe by chaunce, is deliuered by
to the hand of the striker: so the whole church saieth in Luke, Act. 4.
erode and Pilate conspired to do those thinges, whiche the 28.
and purpose of God had decreed. And truly if Christ were not
d with the will of God, whense came redemption to vs? And
will of God neither doth stripe with it selfe, nor is chaunged, Ephe. 3.
eth that he willeth not the thing that he will: but where it is 10.
e and simple in him, it semeth to vs manyfolde, because accor-
the weakenesse of our wit we conceiue not how God in di-
uer willeth and willeth not one selfe thing. Paule, after that
h said, that the calling of the Gentiles is a hidde misterie, within
fter saieth further, that in it was manifestly shewed the many-
isedom of God: because for the dullnesse of our witte the
m of God seemeth to vs manyfolde, or (as the olde interpre-
ath translated it) of many fashions: shall we therefore dreame
ere is any varietie in God himselfe, as though he either chaun-
s purpose, or dissenteth from himselfe? Rather when we con-
or how God will haue the thing to be done, which he forbid-
do, let vs call to minde our owne weakenesse, and therwithall
r that the light wherin he dwelleth, is not without cause cal-
accessible, by cause it is couered with darkenesse. Therfore all 1. Tim. 6
nd sobre men will easily agree to this sentence of Augustine, 16.
metime mā with good will willeth that which God willeth not. Enchi-
good sonne willeth to haue his father to liue, whom God will rid. ad
die. Againe, it may come to passe, that man may will the same Lauren.
cap. 101

thing with an euill will, which God willeth with a good will. [illegible]
euill ſonne willeth to haue his father to die, and God alſo wil[leth]
ſame. Now the firſt of theſe two ſonnes willeth that which G[od]
leth not, & the other ſonne willeth that which God alſo will[eth]
yet the naturalneſſe of the firſt ſonne doth better agree with [the]
of God, although he willeth a contrary thing, than the wic[ked]
neſſe of the other ſonne that willeth the ſame thing. So gre[at]
ference is there what to will doth belong to man, and what [to]
& to what ende the will of euery one is to be applied, to haue [it]
allowed or diſalowed. For thoſe thinges which God willeth [to]
bringeth to paſſe by the euill willes of euill men. But a little [be]
had ſaid, that the Angels apoſtates in their falling away, and
reprobate, in as much as concerneth them ſelues, did that which
woulde not, but in reſpect of the omnipotencie of God, they
by no meanes ſo do, becauſe while they did againſt the will
Pſ. 111. the will of God was done vpon them. Whervpon he crieth out
2. are the workes of God, and ought to be ſought out of all them
loue them: that in meruailous maner the ſame thing is not done
out his will which is alſo done againſt his will, becauſe it could
done if he did not ſuffre it: and yet he doth it not againſt his
willingly: and he being good, would not ſuffer a thing to be done
vnleſſe for that he is omnipotent, he coulde of euill make good
4 In the ſame maner is aſſoiled or rather vaniſheth away the
obiection: that if God do not onely vſe the ſeruice of wicked men
alſo gouerneth their counſels and affections, he is the author
wicked doinges, and therfore men are vnworthily condemned
execute that which God hath decreed, becauſe they obey his
it is done amiſſe to confound his will and commaundement
which it appeareth by innumerable examples to differ farre
2. Sam. For though when Abſalon abuſed his fathers wiues, it was God
16. 22. to puniſh Dauids adulterie with that diſhonor: yet did he not
fore commaunde the wicked ſonne to committe inceſte, vnleſſe
hap you meane it in reſpect of Dauid, as he ſpeaketh of the
of Semei. For when he confeſſeth that Semei raileth at him
commaundement of God, he doth not therin commende
dience, as if that froward dogge did obey the commaundement
but acknowledging his tongue to be the ſcourge of God, he
ſuffreth to be corrected. And this is to be holden in minde, that
God performeth by the wicked that thing which he decreed
ſecret iudgemēt, they are not to be excuſed, as though they
his commaundement, which in dede of their owne euill luſt

ly breake. Now how that thing is of God, and is ruled by his
rouidence, which men do wickedly, the election of king Ia- 1. Kings
is a plaine example, in which the rasheneſſe and madneſſe of 12. 20.
ple is seuerly condemned, for that they peruerted the order
d by God, and falsely fell from the houſe of Dauid, and yet
it was his will that he ſhoulde be annointed. Whervpon in
wordes of Oſee there appereth a certaine ſhew of repugnā- Oſee 8. 4.
e where God complayned that that kingdome was erected
his knowledge, and againſt his will, in an other place he ſaith, Oſee 13 11.
gaue the kingdome to Iarobeam in his rage. How ſhall theſe
agree? that Iarobeam reigned not by God, and that he was
ing by the ſame God? Euen thus, becauſe neither coulde the
fall from the houſe of Dauid, but that they muſt ſhake of the
hich God had layed vpon them: neither yet had God his li-
aken away, but that he might ſo puniſh the vnthankefulneſſe
mon. We ſee therfore how God in not willing falſe breach of
nce, yet to an other end iuſtly willeth a falling away from their
, whervpon Iarobeam beſide all hope was by holy annointing
to be king. After this maner doth the holy hiſtorie ſay, that
as an ennemie raiſed vp to ſpoile Salomons ſonne of part of 1. Kings 11. 23.
gdome. Let the readers diligently wey both theſe thinges, be-
t had pleaſed God to haue the people gouerned vnder the hand
king. Therefore when it was diuided in two partes it was done
his will. And yet the diuiſion tooke beginning of his will. For
where as the Prophet both by wordes and ceremonie of anoin-
d moue Iarobeam when he thought of no ſuch thing, to hope
ngdome, this was not done without the knowledge or againſt
l of God, which commaunded it ſo to be done: and yet is the
on of the people iuſtly condemned, for that as it were againſt
l of God, they fell from the poſteritie of Dauid. In this maner
after ward further ſaid, that where Rehabeam proudely deſpi-
requeſte of the people, this was done by God to confirme the
which he had ſpoken by the hande of Ahiha, his ſeruant. Lo how
Gods will the ſacre dnitie is torne in ſunder, and yet with the
the ſame God tenne tribes do forſake Salomons ſonne. Let vs 2. Kings 10. 7.
n other like example. Where the people conſenting, yea laying
handes vnto it, the ſonnes of Ahab were ſlaine, & all his offspring
rout. Iehu ſaid in deede truely, that nothing of the wordes of
ere fallen to the grounde, but that he had done all that he had
by the hande of his ſeruant Elias. And yet not vniuſtly he re-
the citezens of Samaria, for that they had put their handes vn-

to it. Are ye righteous, saith he, If I haue conspired against
who hath killed all these? I haue before (as I thinke) alrea
red plainly, how in one selfe worke both the faulte of man
wray it selfe, and also the righteousnesse of God gloriously

Epist. 48. ad Vincen.

And for modest wittes this aunswere of Augustine shall alwa
where as the father deliuered the sonne, & Christ deliuered h
& Iudas deliuered the Lord: why in this deliuering is God rig
and man faultie? because in the same one thing which they d
cause was not one, for which they did it. If any be more co
with this that we now saie, that there is no consent of God wi
where man by the righteous mouing of God doth that which

De gratia & liberoarbitrio ad Valent. ca. 20.

lawfull, let them remember that which Augustine saith in
place: Who shall not tremble at these iudgementes, where G
keth euen in the hartes of euill men what so euer he will, and
dreth to them according to their deseruinges? And truely in
hoode of Iudas, it shall be no more lawfull to laie the blame
wicked deede to God, because he himselfe willed him to be
and did deliuer him to death, then it shalbe to geue away the
our redemption to Iudas. Therfore the same writer doth in
place truely tel vs, that in this examinatiō God doth not enqu
men might haue done, or what they haue done, but what
was to do; that purpose and will may come into the accompt.
that thinke this harde, let them a litle while consider, how
their owne waywardenesse is, while they refuse a thing wri
plaine testimonies of Scripture, because it excedeth their
and do finde faulte that those thinges are vttered, which God
he had knowen them profitable to be knowen, woulde neue
commaunded to be taught by his Prophetes and Apostles.
our being wise ought to be no more but to embrace
meke willingnesse to learne, and that without exceptio
whatsoeuer is taught in the holy Scriptures. As for
them that do more frowardly outrage in prating
against it, sith it is euident that they babble
against God, they are not worthy
of a longer confutation.

The ende of the first booke.

THE SECOND BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION, WHICH intreateth of the knowledge of God the Redemer in Christ, which knowledge was first opened to the Fathers in the time of the Lawe, and then to vs in the Gospell.

The first Chapter.

By Adames syne and falling away, mankynde became accursed, and did degenerate from his first estate: wherin is intreated of Original sinne.

NOT without cause hath the Knowledge of himselfe bin in the olde prouerbe so much commended to man. For if it be thought a shame to be ignorant of all thinges that pertaine to the course of mans life, then much more shameful is the Not knowing of our selues, whereby it commeth to passe, that in taking cõsell of any thing necessary, miserably daseled, yea altogether blinded. But how much more noble this lesson is, so much more diligently must we take heede, that we do not disordrely vse it, as we see some of the Philosophers done. For they in exhorting man to know him selfe, do withall adde this to be the ende, why he shoulde know him selfe, that he should not be ignorant of his owne dignitie and excellencie: and no-thing do they will him to beholde in himselfe, but that wherby he may fall with vaine confidence, and be puffed vp with pride. But the knowledge of our selues, first standeth in this pointe, that considering what we geuen vs in creation, and how bountifully God continueth his gracious fauour toward vs, we may know how great had bin the excellencie of our nature, if it had cõtinued vncorrupted: and we may withall thinke vpon this, that there is nothing in vs of our owne, but what we haue as gotten by borrowing all that God hath bestowed vpõ vs, wherupon we may alwaies hang vpon him. Then, that we call to minde our miserable estate after the fall of Adam, the feeling wherof may throwne all glorying and trust of our selues, ouerwhelme vs with shame and truely humble vs. For as God at the beginning fashioned man after his owne image, to the ende to raise vp our mindes both to the Gen. 27

ſtudy of vertue and to the meditation of eternall life, ſo le
great nobleneſſe of our kinde, which maketh vs differente fro
beaſtes, ſhoulde be drowned with our ſlothfulneſſe, it is good
to know, that we are therfore endued with reaſon and vnder
that in keping a holy and honeſt life, we ſhoulde procede on
to the appointed ende of bleſſed immortalitie. But the ſtil
can not come in our minde, but byandby on the otherſide th
ſight of our filthineſſe and ſhame doth thruſt it ſelfe in prefer
we in the perſon of the firſt man are fallen from our firſt eſtat
vpon groweth the hatred and lothing of our ſelues, and true
litie, & there is kindeled a new deſire to ſeeke for God, in whom
of vs may recouer thoſe good thinges, wherof we are founde
ther voide and emptie.

2 This thing ſurely the truth of God appointeth to be ſo
examining of our ſelues, I meane, it requireth ſuch a know
may both call vs away from all confidence of our owne powe
making vs deſtitute of all matter to glory vpon, may bring vs
miſſion. Which rule it behoueth vs to keepe, if we will attaine
true marke both of right knowledge and welldoing. Neither
I ignorant how much more pleaſant is that other opinion th
reth vs rather to conſider our good thinges, than to looke vp
miſerable nedyneſſe and diſhonor, which ought to ouerwh
with ſhame. For there is nothing that mans nature more co
than to be ſtroked with flatterie: and therefore when he he
gifies that are in him to be magnyfied, he leaneth to that fa
ouermuch lightneſſe of beleefe: wherby it is ſo much leſſe to be
ueilled, that herein the greateſt parte of men haue pernicio
red. For ſith there is naturally planted in all mortal men a mo
blinde loue of them ſelues, they do moſt willingly perſwade th
ues, that there is nothing in them that they ought worthyly m
So without any maintenance of other, this moſt vaine opi
ech where get credit, that man is aboundantly ſufficient of h
to make him ſelfe liue well and bleſſedly. But if there be any
content to thinke more modeſtly, howe ſoeuer they grau
what to God, leaſt they ſhoulde ſeeme arrogantly to take all
ſelues, yet they ſo parte it, that the principall matter of glory a
fidence alway remaineth with them ſelues. Now if there come
that with her alluremente tickeleth the pride that already of
itcheth within the bones, there is nothing that may more delig
Therefore as any hath with his extolling moſt fauourably a
ced the excellencie of mans nature, ſo hath he bin accepted

king reioicement in manner of all ages. But what ſoeuer ſuch
endacion there be of mans excellencie that teacheth man to
him ſelfe, it doth nothing but deliue with that her ſweteneſſe,
dede ſo deceiueth, that it bringeth to moſt wretched deſtruc-
l them that aſſent vnto it. For to what purpoſe auaileth it for
ding vpon all vaine confidence to deuiſe, apoint, attempt and
out thoſe thinges that we thinke to be for our behoofe, and in
ſt beginning of enterpriſe to be forſakē and deſtitute of ſounde
ſtanding and true ſtrength, and yet to go on boldely till we fall
into deſtruction? But it can not otherwiſe happen to them that
ffiaunce that they can do any thing by their owne power. Ther-
any man geue heede to ſuch teachers that holde vs in confi-
onely our owne good thinges, he ſhall not profite in learning
w him ſelfe, but ſhall be carried violently away into the worſt
of ignoraunce.

Therfore, where as in this point the trueth of God doth agree
he common naturall meaning of all men, that the ſecond part
edome conſiſteth in the knowledge of our ſelues, yet in the
anner of knowing there is muche diſagreement. For by the
nent of the fleſh, a man thinketh that he hath then well ſear-
himſelfe, when truſting vpon his owne vnderſtanding and in-
e, he taketh boldeneſſe, and encourageth him ſelfe to doing
eties of vertue and bidding battell to vices, trauaileth with all
die to bende himſelfe to that which is comly and honeſt. But
t loketh vpon and trieth himſelfe by the rule of Gods iudge-
findeth nothing that may raiſe vp his minde to good affiance:
e more inwardely that he hath examined him ſelfe, the more
diſcouraged, till being altogether ſpoiled of all confidence, he
h to himſelfe nothing towarde the well ordering of his life.
et woulde not God haue vs to forgette the firſt nobleneſſe that
e to our father Adam, which ought of good right to awake
he ſtudie of righteouſneſſe and goodneſſe. For we can not con-
ither our owne firſt eſtate, or to what ende we are created, but
lbe pricked forwarde to ſtudie vpon immortalitie, and to de-
kingedome of God. But that conſideration is ſo farre from
g vs in courage, that rather diſcouraging vs, it throweth vs
to humbleneſſe. For what is that firſt eſtate of ours? euen that
hence we are fallen. What is that ende of our creation? euen
e from which we are altogether turned away: ſo that lo-
our owne miſerable eſtate, we may grone for ſorrowe, and in
g may alſo ſigh for the loſſe of that dignitie. But now when we

say that man ought to beholde nothing in himselfe that
him of bolde courage, we meane that there is nothing in
affiance wherof he ought to be proude. Wherfore, if any
what knowledge man ought to haue of himselfe, let vs
that first he consider to what ende he is created, & endued
that are not to be despised, by which thought he may be
to the meditatiō of the hearing of God and of the life to
let him weye his owne strength, or rather needy want of
perceiuing whereof he may lie in extreme confusion, as
brought to naught. The first of these considerations
ende, that he may know what is his duetie: and the other,
he is able to do towarde the perfourming of it. We will
them both, as the order of teaching shall require.

4 But bicause it must nedes be that it was not a light
but a detestable wicked acte which God so seuerely punished,
consider the very fourme of the same in the fall of Adam,
led the horrible vengeaunce of God vpon all mankinde. It
opinion that hath commonly bin receiued, concerning the
raūce of glottonie, as though the summe and head of all
sisted in the forbearing of one only frute, when there flowed
side store of all sortes of deinties that were to be desired,
that blessed frutefulnesse of the earth, there was not onely
also varietie to make fare for pleasure. Therefore we must
ther, bicause the forbidding him from the tree of the
good and euill, was the triall of obedience, that Adam
might proue that he was willingly subiect to the gouernemēt
And the name of the tree it selfe sheweth, that that
was geuen for none other ende, than for this that he
his owne estate, shoulde not with wicked lust aduaunce
higher. But the promise whereby he was bidden to hope
life, so long as he did not eate of the tree of life, and
rible threatening of death so sone as he shoulde taste of
knowledge of good and euill, serued to proue and exercise
Herof it is not harde to gather, by what meanes Adam
wrath of God against him selfe. Augustine in deede saieth
when he saieth, that pride was the beginning of all euils. For
had not lifted vp man higher than was lawfull and than
ted him, he might haue continued in his estate: but we
more full definition from the maner of the tentation that
cribeth. For sith the woman was with the deceit of the
away by infidelitie, now it appeareth that disobedience

gof the fall. Which thing Paule confirmeth, teaching that all Rom. 5.
ere loſte by one mans diſobedience. But it is withall to be no- 19.
t the firſt man fell from the ſubiection of God, for that he not
was taken with the entiſementes of Satan, but alſo deſpiſing the
did turne out of the waie to lying. And ſurely Gods worde
ones deſpiſed, all reuerence of God is ſhaken of. Bicauſe his
ie doth no other waies abide in honor among vs, nor the wor-
him remaine inuiolate, but while we hang vpon his mouth.
ore infidelitie was the roote of that falling away. But therupon
mbition and pride, to which was adioyned vnthankefulneſſe,
t Adam in coueting more than was graunted, did vnreuerently
the ſo great liberalitie of God wherwith he was enriched. And
s a mõſtruous wickedneſſe, that the ſonne of the earth thought
ll thing that he was made after the likeneſſe of God, vnleſſe he
alſo be made egall with God. If Apoſtaſie be a filthy and de-
offence, wherby man withdraweth him ſelfe from the alle-
ce of his creatour, yea outrageouſly ſhaketh of his yoke: then
t vaine to extenuate the Sinne of Adam. Albeit it was no ſimple
ſie, but ioyned with ſhameſull reproches againſt God, while
ſented to the ſclaunders of Satan, wherin he accuſed God of
enuie, and niggardly grudging. Finally, infidelitie opened the
ambition, ambition was the mother of obſtinate rebellion, to
nen caſt away the feare of God, and throw themſelues whe-
eir luſt caried them. Therfore Bernard doth rightly teach that
e of ſaluation is opened vnto vs, when at this day we receiue
oſpell by our eares: euen as by the ſame windowes, when they
pen to Satan, death was let in. For Adam woulde neuer haue
bolde, as to do againſt the commaundement of God, but for
at he did not beleue his worde. Truely this was the beſt bridle
right keping of all affections in good order, to thinke that ther
ing better than to kepe righteouſneſſe in obeying the com-
ementes of God, and then that the chiefe ende of happy life
beloued of him. He therfore being carried away with the bla-
ies of the Deuill, did (aſmuch as in him lay) extinguiſh the
glory of God.

As the ſpirituall life of Adam was, to abide ioyned and bounde
creatour, ſo his alienation from him was the death of his ſoule.
er is it maruell if he by his falling away, deſtroyed all his owne
tie, which peruerted the whole order of nature in heauen and
h. All the creatures do grone, ſaith Paule, being made ſubiect Rom. 8.
uption againſt their will. If one ſhould aſke the cauſe: no doubt

it is for that they beare parte of that punishment that man de
for whose vse they were created. Sith thē the curse that goth th
out all the coastes of the worlde proceded from his fault both w
and downewarde, it is nothing against reason, if it spread abro
all his issue. Therfore after that the heauenly image in him w
ced, he did not alone suffer this punishment, that in place of w
strength, holynesse, truth, and iustice (with which ornaments h
bin clothed) there came in the most horrible pestilences, blin
weakenesse, filthinesse, falsehode, and iniustice, but also he enc
and drowned his whole offspring in the same miseries. This is th
ruption that commeth by inheritaunce, which the olde writ
led original sinne, meaning by this worde sinne, the corruption
ture, which before was good and pure. About which matter the
had much contention, bycause there is nothing farther of from
mon reason, than all men to be made giltie of one mans fault,
the sinne to become common. Which semeth to haue bin the
why the oldest Doctors of the Church did but darkely touch
point, or at least did not set it out so plainly as was conuenient.
yet that fearefulnesse could not bring to passe, but that Pelagius
whose prophane inuention was that Adam sinned onely to his
losse, and hurted not his posteritie. So through this subtelte,
went about by hiding the disease, to make it incurable. But when
proued by manifest testimonie of Scripture, that sinne passed fro
first man into all his posteritie, he brought this cauillation, that
sed by imitation, but not by propagation. Therefore good ma
uelled in this point, and aboue all other Augustine, to shew that
corrupted not by forrein wickednesse, but that we bring with
the wombe of our mother a viciousnesse planted in our bo
which to deny was to great shamelesnesse. But the rashnesse of
lagians and Celestians will not seeme maruelous to him, which
writinges of the holy man shal perceaue, how shameleſſe beas
were in all other thinges. Surely it is not doutefully spoken
Psa. 51. 7. uid confesseth that he was begotten in iniquities, and by his
conceaued in sinne. He doth not there accuse the sinnes of his
or mother, but the better to set forth the goodnesse of God
him, he beginneth the confession of his owne wickednesse at
begetting. Forasmuch as it is euidēt that thatwas not peculiar
uid alone, it followeth that the common estate of all mankind
ted vnder his example. All we therfore that descend of vncle
Ioh. 14. 4. are borne infected which the contagion of sinne, yea before
see the light of this life, we be in the sight of God filthy and

ho coulde geue cleane of the vncleanneſſe? not one: as it is in oke of Iob.

We heare that the vncleanneſſe of the parentes ſo paſſeth into ildren, that all without any exception at their beginning are de- ut of this defiling we ſhall not finde the beginning, vnleſſe we go he firſt parent of all vs, to the well head. Thus it is therfore, that was not only the progenitor, but alſo the roote of mans na- d therefore in his corruption was all mankinde worthely cor- : which the Apoſtle maketh plaine by comparing of him and . As (ſaith he) by one man ſinne entred into the whole world, Rom. 5. ath by ſinne, and ſo death went ouer all men, foraſmuch as all 12. inned: ſo by the grace of Chriſt, righteouſneſſe and life is reſto- o vs. What will the Pelagians here prate? that Adams ſinne read abroad by imitation? Then haue we no other profit by hteouſneſſe of Chriſt, but that he is an example ſet before vs ow? Who can abide ſuch robberie of Gods honor? If it be out ſtion that Chriſtes righteouſneſſe is ours by communication, erby life: it followeth alſo, that they both were ſo loſt in Adam, y be recouered in Chriſt: and that ſinne and death ſo crept in by , as they are aboliſhed by Chriſt. The wordes are plaine, that re made righteous by the obediẽce of Chriſt, as by the diſobe- of Adam they were made ſinners: and that therfore betwene wo is this relation, that Adam wrapping vs in his deſtruction, ied vs with him, & Chriſt with his grace reſtored vs to ſaluа- n ſo cleare light of truth, I thinke we nede not a longer or more us proofe. So alſo in the firſt Epiſtle to the Corinthians, when 1. Cor. th about to ſtabliſh the godly in the truſt of the reſurrectiõ, he 15. 22. h that the life is couered in Chriſt that was loſt in Adam, he ronounceth, that we all are dead in Adam, doth alſo therwithall y teſtifie, that we were infected with the filth of ſinne. For dam- coulde not reach vnto thẽ that were touched with no giltineſſe quitie. But it can be no way plainlyer vnderſtãded what he mea- han by relation of the other member of the ſentence, where he th that hope of life is reſtored in Chriſt. But it is well enough n that the ſame is done no other way, than whẽ by maruellous of cõmunicating, Chriſt poureth into vs the force of his righte- ſſe. As it is written in an other place, that the ſpirite is life vnto Rom. 8. righteouſneſſe ſake. Therfore we may not otherwiſe expounde 10. hich is ſaid that we are dead in Adam, but thus, that he in ſin- id not onely purchaſe miſcheefe and ruine to himſelfe, but alſo downe our nature headlong into like deſtruction. And that not

onely to the corruption of himselfe, which pertaineth nothing but because he infected all his sede with the same corruption into he was fallen. For otherwise the saying of Paule coulde not
Ephe. 2. 3. true, that all are by nature the sonns of wrath, if they were not dy accursed in the wombe. And it is easily gathered, that there meant not such as it were create by God, but such as it rupted in Adam. For it were not cõuenient, that God should the author of Death. Adam therfore so corrupted him selfe, infectiõ passed from him into all his offspring. And the heaven
Ioh. 3. 6 himselfe Christ, doth also plainly enough pronoũce, that all are euill and corrupted, where he teacheth, that what soeuer is flesh, is flesh, and that therefore the gate of life is closed men, vntill they be begotten againe.

7 Neither for the vnderstanding thereof is any curiouse tion nedefull, which not a litle combred the olde writers, the soule of the sonne do procede by deriuation from the soule father, bycause in it the infection principally resteth. We content with this, that such giftes as it pleased the Lord to stowed vpon the nature of man, he left them with Adam, fore when Adam lost them after he had receiued them, he lost not onely from himselfe, but also from vs all. Who shall be a conueyance from soule to soule, when he shall heare that ceiued these ornamentes which he lost, no lesse for vs than selfe? that they were not geuen to one man alone, but assigned whole nature of man? Therefore it is not against reason, if he spoiled, nature be left naked and poore: if he being infect Sinne, the infection crepeth into nature. Therfore from a rotten arose vp rotten branches, which sent their rottennesse into the twigges that sprong out of them. For so were the children con in the father, that they also were infectiue to their children: that say, so was the beginning of corruption in Adam, that by con flowyng from one to an other, it is conueyed from the auncetor to the posteritie. For the infection hath not her cause in the of the flesh or of the soule, but bycause it was so ordeyned of that suche giftes as he had geuen to the first man, man should haue them, and lose them as well for him selfe as for his. this that the Pelagians do cauill, that it is not likely that the do take corruption from godly parentes, sith they ought be sanctified by their cleanneſſe, that is easely confuted. For the cende not of their spirituall regeneration, but of their carnall ration. * Therefore, as Augustine sayeth, whether the vnbe-

* Cõtra Pelag. & Celest.

mned as giltie, and the beleuer quitte as innocent, they both
et not innocentes, but giltie, bycauſe they beget of the cor-
nature. Now where as they do in manner partake of the pa-
holineſſe, that is the ſpeciall bleſſing of the people of God,
proueth not but that the firſt and vniuerſall curſe of mankinde
efore. For of nature is giltineſſe, and ſanctification is of ſuper-
ll grace.

And to the ende that theſe thinges be not ſpoken of a thing
aine and vnknowen, lette vs define Originall ſinne. But yet I
not to examine all the definitions that are made by writers,
ill bring forth one onely, which I thinke to be moſt agrea-
h trueth. Originall ſinne therefore ſemeth to be the inheri-
leſcending peruerſneſſe and corruption of our nature, poured
e into all the partes of the ſoule, which firſt maketh vs giltie
rath of God, and then alſo bringeth forth theſe workes in
ich the Scripture calleth the workes of the fleſh: and that is it
ly that Paule oftentimes calleth Sinne. And theſe workes that Gal. 5.
ut of it, as are adulteries, fornications, theftes, hatreds, mur- 19.
banketinges, after the ſame manner he calleth the fruites of
albeit they are likewiſe called ſinnes both commonly in the
re, and alſo by the ſame Paule him ſelfe. Therefore theſe
inges are diſtinctly to be noted: that is, that being ſo in all
of our nature corrupted and peruerted, we are now euen for
corruption onely holden worthily damned and conuicted be-
od, to whom is nothing acceptable but righteouſneſſe, inno-
and pureneſſe. And yet is not that bonde in reſpect of an others
For where it is ſaid, that by the ſinne of Adam we are made
to the iudgement of God, it is not ſo to be taken, as if we in-
and vndeſeruing did beare the blame of his faulte. But by-
y his offending we are all clothed with the curſe, therefore
d that he hath bounde vs. Neuertheleſſe, from him not the
ement onely came vpon vs, but alſo the infection diſtilled from
bideth in vs, to the which the puniſhment is iuſtly due. Where-
owe ſo euer Auguſtine doeth oftentimes call it an others ſinne,
ewe the more plainely, that it is conueyed into vs by propa-
) yet doeth he alſo affirme withall that it is propre to euery Rom. 5.
And the Apoſtle him ſelfe expreſſely witneſſeth, that therefore 12.
came vpon all menne, bycauſe all men haue ſinned, and are
ed in Originall ſinne, and defiled with the ſpottes thereof.
herefore the very infantes themſelues, while they bring with
heir owne damnation from their mothers wombe, are bounde,

not by an others, but by their owne faulte. For though they
not as yet brought forth the fruites of their owne iniquitie, ye
haue the ſeede thereof encloſed within them: yea their whole
ture is a certaine ſeede of Sinne: therefore it can not be but
and abhominable to God. Wherevpon followeth, that it is
accompted ſinne before God: for there coulde be no giltineſſe
out ſinne. The other point is, that this peruerſeneſſe never
in vs, but continually bringeth forth newe frutes, euen the
workes of the fleſhe that we haue before deſcribed: like as
ning fornace bloweth out flame and ſparcles, or as a ſpring
without ceaſſing caſt out water. Therefore they which have
ned Originall ſinne, to be a lacking of Originall righteou
which ought to haue bin in vs, although in deede they compre
all that is in the thing it ſelfe: yet they haue not fully enough
ſed the force and efficacie thereof. For our nature is not one
and emptie of goodneſſe, but alſo is ſo plenteous and frutefu
euilles, that it can not be idle. They that haue ſaide, that it is
cupiſcence, haue vſed a worde not very farre from the matter,
were added, which is not graunted by the moſt parte, that
euer is in man, euen from the vnderſtanding to the will, fro
ſoule to the fleſh, is corrupted and ſtuffed ful with this concupi
or, to ende it ſhortlier, that whole man is of him ſelfe noth
but concupiſcence.

9 Wherfore, I haue ſaide that all the partes of the ſoule are
ſeſſed of ſinne, ſith Adam fell awaye from the fountaine of righ
neſſe. For not onely the inferiour appetite allured him, but
impietie poſſeſſed the very caſtle of his minde, and pride pe
the innermoſt parte of his hearte. So that it is a fonde and
thing, to reſtraine the corruption that proceded from thence
to the ſenſuall motions as they call them, or to call it a certa
riture, that allureth, ſtirreth and draweth to ſinne onely tha
which among them is called Senſualitie. Wherein Peter Lo
hath diſcloſed his groſſe ignoraunce, which ſeeking and ſearc
the place of it, ſaith that it is in the fleſh, as Paule witneſſeth
proprely in dede, but bycauſe it more appeareth in the fleſh, as
Paule did meane onely a parte of the ſoule, and not the wh
ture which is in compariſon ſet againſt ſupernaturall grace. An
there taketh away all doubte: teaching that corruption reſteth
one parte alone, but that nothing is pure and cleane from the
infection thereof. For entreating of corrupted nature, he
onely condemne the inordinate motions of appetites that

ecially trauaileth to proue that the vnderſtanding minde is ſub-
o blindeneſſe, and the hearte to peruerſneſſe. And the ſame
chapter to the Romaines is nothing els but a deſcription of ori-
ſinne. That appeareth more plainely by the renewing. For
irite which is compared with the olde man and the fleſh, doth
nely ſignifie the grace whereby the inferiour or ſenſuall parte
ſoule is amended, but alſo conteineth a full reformation of
partes. And therefore Paule doth commaund, not onely that Ephe.4.
oſſe appetites be brought to naught, but alſo that we our ſel- 27.
renewed in the ſpirite of our minde, as likewiſe in an other
he biddeth vs to be tranſformed in newneſſe of minde. Wher- Rom.12
ſolloweth, that the ſame parte, wherein moſt of all ſhineth the 2.
ence and nobleneſſe of the ſoule, is not onely wounded, but alſo
rupted, that it needeth not onely to be healed, but in manner
on a newe nature. How farre ſinne poſſeſſeth both the vnder-
ng minde and the hearte, we will ſee hereafter. Here I onely
ſed ſhortely to touch that the whole man from the heade to
ote is ſo ouerwhelmed as with an ouerflowing of water, that no
of him is free from ſinne, and that therefore what ſoeuer pro-
from him is accompted for ſinne, as Paule ſaith, that all the Rom. 8.
ions of the fleſh or thoughtes, are enmities againſt God, and 7.
fore death.

Now let them go, that preſume to make God author of their
, bycauſe we ſay that menne are naturally ſinnefull. They do
gfully ſeeke the worke of God in their owne filthyneſſe, which
ught rather to haue ſought in the nature of Adam, while it
t ſounde and vncorrupted. Therefore our deſtruction com-
of the faulte of our owne fleſh and not of God, for aſmuch as
riſhed by no other meane but by this, that we degendred from
ſt eſtate. But yet let not any man here murmure and ſay, that
night haue better foreſeen for our ſaluation, if he had proui-
at Adam ſhoulde not haue fallen. For this obiection both is to
horred of all godly mindes, for the to much preſumptuous cu-
e of it, and alſo perteineth to the ſecret of predeſtination which
fter be entreated of in place conuenient. Wherefore let vs re-
ore that our fall is to be imputed to the corruption of nature,
e accuſe not God himſelfe the author of nature. True in dede
that the ſame deadely wounde ſticketh faſt in nature: but it is
e materiall to knowe, whether it came into nature from ells
, or from the beginning hath geſted in it. But it is euident that
ounde was geuen by ſinne. Therefore there is no cauſe why

we ſhoulde complaine but of our ſelues: which thing the Scri
Eccl. 7. 13. hathe diligently noted. For Eccleſiaſtes ſaieth: This haue I fou
that God hath made manne righteous, but they haue ſought
inuentions. It appeareth that the deſtruction of man is to be
ted onely to him ſelfe, for aſmuche as hauing gotten vpri
by the goodneſſe of God, he by his owne madneſſe is fallen
vanitie.

11 We ſaie therfore, that man is corrupted with faultines
turall, but ſuch as proceded not from nature. We denie that
ceded from nature, to make appeare that it is rather a qualitie
from ſome other thing, whiche is happened to man, than a
tiall propertie that hathe bin putte into him from the beg
Yet we call it Naturall, that no man ſhoulde thinke that euery
getteth it by euill cuſtome, wheras it holdeth all men bounde by
heritablie deſcending right. And this we do not of our owne
Eph. 2. 3 without authoritie. For, for the ſame cauſe the Apoſtle teach
that we are all by nature the children of wrath. How could
whome all his meaneſt workes do pleaſe, be wrathefull agai
nobleſt of all his creatures? But he is rather wrathefull againſt
corruption of his worke, than againſt his worke it ſelfe. Ther
if, for that mans nature is corrupted, manne is not vnfitly ſai
be by nature abhominable to God, it ſhalbe alſo not vnaptly
led naturally peruerſe and corrupted. As Auguſtine feareth
reſpect of nature corrupted, to call the ſinnes natural, which do
ſaryly reigne in our fleſh where the grace of God is abſente. So
nyſheth away the foliſh tryfeling deuiſe of the Maniches, which
they imagined an euillneſſe hauing ſubſtaunce in man, preſum
forge for him a new creator, leaſt they ſhould ſeeme to aſſigne
righteous God the cauſe and beginning of euill.

The ij. Chapter.

That man is nowe ſpoiled of the Freedome of vvill, and made ſubiect to miſerable bondage.

SIth we haue ſeen, that the dominion of ſinne, ſins the
that it helde the firſt man bounde vnto it, doth not onely
gne in all mankinde, but alſo wholy poſſeſſeth euery ſoule:
muſt we more nerely examine, ſins we are brought into
bondage, whether we be ſpoyled of all Freedome or no: for
yet there remaine any parcell, how farre the force therof proce

the ende that the trueth of this queſtion may more eaſily ap-
vnto vs, I will by the way ſet vp a marke, where vnto the whole
e may be directed. And this ſhalbe the beſt way to auoid errour,
daungers be conſidered that are like to fall on both ſides. For
man is put from all vprightneſſe, byandby he therby taketh oc-
of ſlouthfulneſſe: and becauſe it is ſayd, that by himſelfe he can
thing to the ſtudy of righteouſneſſe, forthwith he neglecteth it
y, as if it pertayned nothing vnto him. Againe, he can preſume
e nothing vpon himſelfe, be it neuer ſo litle, but that both Gods
r ſhalbe therby taken frō him, & man himſelfe be ouerthrowen
aſh confidence. Therefore to the end we ſtrike not vpon theſe
, this courſe is to be kept, that man being enformed that there
neth in him no goodnes, and being on euery ſide compaſſed a-
with moſt miſerable neceſſity, may yet be taught to aſpire to the
es whereof he is voyd, and to the liberty wherof he is depri-
nd may be more ſharply ſtirred vp from ſlouthfulnes, than if it
ſayned that he is furniſhed with greateſt power. How neceſſary
cond point is, euery man ſeeth. The firſt, I ſee is douted of by
an it ought to be. For this beinge ſette out of controuerſie, it
then plainely to ſtand for trueth, that nothing is to be taken a-
om man of his owne, as farre as it behoueth that he be throwne
e from falſe boaſting of himſelfe. For if it were not graunted to
o glory in himſelfe euen at that time, when by the bountifulnes
d he was garniſhed with moſt ſingular ornamentes, how much
he now to be humbled, ſith for his vnthankfulneſſe he is thruſt
e from hie glory into extreame ſhame? At that time, I ſay, when
aduaunced to the hieſt degree of honor, the Scripture attribu-
othing elſe vnto him, but that he was created after the image of
whereby it ſecretely teacheth, that man was bleſſed, not by his
ood things, but by the partaking of God. What therfore remai-
ow, but that he being naked and deſtitute of all glory, do ac-
ledge God, to whoſe liberality he could not be thankefull when
wed ful of the richeſſe of his grace: and that now at length with
ſion of his owne pouerty he glorifie him, whom in the ac-
edging of his good gifts, he did not glorifie? Alſo it is as much
r profitte, that all praiſe of wiſdom and ſtrength be taken from
t pertayneth to the glory of God, that they ioyne our ruyne
he robbery of God, that giue vnto vs any thing more, than that
is true. For what is elſe done when we are taught to fight of
me force, but ẏ we be lifted vpō hie on a ſtaffe of a reede, that it
yandby breake, and we fall to the ground? Albeit, our forces are

yet to much commended when they are compared to the ſtaffe of reede. For it is but ſmoke all that vayne men haue imagined and babble of them. Wherefore not without cauſe is this excellent ſentence oft repeted by Auguſtine, that free will is rather throwen down headlonge, than ſtabliſhed by them that defende it. This I thought needefull to ſpeake before, as by way of preface for many mens ſake, which when they heare mans power ouerthrowen from the ground, that the power of God may be buylded in manne, do much hate this manner of diſputinge as daungerous, much more ſuperfluous, which yet appeareth to be both in religion neceſſarie, and for vs moſt profitable.

2 Whereas we haue a litle before ſayd, that in the vnderſtanding minde, and in the heart are placed the powers of the ſoule, now let vs conſider what they both are able to do. The Philoſophers in deede with great cõſent do imagine that in the vnderſtanding minde ſitteth reaſon, which like a lampe giueth light to all coũſels, & like a Queene gouerneth the will, for they ſay ẏ it is ſo endued with diuine light, that it can giue good counſell, and ſo excelleth in liuely force that it is able well to gouerne. On the other ſide, that ſenſe is dull and bleare eyed, that it alway creepeth on the ground, and walloweth in groſſe obiects, and neuer lifteth vp it ſelfe to true inſight. That the appetite, if it can abide to obey reaſon, and do not yeld it ſelfe to ſenſe to be ſubdued, is caried on to the ſtudy of vertues, holdeth on the right way, and is transformed into will: but if it giue it ſelfe ſubiect into the bondage of ſenſe, it is by it corrupted and peruerted, ſo that it degendreth into luſt. And whereas by their opinion there do ſit in the ſoule thoſe powers that I haue ſpoken of before, vnderſtanding, ſenſe, appetite, will, which word will is now more commonly vſed, they ſay that vnderſtanding is endued with reaſon, the beſt gouerneſſe toward good and bleſſed life, ſo that it do hold it ſelfe within his owne excellence, and ſhew forth the force that is naturally giuen it. But that inferiour motion of it, which is called ſenſe, wherewith man is drawen to errour & deceite, they ſay to be ſuch, that it may be tamed with the rule of reaſon, and by litle and litle be vanquiſhed. They place will in the middeſt betwene reaſon and ſenſe, as a thing at her owne ordering, hauinge liberty whether it liſt to obey to reaſon, or giue forth it ſelfe to be rauiſhed by ſenſe.

3 Sometime in deede they do not deny, being ouercome by very experience, how hardly man ſtabliſheth reaſon to raigne as queene within himſelfe, while ſomtime he is tickled with intiſements of pleaſures, ſometime deceiued with falſe ſemblance of good things, ſome-

e importunatly ſtricken with immoderate affections, and violent-
haled out of the way as it were with ropes or ſtrings of ſinowes, as
ro ſayth. For which reaſon Cicero ſayth, that theſe ſparkes giuen De leg. 16. li. 1.
nature, are with peruerſe opinions & euill maners byandby quen- Tu. que. lib. 3.
ed: But when ſuch diſeaſes haue once gotten places in the mindes
men: they graunt that they do more outragiouſly ouerflow, than
t they eaſely may be reſtrayned: and they ſticke not to compare
em to wilde horſes which throwing away reaſon as it were caſting
e Chariot driuen, do range vnrulely and without meaſure. But this
y make no queſtion of, that vertues and vices are in our owne po-
r. For if (ſay they) it be in our choiſe to do this or that, then is it Ari. eth li. 3. ca. 5
o in our choiſe not to do. Now if it be in our choiſe not to do, then
t alſo to do, but of free choiſe we ſeeme to do thoſe things that we
, and to forbeare thoſe things that we forbeare. Therfore if we do
y good thinge when we liſt, we may likewiſe leaue it vndone: if we
any euell, we may alſo eſchue the ſame. Yet ſome of them haue Seneca.
rſt forth into ſo great licentiouſneſſe, that they haue boſted that it
in deede Gods gift that we liue, but our owne that we liue well &
lily. And thence commeth that ſaying of Cicero in the perſon of De natu de. lib. 3
otta: becauſe euery man himſelfe getteth vertue to himſelfe, there-
re neuer any of the wiſe men did thanke God for it. For (ſayth he)
r vertue we be praiſed, & in vertue we glory, which ſhould not be if
were the gift of God, and not of our ſelues. And a litle after. This is
e iudgement of al men that fortune is to be asked of God, but wiſ-
om to be taken of himſelfe. This therfore is the ſumme of the opi-
on of all the Philoſophers, that the reaſon of mans vnderſtanding is
fficient for right gouernance: that Will being ſubiect to it, is in dede
oued by Senſe to euill thinges. But euen as it hath free election,
o can it not be ſtopped, but that it follow reaſon for her guide in all
ings.

4 Among the Eccleſiaſticall wryters, albeit there haue bin none
hat did not acknowledge both that the ſoundneſſe of reaſon in man
ath bin ſore wounded by ſinne, and his will exceedingly entangled
ith peruerſe deſires, yet many of them haue to much aſſented to the
hiloſophers: of which the auncient, as I thinke, did ſo much ad-
aunce the ſtrength of man, vpon this conſideration, leſt if they ſhould
aue expreſſely confeſſed his weakeneſſe, firſt they ſhould haue made
e Philoſophers, with whom they thē contended, to laugh at them:
nd then leaſt they ſhould giue to the fleſh, which of it ſelfe was dull
o goodneſſe, a new occaſion of ſlouthfulnes. Therefore becauſe they
oulde not teache any thinge that were an abſurdity in the common

iudgement of men, their ſtudy was to make the doctrine of the Scripture halfe to agree with the teachings of the Philoſophers. But they principally regarded that ſecond point, not to make place to ſlouthfulneſſe, appeareth by their owne words. Chryſoſtome hath one place: Becauſe God hath put both good and euill thinges in our owne power, he hath giuen vs Freedome of election, and he withholdeth not ỹ vnwilling, but embraceth the willing. Agayne, Often times he that is euill, if he will, is turned into good, and he that is good by ſlouthfullnes falleth and becometh euill, becauſe God made our nature to haue free will, and he layeth not neceſſity vpon vs, but giuing conuenient remedies, ſuffreth all to lye in the minde of the patient. Againe, As vnleſſe we be holpen by the grace of God, we can neuer do any thing well: ſo vnleſſe we bring that which is our owne we can not obtaine the fauour of God. And he had ſaid before, that we ſhould not be all of Gods helpe, but we muſt alſo bring ſomwhat. And this is commonly a familiar word with him, let vs bring that which is ours, God wil ſupply the reſt. Wherwith agreeth that which Hieron ſayeth, that it is our part to beginne, but Gods to make an ende: our parte to offer what we can, his to fulfil what we can not. You ſee now that in theſe ſayinges they gaue to man towarde the ſtudy of vertue more than was meete, becauſe they thought that they could not otherwiſe awake the dullneſſe that was naturally in vs, but if they did proue that in it onely we ſinned. With what apt handeling they haue don the ſame, we ſhall after ſe. Surely that the ſayings which we haue rehearſed are moſt falſe, ſhall byandby appeare. Now although the Grecians more than other, & among them principally Chryſoſtome haue paſſed meaſure in aduauncing the power of mans will, yet all the old wryters, except Auguſtine, do in this point ſo either vary, or wauer, or ſpeake doutefully, that in manner no certainty can be gathered of their wrytings. Therefore we will not tary vpon exact reckening of euery one of their ſayinges, but heare and there we will touch out of euery one of them ſo much as the playne declaration of the matter ſhall ſeeme to require. As for them that followed after, while euery one for himſelfe ſought praiſe of witte, in defending of mans nature, they fell continually by little and little one after an other into worſe and worſe, till it came ſo farre, that man was commonly thought to be corrupted only in his ſenſuall parte, and to haue reaſon altogether and will for the more parte vncorrupted. In the meane time this lye about in all mens mouthes, that the naturall gifts were corrupted in man, and the ſupernaturall were taken away, But to what meaning that tended, ſcarſely the hundreth man did euen ſlightly vnderſtand.

Hō. de prodi-tione Iudæ. Chryſ. in Gen. hom. 18 Hom. 52

Dialog. 3. cōtra Pelagiū

for my parte, if I would plainely shew of what sorte is the corrup-
of nature, I could be easely contented with these words. But it is
ch materiall that it be heedefully weyed what a man, being in all
es of his nature corrupted and spoiled of his supernaturall giftes,
ble to do. They therefore which boasted themselues to be the
ciples of Christ, spake of this matter to much like Philoso-
rs. For the name of Freewill still remayned amonge the Latines,
f man had still abiden in vncorrupted state. And the Grecians were
ashamed to vse the worde much more arrogantly: For they cal-
it Autexousion, that is to say of her owne power, as if man had the
wer of himselfe. Because therefore all, euen to the common people,
receiued this principle, that man was endued with Free will, and
ny of them that would seeme excellent, can not tell how farre it
endeth: first let vs search out the force of the word it selfe, and the
s proceede on by the simplicity of the Scripture, to shewe what
n is able to do of his owne nature, toward good or euill. What Fre
is, where as it is a word commonly found in all mens wrytinges,
few haue defined. Yet it semeth that Origen rehearsed that thing
reof they were all agreed, when he sayd, that it is a power of rea-
to discerne good or euell, and a power of will to choose either of
m. And Augustine varieth not from him, when he teacheth that it
power of reason and will, whereby good is chosen while grace assi-
h, and euill when grace ceasseth. Bernarde, while he meaneth to
ke more suttelly, speaketh more darkely, which sayeth, that it is
nsent by reason of the liberty of will that can not be lost, and the
gement of reason that can not be auoyded. And the definition
Anselmus is not familiar enough, which sayth that it is a power to
e vprightnesse for it selfe. Therefore Peter Lombarde and the o-
r Schoolemen, haue rather embraced Augustines definition, be-
se it both was playner & did not exclude the grace of God, with-
the which they sawe that Will was not sufficient for it selfe. But
y bring also of their owne such thinges as they thought either to
etter, or to serue for playner declaration. First, they agree that the
e of Arbitrium, that is free choise, is rather to be referred to rea-
, whose parte is to discerne betwene good and Euill thinges: and
adiectiue Free, pertayneth properly to wil, which may be turned
ither of both. Wherefore sith Freedome properly belongeth to
, Thomas sayth that it would very well agree, if Free will be called
ower of chosing, which being mixt of vnderstanding and appe-
, doth more encline to appetite. Nowe haue we in what thinges
y teach that the power of Free will consisteth, that is to say, in rea-

Lib. 3. περὶ ἀρχῶν.

Lib. 2. Dist. 24

Part. 1. quæst. 83. art. 3.

ſon and will. Nowe remayneth that we ſhortly ſee howe much the
giue to either parte.

5 They are commonly wont to make ſubiect to the free determ
nation of man, thinges meane, that is which belong not to the k
dom of God : but they do referre true righteouſneſſe to the ſpe
Amb.li. grace of God and ſpirituall regeneration. Which thing while the a
1.cap.2. thor of the booke Of the calling of the Gentiles meaneth to ſhew
reckeneth vp three ſortes of Willes, the firſt Senſitiue, the ſecond N
turall, the third Spirituall, of which he ſayth, that man hath the
two at his owne liberty, the laſt is the worke of the holy ghoſt in m
Which whether it be true or no, ſhall be entreated in place for
for now my purpoſe is but ſhortly to rehearſe the opinions of o
and not to confute them. Herby it cõmeth to paſſe, that when w
ſpeake of free will, they principally ſeeke not what it is able to d
ciuile or outward doings, but what it can do to the obedience of
law of God. Which later point I thinke ſo to be the principall,
yet I thinke the other is not to be neglected. Of which meanin
truſt, I ſhall ſhew a good reaſon. There hath bin a diſtinction rece
in Schooles, that reckeneth vp three ſortes of freedomes, the firſt
neceſſity, the ſecond from ſinne, the third from miſery. Of w
the firſt ſo naturally ſticketh faſt in man, that it can by no meane
taken away: the other two are loſt by ſinne. This diſtinction I wi
ly receiue, ſauing that there neceſſity is wrongfully confounded w
compulſion : betwene which two how much difference there is
how neceſſary that difference is to be conſidered, ſhall appeare
other place.

6 If this be receiued, then ſhall it be out of controuerſie that
hath not free will to do good workes, vnleſſe he be holpen by gra
and that by ſpeciall grace, which is giuen to the onely elect by re
neration. For I do not paſſe vpon theſe phrenetike men, which
ble that grace is offered generally and without difference. But th
not yet made playne, whether he be altogether depriued of power
do well, or whether he haue yet ſome power, although it be but
and weake, which by it ſelfe in dede can do nothing, but by help
Libr. 2. grace doth alſo her parte. While the Maiſter of the Sentences
diſt.26. about to make that playne, he ſayeth there are two ſortes of
neceſſary for vs, whereby we may be made meete to do a
worke : the one they call a Working grace, whereby we effectu
ly will to do good : the other a Together working grace, which
loweth good will in helping it. In which diuiſion this I miſlike,
while he giueth to the grace of God an effectuall deſire of good

etly sheweth his meaninge that man already of his owne nature,
r a certaine manner, desireth good though vneffectually. As Ber-
le affirming that good will is in deede the worke of God, yet this
graunteth to man, that of his owne motion he desireth that good
But this is farre from the meaning of Augustine, from whom yet
nbard would seeme to haue borowed this diuision. In the second
of the diuisiō, the doutfulnes of speach offendeth me, which hath
l a wrong exposition. For they thought that we do therfore work
ether with the Seconde grace of God, becausе it lieth in our po-
either to make voyde the First grace by refusing it, or to confirm
y obediētly following it. Wheras the author of the booke Of the Amb.li.
ing of the Gentiles, doth thus expresse it, that it is free for them 2.cap.4
vse the iudgement of reason, to departe from grace, that it may
worthy rewarde not to haue departed, and that the thing which
ld not be done but by the working together of the holy Ghost,
be imputed to their merites, by whose wil it was possible to haue
bin done. These two thinges I had will to note by the way, that
ye, reader, thou maist see howe much I dissent from the soundest
e of the Schoolemen. For I do much farther differ from the later
histers, euen so much as they be farther gone from the auncient
e. But yet somewhat, after such a sorte as it is, we perceaue by this
sion, after what manner they haue giuen Free will to man. For at Libr. 2.
gth Lombard sayth, that we haue not free will therefore, becausе dist.25.
are alike able either to do or to thinke good and euill, but onely
we are free from compulsion: which freedome is not hindered,
ough we be peruerse and the bondmen of sinne, and can do no-
g but sinne.

Therefore, man shalbe sayd to haue free will after this sorte, not
ause he hath a free choise as well of good as of euil, but becausе he
euill by Will, and not by compulsion. That is very well sayd:
to what purpose was it to garnish so smale a matter with so proud
le? A goodly liberty forsooth, if man be not compelled to serue
e: so is he yet a willing seruaunt that his will is holden fast bounde
the fetters of sinne. Truely I do abhorre striuinge about
des wherewith the Church is vaynely wearied: but I thinke that
wordes are with great religious carefullnesse to be taken heede
which sound of any absurdity, specially where the errour is hurte-
. Howe fewe I pray you, are there, which when they heare that
e will is assigned to man, do not byandby conceaue, that he is lord
of his owne minde and will, and that he is able of himselfe to
e himselfe to whether parte he will? But some one will say:

this perill ſhalbe taken away, if the people be diligently warned of
meaning of it. But rather foraſmuch as the wit of man is natura
to falſity, he will ſooner conceiue an errour out of one litle word
a trueth out of a long tale. Of which thing we haue a more cer
experience in this very word, than is to be wiſhed. For omitting
poſitiō of the old wryters, all they in maner that came after, what
ſticke vpon the naturall ſignification of the word, haue bin carri
to a truſt of themſelues that bringeth them to deſtruction.

8 But if the authority of the fathers do moue vs, they haue in
cōtinually the word in their mouth: but they do withall declare
much they eſteme the vſe of it. Firſt of all Auguſtine, which ſtic
not to call it Bonde will. In one place he is angry with them tha
nie free will but he declareth his chiefe reaſon why, when he
onely, Let not any man be ſo bold to deny the freedom of wil, tha
go about to excuſe ſinne. But ſurely in an other place he confe
that the will of man is not free without the holy Ghoſt, foraſmu
it is ſubiect to luſtes that do binde and conquere it. Againe, that
will was ouercome with ſinne whereinto it fell, nature began to
freedome. Againe, that man hauing ill vſed his free will, loſt
himſelfe and it. Againe, free will is become captiue, that it can
thing toward righteouſnes. Againe, that it can not be free, whic
grace of God hath not made free. Againe, that ỹ iuſtice of God
fulfilled when the lawe commaundeth, and man doth of his
ſtrength, but when the holy Ghoſt helpeth, and mans will not
but made free by God, obeyeth. And of all theſe thinges he
rendereth a cauſe, when in an other place he wryteth, that man
ued great force of free will when he was created, but he loſt it by
ning. Therefore in an other place, after that he had ſhewed that
will is ſtabliſhed by grace, he ſharply inueyeth againſt them that
it vpon them without grace. Why therefore (ſayth he) dare wret
men either be proud of free will before that they be made free,
their owne ſtrength if they be already made free? And they
not that in the very name of free will, is mention of freedome.
where the ſpirit of the Lord is, there is freedome. If then they be
bondmen of ſinne, why do they boaſt them of free will? For of
a man is ouercome, to him he is made bond. But if they be made
why do they boaſt them as of their owne worke? Are they ſo
that they will not be his bondſeruantes, which ſayth: Without
can do nothing? Beſide that alſo in an other place he ſeemeth
tingly to mocke at the vſe of that worde, when he ſayd, that
in deede free, but not made free, free to righteouſneſſe, but the
ſeru

Lib. 1. contra Iul.
Hom. 53 in Ioan.
Ad Anaſt. ca. 44.
De perfect. Iuſt. Enchir. ad Lau. ca 30.
Ad Boniſ li. 3. cap. 8.
Ibi. c. 7.
Ad Boniſ. li. 1. cap. 3.
Ad Boniſ. li. 3. cap. 7.
De verbis apoſt. ſer. 3.
De ſpiritu & litera. cap. 30.
2. Cor. 3 8.
Ioh. 15. 5.
De correp. & gra. c. 13

aunt of ſinne. Which ſaying in an other place he repeateth and oundeth, that man is not free from righteouſneſſe, but by choiſe will, and from ſinne he is not free but by grace of the Sauiour. He doth teſtifie, that the freedome of man is nothing elſe but a free-ing or manumiſſion from righteouſnes, ſeemeth trimly to mocke he vaine name thereof. Therefore if any man will permit the vſe his word with no euil ſignification, he ſhall not be troubled by me ſo doinge. But becauſe I thinke it can not be kept without great il, & that it ſhould turne to a great benefit to the church, if it were liſhed: neither will I my ſelfe vſe it, and I would wiſh other, if they me counſell, to forbeare it.

I may ſeeme to haue brought a great preiudice againſt my ſelfe, ch haue confeſſed, that all the eccleſiaſticall wryters, except Au-ine, haue ſpoken ſo doutfully or diuerſly in this matter, that no aynety can be had out of their wrytinges. For ſome will ſo con-this, that I meant therefore to thruſt them from giuinge any herein, becauſe they are all againſt me. As for me, I meant it to ther end but this, that I ſimply & in good faith would haue god-ctes prouided for, which if they wayte vpon thoſe mens opinion is poynt, they ſhall alway wauer vncertayne. In ſuch ſorte do ſometime teach, man being ſpoyled of all ſtrength of freewill, to o grace onely: ſometime they furniſh or ſeeme to furniſh him his owne armour. But it is not hard to make appeare, that in ſuch fulneſſe of ſpeech, they nothing, or very litle eſteeminge mans gth haue giuen the praiſe of all good thinges to the holy Ghoſt, ere recite certaine ſentences of theirs, whereby that is playnely ht. For what meaneth that ſaying of Cyprian, which Auguſtine t repeateth, that we ought to glory of nothing, becauſe we haue ing of our owne, but that man wholely deſpoyled in himſelfe, learne to hang all vpon God. What meaneth that ſaying of uſtine and Eucherius, when they expound, that Chriſt is the tree e, to whom he that reacheth his hand, ſhal liue? and that the tree owledge of good and euill, is the free choiſe of will, wherof who ſteth, forſaking the grace of God, he ſhall dye? What meaneth of Chryſoſtome, that euery man is naturally not onely a ſinner, lſo altogether ſinne? If we haue no good thing of our owne: If frō top to toe be altogether ſinne: if it be not lawfull to attempt much the power of free will is able to do, howe then may it be ll to parte the prayſe of a good worke betwene God and man? I rehearſe of this ſort very many ſayings out of other, but leaſt a-an ſhould cauill, that I chooſe out thoſe things onely that make

De predeſtinatione Sanctorū. li. 4. Aug. in Gen.

Hom. in aduēt.

for my purpoſe, and do craftily leaue out ſuch things as make a
me, therefore I do forbeare ſuch rehearſall. Yet this I dare a
howſoeuer they be ſomtime to buſie in aduauncing free will, that
yet was their purpoſed marke, to teach man being altogether
away from truſt of his owne power, to haue his ſtrength repo
God alone. Now come I to the ſimple ſetting forth of the
conſidering the nature of man.

10 But I am here conſtrayned to repeate that, which in the
ginninge of this chapter, I ſpake by way of preface. As any
moſt diſcouraged and throwen downe with conſcience of his
miſery, needineſſe, nakedneſſe and ſhame, ſo hath he beſt profi
knowledge of himſelfe. For there is no danger to be feared, leſt
will take to much from himſelfe, ſo that he learne, that what he
teth is to be recouered in God, but to himſelfe he can take no
more than his owne right, be it neuer ſo litle, but that he ſhall
himſelfe with vaine confidence, and conueying the honor of
himſelfe, become gilty of haynous ſacrilege. And truely ſo oft
luſt inuadeth our minde, that we deſire to haue ſomwhat of our
which may reſt in our ſelues rather than in God, let vs know
thought is miniſtred vs by no other counſeller, but by him
ſwaded our firſt parentes, to haue a will to be like vnto Gods,
wing both good and euill. If it be the word of the deuill
vp man in himſelfe, let vs giue no place vnto it, vnleſſe we
counſell of our enemy. It is pleaſaunt in deede, for a man to
much ſtrēgth of his owne, that he may reſt in himſelfe. But
not allured to this vaine affiance, let ſo many ſore ſentences
afraid, by which we be throwen downe: as are, Curſed is he
Ier. 17. 5 ſteth in mā, & ſetteth fleſh to be his arme. Againe, that God
Pſa. 147. 10 pleaſure in the ſtrength of a horſe, neither deliteth in the legs
Eſa. 40. 29 but deliteth in them that feare him, & attend vpon his mercy.
that it is he which giueth ſtrength vnto him that faynteth,
him that hath no ſtrength, he encreaſeth power, euen the
ſhall faint and be weary, and the yong men ſhall ſtumble and
they that wayte vpon the Lord, ſhall renue their ſtrength. All
ſayinges tend to this end, that we leane not vpon any opinion
owne ſtrength, be it neuer ſo litle, if we meane to haue God
Iac. 4. 6. ble vnto vs, which reſiſteth the proude, & giueth grace to the
And then againe, lette theſe promiſes come into our remembra
Eſa 44. 3. will poure out water vpon the thirſty, & Floudes vpon the dry
Againe, All ye that thirſt, come vnto the waters. Which
Eſa. 55. 1 teſtifie, that none are admitted to receiue the bleſſinges of

y that pyne away with feeling of their owne pouerty. And ſuch omiſes are not to be paſſed ouer, as is that of Eſay: Thou ſhalt haue more ſunne to ſhine by day, neither ſhall the brightneſſe of the oone ſhine vnto thee: for the Lord ſhall be thine euerlaſting light, d the God thy glory. The Lord in deede doth not take away the ning of the Sunne or Moone from his ſeruauntes, but becauſe he l himſelfe alone appeare glorious in them, he calleth their con-ence far away, euen from thoſe thinges, that are compted in their inion moſt excellent.

Truely, that ſaying of Chriſoſtome hath alway exceedingely ll pleaſed me, that the foundation of our Wiſdom is humilitie: yet more that ſaying of Auguſtine, As (ſayth he) that ſame Rhe- Hom. de perf. euange. Epi. 56. ad Diol. oritian beinge aſked, what was the firſt thinge in the rules of elo-ence, anſwered Pronunciation: and what was the ſecond, he an-red Pronunciation: and what was the third, he anſwered Pro-nciation: ſo if one aſke me of the rules of Chriſtian religion, the ſt, the Second, and Third time, and alwayes I would anſwer Hu-itie. But he meaneth not humility, when a man knowinge ſome e vertue to be in himſelfe, abſtayneth from pride and hautineſſe minde, but when he truely feeleth himſelfe to be ſuch a one, as h no refuge but in humility: as in an other place he declareth. te no man (ſayeth he) flatter himſelfe: of his owne he is a de- In Ioan. hom. 49 . That thinge whereby he is bleſſed, he hath of God onely. For at haſt thou of thine owne, but ſinne? Take away from thee, ne which is thine owne, for righteouſneſſe is Gods. Agayne, Li. de Nat. & gratia, cap. 52. In pſ. 45 y is the poſſibility of nature ſo preſumed on? it is wounded, may-d, troubled and loſt, it needeth a true confeſſion, and not a falſe enſe. Agayne, when euery man knoweth that in himſelfe he is thing, and of himſelfe he hath no helpe, his weapons in himſelfe broken, the warres are ceaſſed. But it is needfull, that all the apons of wickedneſſe be broken in ſunder, ſhiuered in in peeces burnt, that thou remayne vnarmed and haue no helpe in thy e. Howe much more weake thou art in thy ſelfe, ſo much the re the Lord receiueth thee. So vpon the three ſcore and tenne lme he forbiddeth vs to remember our owne righteouſneſſe, that may acknowledge the righteouſneſſe of God: and he ſheweth God doth ſo commende his grace vnto vs, that we may knowe ſelues to be nothing, that we ſtand onely by the mercy of God, n of our ſelues we are nothing but euill. Lette vs not therefore e here with God for our right, as if that were withdrawen from ſaluation which is giuen to him. For as our humbleneſſe is his

hieneſſe, ſo the confeſſion of our humbleneſſe hath his mercy ready for remedy. Neither yet do I require that manne not conuicted ſhould willingely yelde himſelfe: nor if he haue any power, that he ſhoulde turne his minde from it, to be ſubdued vnto true humilitie. But that layinge away the diſeaſe of ſelfeloue and deſire of victory wherewith beinge blinded, he thinketh to highly of himſelfe, he ſhould well conſider himſelfe in the true lookinge glaſſe of the Scripture.

12 And the common ſaying which they haue borrowed out of Auguſtine pleaſeth me well, that the naturall giftes were corrupted in man by ſinne, and of the ſupernaturall he was made empty. For this later parte of ſupernaturall giftes, they vnderſtande as well the light of faith as righteouſneſſe, which were ſufficient to the attayning of heauenly life and eternall felicity. Therefore baniſhing himſelfe from the Kingdome of God, he was alſo depriued of the ſpirituall giftes, wherewith he had bin furniſhed to the hope of eternall ſaluation. Whereupon followeth, that he is ſo baniſhed from the Kingdome of God, that all thinges that belong to the bleſſed life of the ſoule, are extinguiſhed in him, vntill by grace of regeneration he recouer them. Of that ſorte are faith, the Loue of God, charity towardes our neighbours, the ſtudy of holineſſe and righteouſneſſe. All theſe thinges, becauſe Chriſt reſtoreth them vnto vs, are compted thinges comming from an other to vs, and beſide nature, and therefore we put ther that they were once taken away. Againe, ſoundneſſe of the vnderſtandinge minde and vprightneſſe of hart were then taken away together, and this is the corruption of naturall giftes. For though there remayne ſomewhat left of vnderſtanding and iudgement mixt ther with will, yet can we not ſay, that our vnderſtanding is ſounde and perfect, which is both feeble and drowned in many darkeneſſes. And as for our will, the peruerſeneſſe thereof is more than ſufficiently knowen. Sith therefore reaſon, whereby a man diſcerneth betwene good and euill, whereby he vnderſtandeth and iudgeth, is a naturall gift, it could not be altogether deſtroied, but it was partely weakened, partely corrupted, ſo that foule ruynes thereof appeare. In this ſenſe doth Iohn ſay, that the light ſhineth yet in darkeneſſe, but the darkeneſſe comprehended it not: In which wordes both thinges are plainely expreſſed, that in the peruerted and degendred nature of man, there ſhine yet ſome ſparkes that ſhewe that he is a creature indued with reaſon, and that he differeth from brute beaſtes, becauſe he is indued with vnderſtanding: and yet that this light is choked with great thickeneſſe of ignoraunce, that it can not effectually gette abroade.

Ioh. 1. 5

Will, becauſe it is vnſeparable from the nature of man, periſhed
t, but was bound to peruerſe deſires, that it can couet no good
inge. This in deede is a full definition, but yet ſuch as needeth to be
de playne with more wordes. Therefore, that the order of our
ke may proceede according to that firſt diſtinction, wherein we di-
ed the ſoule of man into vnderſtandinge and will: lette vs firſt ex-
ine the force of vnderſtandinge. So to condemne it of perpetu-
blindeneſſe, that a man leaue vnto it no manner of skill in any
de of thinges, is not onely againſt the worde of God, but alſo a-
inſt the experience of common reaſon. For we ſee that there is
nted in man a certayne deſire to ſearch out trueth, to which he
uld not aſpire at all, but hauing felt ſome ſauour therof before.
is therefore is ſome ſight of mans vnderſtanding, that he is natu-
y drawen with loue of trueth, the neglectinge whereof, in brute
ſtes proueth a groſſe Senſe without reaſon, albeit, this litle deſire
h as it is, faynteth before it entre the beginning of her race, be-
ſe it byandby falleth into vanity. For the witte of man can not
dullneſſe keepe the right way to ſearch out trueth, but ſtray-
in diuerſe erroures, and as it were gropinge in darkeneſſe, often-
es ſtumbleth, till at length it wander and vaniſheth away; ſo in
kinge trueth, it doth bewray howe vnfitte it is to ſeeke and finde
eth. And then it is ſore troubled with an other vanity, that of-
times it diſcerneth not thoſe thinges, to the true knowledge
ereof it were expedient to bend it ſelfe, and therefore it tormen-
it ſelfe with fonde curioſity, in ſearchinge out thinges ſuper-
us and nothing worth: and to thinges moſt neceſſary to be kno-
, it either taketh no heede, or negligently or ſeldome turneth,
ſurely ſcarſe at any time applieth her ſtudy earneſtly vnto them.
which peruerſeneſſe, whereas the prophane wryters do common-
complayne, it is founde, that all menne haue entangled them-
es with it. Wherefore Salomon in all his Eccleſiaſtes, when he
de gone through all theſe ſtudies, in which men thinke themſel-
to be very wiſe, yet he pronounceth, that they are all vayne and
ing.

Yet do not all trauailes of Witte ſo alway become voyde, but
t it attayneth ſomewhat, ſpecially when it bendeth it ſelfe to theſe
riour thinges. Yea and it is not ſo blockiſh, but that it taſteth alſo
e litle of the hier thinges, howeſoeuer it more negligently apply
ſearching of them, but yet not that with like power of concea-
ge. For when it is caried vppe aboue the compaſſe of this pre-
life, then is it principally conuinced of her owne weakeneſſe.

Wherefore, that we may the better see howe farre accordinge to the degrees of her ability it proceedeth in euery thinge, it is good that I putte foorth a distinction. Lette this therefore be the distinction, that there is one vnderstandinge of earthly thinges, another of heauenly thinges. Earthly thinges I call those that do not concerne God and his Kingdome, true righteousnesse, and the blessednesse of eternall life, but haue all their respect and reference to this presente life, and are as it were contayned within the boundes thereof. Heauenly thinges, I call the pure knowledge of God, the order of true righteousnesse, and the mysteries of the heauenly kingdome. Of the first sorte are policy, gouernaunce of household, all handy craftes, and liberall Sciences. Of the seconde sorte are the knowledge of God and Gods will, and the rule to frame our life accordinge to it. Concerninge the first, this we must confesse, because man is a creature by nature giuen to liue in company together: he is also by naturall instinction bent to cherish and to preserue the fellowshippe of these companies, therefore we see that there are in the mindes of all men vniuersal impressions of a certaine ciuill honestie and order. Hereby it commeth to passe, that there is found no man that vnderstandeth not, that all companies of men ought to be kept in order with lawes, and that conceiueth not in his minde the principles of these lawes. Hereof commeth that same perpetuall consent, as well of all nations as of all men vnto lawes, because the seedes thereof are naturally planted in all men without any teacher or lawmaker. And I weye not the dissensions and fightings that afterward arise while some desire to peruert lawe and right, and loose absolute gouernementes of kinges, that lust strayeth abroad in steede of right, as theeues and robbers, some (which is a fault more than common) thinke that to be vniust, which other haue stablished for iust: and on the other side stiffely say, that to be laudable, which other haue forbidden. For these men do not therefore hate lawes, because they do not knowe that lawes are good and holy, but for that they raginge with headdy lust, do fight against manifest reason, and for theyr fansie do abhorre that, which the vnderstandinge of minde they allowe. The later sorte of striuinges is such, that it taketh not away the first conceiuinge of equitie. For when men do striue amonge themselues, concerninge the poyntes of lawes, they agree together in a certayne summe of equity. Wherein is proued the weakenesse of mannes witte, which euen then when it seemeth to followe the right way, yet halteth and staggereth, but still this remayneth true, that there is sowen in

nne a certaine ſeede of politike order. And that is a large proufe, t in the orderinge of this life, no manne is voyde of the light of ſon.

Nowe do followe the artes, both the liberall, and the handy fres: in learninge whereof, becauſe there is in vs all a certayne neſſe, in them alſo doth appeare the force of mannes witte: but eit, all menne be not apt to learne them all, yet is this a token tayne enough of the common naturall power, that there is all- ſt no manne founde, whoſe conceite of witte doth not in ſome or other ſhew foorth it ſelfe. Neither haue they onely a power facility to learne, but alſo to deuiſe in euery art ſome newe nge, either to amplifie or make perfecter that which hath bin med of an other that went before, which thinge, as it moued to erroneouſly to teach, that ſuch conceauinge is nothinge elſe, a callinge to remembraunce, ſo by good reaſon it ought to mpell vs to confeſſe, that the beginninge thereof is naturally nted in the witte of man. Theſe poyntes therefore do playnely nfie, that there is giuen to men naturally an vniuerſall concei- ge of reaſon and of vnderſtandinge. Yet is it ſo an vniuerſall be- te, that therein euery man ought for himſelfe to acknowledge peculiar grace of God. To which thankefullneſſe the creator nſelfe doth ſufficiently awake vs, when he createth natural fooles, whom he maketh vs to ſee with what giftes mans ſoule excel- , if it be not endued with his light, which is ſo naturall in all n, that it is yet altogether a free gift of his liberality towarde e- y man. But the inuention and orderly teachinge of the ſame s, or a more inwarde and excellent knowledge of them which is per but to a fewe, is no perfect argument of the common conceit- ge of witte, yet becauſe without difference it happeneth to the lye and vngodlye, it is rightfully reckened amonge naturall es.

So oft therefore as we light vpon prophane wryters, let vs be in minde by that maruelous light of trueth that ſhineth in them, the wit of man, how much ſoeuer it be, peruerted and fallen from firſt integrity, is yet ſtill clothed and garniſhed with excellent es of God. If we conſider that the ſpirite of God is the onely ntayne of trueth, we will neyther refuſe nor deſpiſe the trueth lfe, whereſoeuer it ſhall appeare, except we will diſhonorably the ſpirite of God: for the giftes of the holy Ghoſt can not be ight by, without contempt and reproch of himſelfe. And what? ll we deny that the trueth ſhined to the olde Lawyers, which

haue ſet forth Ciuile order and Diſcipline with ſo great equity? Shall we ſay that the Philoſophers were blinde both in that exquiſite contemplation, and cunning deſcription of nature? Shall we ſay that they had no wit, which by ſetting in order the art of ſpeach, haue taught vs to ſpeake with reaſon? Shall we ſay that they were madde, which in ſetting forth Phiſicke, haue emploied their diligence for vs? What of all the Mathematicall ſciences? ſhall we thinke them doting errours of madde men? no, rather we can not reade the wrytings of the olde men, concerning theſe thinges, without great admiration of their wit. But ſhall we thinke any thinge praiſeworthy or excellent, which we do not reknowledge to come of God? Lette vs be aſhamed of ſo great vnthankefullneſſe, into which the Heathen Poetes fell not, which confeſſed that both Philoſophie and Lawes, and all good artes, were the inuentions of Gods. Sith then it appeareth that theſe men, whom the Scripture calleth naturall men, were of ſo ſharpe and deepe ſight in ſearchinge out of inferiour thinges, lette vs learne by ſuch examples, howe many good thinges the Lorde hath left to the nature of manne, after that it hath bin ſpoyled of the true God.

16 But in the meane time yet let vs not forget, that theſe are the moſt excellent good giftes of the ſpirite of God, which for the common benefitte of mankinde he dealeth abroade to whom it pleaſeth him. For if it behoued, that the vnderſtandinge and skill that was required for the framinge of the tabernacle, ſhould be poured into Beſeleel and Oliab by the ſpirit of God, it is no maruell if the knowledge of thoſe thinges which are moſt excellent in mans life, be ſayde to be communicated vnto vs by the ſpirite of God. Neither is there cauſe why any man ſhould aske, what haue the wicked to do with Gods ſpirite, which are altogether eſtranged from God. For where it is ſayd that the ſpirite of God dwelleth in the faithfull onely, that is to be vnderſtanded of the ſpirite of ſanctification, by the which we are conſecrate to God himſelfe, to be his temples: yet doth he neuertheleſſe fill, moue and quicken all thinges with the vertue of the ſame ſpirite, and that according to the property of euery kinde which he hath giuen to it by law of creation. If it haue bin the Lords will that we ſhould be holpen by the trauaile and ſeruice of the wicked in naturall Philoſophie, Dialecticke, the Mathematicall knowledges, and other: lette vs vſe it, leaſt if we neglect the giftes of God, willingly offered in them, we ſuffer iuſt puniſhment for our ſlouthfullnes. But leaſt any ſhoulde thinke a man to be bleſſed, when vnder the elementes of this world there is graunted vnto him ſo great an abi-

Exo. 31. 2. & 35. 30.

lity

abilitie to conceiue truth, it is alſo to be added that all this power to vnderſtand, and the vnderſtanding that followeth therof, is a vaniſhing and tranſitorie thing before God, where there is not a ſtedefaſt fundation of truth. For Auguſtine teacheth moſt truely, whome (as we haue ſaid) the Maſter of the Sentences, and the other Schole- men are compelled to aſſent vnto, as the free giftes were taken from man after his fall, ſo theſe naturall giftes which remained, were corrupted. Not that they can be defiled of themſelues in aſmuch as they come from God, but bycauſe they ceaſe to be pure to a defiled man, that he ſhould haue no praiſe of them. Lib. 2. diſt. 25.

17 Let this be the ſumme: that it is ſeen that in all mankinde is reaſon which is propre to our nature, which maketh vs to differ from brute beaſtes, as brute beaſtes do differ in ſenſe from thinges without life. For where as there be borne certaine naturall fooles and idiotes, that defaute obſcureth not the generall grace of God. But rather by ſuch ſight we are put in minde, that what is left vnto our ſelues, ought iuſtely to be aſcribed to the kindeneſſe of God, bycauſe if he had not ſpared vs, our rebellion had drawen with it the deſtruction of our whole nature. But wheras ſome do excell in ſharpeneſſe of conceiuing, ſome other do paſſe in iudgement, ſome haue a quicker witte to learne this or that arte: in this variete God ſetteth forth his grace vnto vs, that no man ſhoulde claime to him ſelfe as his owne, that which floweth from Gods mere liberalitie. For howe becometh one more excellent than an other, but that in common nature might appere aboue other the ſpeciall grace of God, which in omitting many, ſaieth openly that it is bounde to none. Beſide that, God poureth in ſingular motions, according to the calling of euery man. Of which thing we mete with many examples in the bookes of the Iudges, wher it is ſaid, that the ſpirite of the Lord clad them, whome he called to rule the people. Finally, in euery noble acte there is a ſpeciall inſtruction. By which reaſon the ſtrong men followed Saul, whoſe heartes the Lord had touched. And when his miniſtring in the kingdome was prophecied of, Samuel ſaid thus: The ſpirite of the Lord ſhall come vpon thee, and thou ſhalt be an other man. And this was continued to the whole courſe of gouernement: as after it is ſpoken of Dauid, that the ſpirite of the Lord came vpon him from that day forwarde. But the ſame is ſpoken in an other place as touching particular motions: yea in Homere men are ſaid to excell in witte, not onely as Iupiter hath dealte to euery man, but alſo as the time required. And truely experience teacheth, while many times ſuch men ſtand amaſed as were moſt ſharpe and depewitted, that the wittes of men are in the Iudic. 6 34. 1. Sam. 10. 6. 1. Sam. 16. 13.

hand and will of God to rule them at euery moment: for which reason it is said, that he taketh witte from the wise, that they may wander out of the way. But yet in this diuersitie we see remaining some markes of the Image of God, which do make difference betwene all mankinde and other creatures.

Psa. 107 40.

18 Now is to be declared what mans reason seeth, when it commeth to the kingedome of God and to that spirituall insight, which consisteth chiefely in three thinges: to know God, and his fatherly fauour towarde vs, wherein our saluation standeth: and the way to frame our life according to the rule of his lawe. Both in the first two, and in the second, proprely they that are most witty, are blinder than molles. I denie not that there be here and there read in Philosophers, concerning God, many thinges well and aptely spoken, but yet such as do alway sauour of a certaine giddy imagination. The Lord gaue them in dede, as is aboue said, a little tast of his Godhead, that they shoulde not pretende ignoraunce to colour their vngodlinesse: and many times he moued them to speake many thinges, by confession wherof them selues might be conuinced: But they so sawe the things that they saw, that by such seyng they were not directed to the truth, much lesse did attaine vnto it, like as a wayfaring man in the middest of the feylde, for a sodaine momẽt, seeth faire and wide the glistering of lightning in the night time, but with such a quickely vanishing sight, that he is soner couered againe with the darkenesse of the night, than he can stirre his fote, so farre is it of that he can be brought into his way by such a helpe. Beside that, those small droppes of truth, wherwith, as it were by chaunce, they sprincle their bookes, with how many and how monstruous lies are they defiled? Finally, they neuer so much as smelled that assuredneſse of Gods good will towarde vs, without which mans witte must nedes be filled with infinite confusion. Therfore mans reason neither approcheth, nor goeth toward, nor ones directeth sight vnto this trueth, to vnderstand who is the true God, or what a one he will be towarde vs.

19 But bycause we being dronke with a false persuasion of our owne deepe insight, do very hardely suffer our selues to be persuaded, that in matters of God it is vtterly blinde and dull: I thinke it shall be better to cõfirme it by testimonies of Scripture than by reasons. This doth Iohn very well teache in that place whiche I euen now alleged, whẽ he writeth, that life was in God from the beginning, and the same life which shoulde be the light of men, and that the light did shine in darkenesse, and the darkenesse comprehended it not. He sheweth in dede, that mans soule is lightened with the brightnesse of Gods light,

Ioh. 1. 4

ſo that it is neuer altogether without ſome ſmall flame, or at leaſt ſome ſparcle of it, but yet, that with ſuch a light he comprehendeth not God. And why ſo? bycauſe mans quickeneſſe of wit, as towarde the knowledge of God, is but mere darkeneſſe. For when the holy Ghoſt calleth men darkeneſſe, he at ones ſpoileth them of all abilitie of ſpirituall vnderſtanding. Therefore he affirmeth, that the faithfull which embrace Chriſt, are borne not of bloude, or of the will of the flesh, or of man, but of God. As if he ſhoulde ſaie: fleſh is not capable of ſo hie wiſedome to conceiue God and that which is Gods, vnleſſe it be lightened with the ſpirite of God. As Chriſt teſtified, that this was a ſpeciall reuelation of the father, that Peter did know him. Iohn 1. 13. Mat. 16. 17.

20 If we were perſwaded of this, which ought to be out of all controuerſie, that our nature wanteth all that, which our heauenly father geueth to his elect by the ſpirite of regeneration, then here were no matter to doubte vpon. For thus ſpeaketh the faithfull people in the Prophet: For with thee is the fountaine of life, and in thy light we ſhall ſee light. The Apoſtle teſtifieth the ſame thing, when he ſaieth that no man can call Ieſus the Lord, but in the holy Ghoſt. And Iohn Baptiſt ſeyng the dulneſſe of his diſciples, crieth out, that no man can receiue any thing, vnleſſe it be geuen him from aboue. And that he meaneth by Gifte a ſpeciall illumination, and not a common gifte of nature, appereth hereby, that he complaineth that in ſo many wordes as he had ſpoken to commende Chriſt to his Diſciples, he preuayled nothing. I ſee (ſayeth he) that wordes are nothing to informe mens myndes concerning diuine thinges, vnleſſe the Lord geue vnderſtanding by his ſpirite. Yea and Moſes, when he reprocheth the people with their forgetfulneſſe, yet noteth this withall, that they can by no meanes grow wiſe in the myſteries of God, but by the benefite of God. Thyne eyes (ſaieth he) haue ſeene thoſe greate tokens and wonders, and The Lord hath not geuen thee a heart to vnderſtande, nor eares to heare, nor eyes to ſee. What ſhould he expreſſe more, if he called vs blockes in conſidering the workes of God? Whervpon the Lord by the Prophet promiſeth for a great grace, that he will geue the Iſraelites a heart, that they may know him: ſignifiyng thereby, that mans witte is onely ſo much ſpiritually wiſe, as it is lightened by him. And this Chriſt plainely confirmed with his owne mouth, when he ſayeth that no man can come to him, but he to whome it ſhalbe geuen from the Father. What? is not he him ſelfe the liuely image of the Father, in whom the whole brightneſſe of his glorie is expreſſed vnto vs? Therefore he coulde not better ſhewe what our power is to knowe God, than when he ſayeth, that we haue no eyes Iohn 6. 44. Pſa. 34. 10. 1. Cor. 12. Iohn 3. 27. Deu. 29 2. Ier. 24. 7.

to ſee his Image, where it is ſo openly ſet preſente before vs. What? Came he not into the earth for this purpoſe, to declare his Fathers will vnto men? And did he not faithfully do his office? Yes ſurely, but yet nothing is wrought by his preaching, vnleſſe the inwarde Schole-maſter, the holy Ghoſt, ſet open the way to our mindes. Therefore none come to him, but they that haue hearde and bin taught of the Father. What maner way of learning and hearing is this? Euen, when the holy Ghoſt by maruellous and ſingular vertue formeth the eare to heare, and the mindes to vnderſtande. And leaſt that ſhoulde ſeme ſtraung, he allegeth the prophecie of Eſaie, where when he promiſeth the repairing of the Church that they which ſhall be gathered toge-
Iſa. 54. 13. ther to ſaluation, ſhall be taught of the Lord. If God there foreſheweth ſome peculiar thing concerning his electes, it is euident that he ſpeaketh not of that kinde of learning that was alſo common to the wicked and vngodly. It remaineth therefore that we muſt vnderſtande thus, that the way into the kingdome of God is open to no man, but to him to whom the holy Ghoſt by his enlightening ſhall make a new minde. But Paule ſpeaketh moſt plainely of all, which of purpoſe entring into diſcourſe of this matter, after he had condemned all mens
1. Cor. 2. 14. wiſedome of follie and vanitie, and vtterly brought it to naught, at the laſt concludeth thus: that naturall man can not perceiue the things that are of the ſpirite of God: they are fooliſhneſſe vnto him, and he can not vnderſtand them, bycauſe they are ſpiritually iudged. Whome doeth he call naturall? euen him that ſtayeth vpon the light of nature. He I ſay comprehendeth nothing in the ſpirituall miſteries of God. Why ſo? is it bycauſe by ſlouthfulneſſe he neglecteth it? Nay, rather although he would trauaile neuer ſo much, he can do nothing, bycauſe forſoth they are ſpiritually iudged. What meaneth that? bycauſe being vtterly hidden from the ſight of man, they are opened by the onely reuelation of the ſpirite: ſo that they are reckened for folie where the ſpirite of God geueth not light. Before he had auaunced thoſe thinges that God hath prepared for them that loue him, aboue the capacitie of eyes, eares and mindes. Yea he teſtified that mans wiſedome was as a certaine veile, wherby mans minde was kept from
1. Cor. 1. 20. ſeyng God. What meane we? The Apoſtle pronounceth, that the wiſedome of this worlde is made follie by God: and ſhall we forſoth geue vnto it ſharpeneſſe of vnderſtanding, whereby it may pearce to the ſecrete places of the heauenly kingdome? Farre be ſuch beaſtlineſſe from vs.'

21 And ſo that which here he taketh away from men, in an other place, in a prayer, he geueth it to God alone. God (ſayeth he) and the father

ther of glory, geue to you the ſpirite of wiſedome and reuelation. Ephe. 1. 15.
Now thou heareſt that all wiſedom and reuelation is the gift of God.
What followeth? and lighten the eyes of your minde. Surely if they
eede a new reuelation, thé are they blinde of themſelues. It followeth
ter: That ye may knowe what is the hope of your calling. &c.
herefore he confeſſeth, that the wittes of men are not capable of
great vnderſtanding, to know their owne calling. And let not ſome
elagian babble here, that God doth remedie that dulneſſe or vn-
ilfulneſſe, when by the doctrine of his worde he directeth mans vn-
erſtanding, whether without a guide he coulde not haue atteined.
or Dauid had a lawe, wherein was comprehended all the wiſedome
at may be deſired, and yet not contented with that, he requireth to
ue his eyes opened, that he may conſider the miſteries of the ſame
we. By which ſpeach truely he ſecretly ſayeth, that the ſunne riſeth Pſ. 119. 18.
on the earth where the worde of God ſhineth to men: but they get
ot much thereby, vntill he himſelfe, that is therefore called the fa- Iac. 1.
er of lightes, do geue them or open their eyes, bycauſe where ſo 17.
er he ſhineth not with his ſpirite, all things are poſſeſſed with darke-
eſſe. So the Apoſtles were well and largely taught by the beſt ſchole- Ioh. 14.
after: yet if they had not needed the ſpirite of trueth to inſtruct their 26.
indes in that ſame doctrine which they had hearde before, he would
ot haue bidden them loke for him. If the thing that we aſke of God,
e do thereby confeſſe that we wante: and God in that that he pro-
iſeth it vs, doth argue our neede, let no man now doubte to confeſſe
at he is ſo much able to vnderſtande the miſteries of God, as he is
lightened with his grace. He that geueth to him ſelfe more vnder-
anding, is ſo much the more blinde, for that he doth not acknowe-
dge his owne blindeneſſe.

22 Nowe remaineth the thirde pointe, of knowing the rule of
ll framing of life, which we do rightly call the knowledge of the
orkes of righteouſneſſe, wherein mans wit ſemeth to be of ſome-
at more ſharpe ſight, than in the other two before. For the Apoſtle
ſtifieth, that the Gentiles which haue no lawe, while they do the Rom. 2. 14.
orkes of the lawe, are to themſelues in ſtede of a lawe, and do ſhewe
e lawe written in their heartes, their conſciences bearing them wit-
ſſe, and their thoughtes accuſing them within themſelues, or excu-
g them before the iugdement of God. If the Gentiles haue righte-
neſſe naturally grauen in their mindes, ſurely we can not ſay that
e are altogether blinde in the order of life. And nothing is more cō-
on, than that man by the lawe naturall, of which the Apoſtle ſpea-
h in that place, is ſufficiently inſtructed to a right rule of life. But

let vs weye to what purpoſe this knowledge of the lawe is planted in men: then it ſhall byandby appeare, how farre it bringeth them towarde the marke of reaſon and truth. The ſame is alſo euident by the wordes of Paule, if a man do marke the placing of them. He had ſaide a litle before, that they whiche ſinned in the lawe, are iudged by the lawe: they that haue ſinned without lawe, do periſh without lawe. Becauſe this might ſeme vnreaſonable, that the Gentils ſhould periſh without any iudgement going before, he byandby addeth, that their conſcience is to them in ſteade of a lawe, and therfore is ſufficient for their iuſt damnation. Therefore the ende of the lawe naturall is, that man may be made inexcuſable. And it ſhall be defined not ill after this ſorte, that it is a knowledge of conſcience, that ſufficiently diſcerneth betwene iuſt and vniuſt, to take away from men the pretence of ignoraunce, while they are proued gilty by their owne teſtimonie. Such is the tenderneſſe of man towarde him ſelfe, that in doing of euils, he alway turneth away his minde ſo much as he maie from the ſight of ſinne. By which reaſon it ſemeth that Plato was moued to thinke that there is no ſinne done but by ignorance. That in dede were fitly ſpoken of him, if mens hypocriſie went ſo farre in hiding of vices, that the minde might not know it ſelfe gilty before God. But when the ſame ſeking to eſcheue the iudgement emprinted in him, is now and then drawene backe vnto it, and not ſuffered ſo to winke, but that he is compelled whether he will or no, ſome time to open his eyes: it is falſely ſaid that he ſinneth onely by ignorance. Themiſtius ſaith more truely, which teacheth that vnderſtanding is ſeldome deceiued: that it is blindeneſſe when it goeth any further, that is, when he comeſh downe to the ſpeciall caſe. Euery man, if it be generally aſked, will affirme, that manſlaughter is euill: but he that conſpireth to kill his enemies, deliberateth vpon it, as on a good thing. The adulterer generally will condemne adulterie, but in his owne, priuately he will flatter him ſelfe. This is ignoraunce, when a man comming to the ſpeciall caſe forgetteth the rule, that he had lately agreed vpon in the generall queſtion. Of which thing Auguſtine diſcourſeth very finely in his expoſition of the firſt verſe of the lvij. Pſalme: albeit the ſame thing is not continuall. For ſometime the ſhamefulneſſe of the euill deede ſo preſſeth the conſcience, that not deceiuing him ſelfe vnder the reſemblance of a good thing, but wittingly and willingly he runneth into euill. Out of which affection came theſe ſayinges: I ſee the better and allow it, but I follow the worſe. Wherefore, me thinke, Ariſtotle hath very aptely made diſtinction betwene Incontinence and Temperance. Where incontinence reigneth, he ſayeth, that there by reaſon

In Protagora.

Paraph. in lib. 3. de anima. cap. 46.

Medæa apud Ouidiũ.

Ethic. 7 cap. 3.

reaſon of troubled affection or paſſion, knowledge is taken away from he minde, that it marketh not the euill in his owne acte, which it enerally ſeeth in the like: and when the troubled affection is cooled, epentaunce immediatly followeth. But intemperaunce is not extin-uiſhed or broken by feeling of ſinne, but on the other ſide obſtinate-y ſtandeth ſtill in her conceiued choiſe of euill.

24 Now when thou heareſt iudgement vniuerſally named in the ifference of good and euill, thinke it not euery ſounde and perfect dgement. For if mans heartes are furniſhed with choiſe of iuſt and niuſt, only to this ende, that they ſhould not pretende ignorance, it is ot then nedefull to ſee the trueth in euery thing. But it is enough & ore, that they vnderſtand ſo farre that they can not eſcape away, but eing conuict by witneſſe of their conſcience, they euen now already eginne to tremble at the iudgemēt ſeate of God. And if we will trie ur reaſon by the lawe of God, which is the exampler of true righte-uſneſſe, we ſhall finde how many wayes it is blinde. Truely it attei-eth not at all to thoſe that are the chiefe thinges in the Firſt table, as f confidence in God, of geuing to him the prayſe of ſtrength and ghteouſneſſe, of calling vpon his name, of the true keping of Sab-at. What ſoule euer, by naturall ſenſe did ſmell out, that the lawfull orſhipping of God conſiſteth in theſe and like thinges? For when rophane men will worſhippe God, although they be called away a undred times from their vaine trifles, yet they alway ſlide backe thi-her againe. They denie in deede that ſacrifices do pleaſe God, vn-leſſe there be adioyned a pureneſſe of minde: whereby they declare, hat they conceiue ſomewhat of the ſpirituall worſhipping of God, hich yet they byandby corrupt with falſe inuentions. For it can ne-er be perſuaded them, that all is true that the lawe preſcribeth of it. hall I ſaie, that that wit excelleth in any ſharpe vnderſtanding, which an neither of it ſelfe be wiſe, nor harken to teaching? In the com-aundementes of the Second table it hath ſome more vnderſtanding, y ſo much as they came nerer to the preſeruation of ciuile felow-ippe among menne. Albeit euen herein alſo it is founde many times faile. To euery excellent nature it ſemeth moſt vnreaſonable, to ffer an vniuſt, and to imperious a maner of gouerning ouer them, by any meane he may put it away: and the iudgement of mans rea-n is none other, but that it is the part of a ſeruile and baſe courage, ſuffer it patiently: and againe, the parte of an honeſt and free borne earte, to ſhake it of. And reuenge of iniuries is reckened for no faulte mong the Philoſophers. But the Lorde condemning that to much obleneſſe of courage, commaundeth his to kepe the ſame patience,

that is ſo ill reported among men. And in all the keping of the law our vnderſtanding marketh not deſire of minde at all. For a natural man ſuffereth not him ſelfe to be brought to this, to acknowledge the diſeaſes of his deſires. The light of nature is choked vp, before that it come to the firſt entrie of this bottomleſſe depth. For when the Philoſophers note immoderat motions of minde for faultes, they meane thoſe motiõs that appere and ſhew forth themſelues by grose tokens, but they make no accompt of thoſe euill deſires that do gently tickle the minde.

25 Wherfore, as Plato was worthyly founde fault withall before, for that he imputed all ſinnes to ignoraunce, ſo is their opinion to be reiected, which teach that purpoſed malice and frowardneſſe is not in all ſinnes. For we finde it to much by experience, how oft we fall with our good intent. Our reaſon is ouerwhelmed with ſo many ſortes of being deceyued, is ſubiect to ſo many errours, ſtombleth at ſo many ſtayes, is entangled with ſo many ſtreightes, that it is farre from ſure directing. But how little it is eſtemed before the Lord in the partes of our life, Paule ſheweth when he ſayeth, that we are not ſufficient to thinke any thing of our ſelues, as of our ſelues. He ſpeaketh not of will or affection, but he taketh alſo this away from vs, that we ſhoulde not thinke that it can come in our mindes how any thing is to be done well. Is our diligence, inſight, vnderſtanding, and heade corrupted, that it can deuiſe or thinke vpon nothing that is right before the Lord? that ſemeth to harde to vs, that do vnwillingly ſuffer our ſelues to be ſpoyled of the ſharpeneſſe of reaſon, which we accompt a moſt precious gift. But to the holy Ghoſt it ſemeth moſt full of equitie, which knoweth that all the thoughtes of wiſemen are vaine: and which pronounceth plainly, that all the inuention of mans heart is onely euill. If all that our witte conceiued, deuiſeth vpon, purpoſeth and goeth about, is alway euill, how can it come in our minde to purpoſe that which pleaſeth God, to whom onely holyneſſe and righteouſneſſe is acceptable? So is it to be ſeen, that the reaſon of our minde, which way ſo euer it turne it ſelfe, is miſerably ſubiect to vanitie. Dauid knew this weakeneſſe in him ſelfe, when he prayed to haue vnderſtanding geuen him, to learne the Lordes commandementes aright. For he ſecretly ſayeth therein, that his owne wit ſufficeth him not, which deſireth to haue a new geuen him. And that he doth not onely once, but almoſt ten times, in one Pſalme, he repeteth the ſame prayer. By which repeting he priuely declareth, with how great neede he is driuen to pray it. And that which he prayeth for himſelfe alone, Paule commonly vſeth to pray for the Churches. We

2. Cor. 3. 5.

Pſa. 94 11.

Gen. 6. 3. and 8. 21.

Pſa. 119. 34.

Phil. 1. 4

ceſe not (ſayeth he) to pray for you, and to deſire that ye may be fil- Col.1.9
ed with the knowledge of God in all wiſedome and ſpirituall vnder-
ſtanding, that ye may walke worthily of God. &c. But ſo oft as he ma-
keth that thing the good gift of God, let vs remember that he doth
withall teſtifie, that it lieth not in mans power. And Auguſtine ſo farre Aug. li.
acknowledged this defaulte of reaſon to vnderſtād thoſe thinges that 2. De
are of God, that he thinketh the grace of illumination to be no leſſe peccat.
neceſſarie for our mindes, than the light of the ſunne is for our eyes. mer. &
And not content with that, he addeth a correctiō of that, ſaying, that remiſ.
we lift vp our eyes to ſee the light: but the eyes of our minde lie ſhut, cap.5.
vnleſſe the Lorde open them. And the Scripture teacheth that our
mindes are not enlightned one day alone, that they may afterward ſee
by themſelues: for that which I euen now alleged out of Paule, belon-
geth to continuall procedinges and encreaſinges. And this doth Da- Pſa.119
uid expreſſely ſet out in theſe wordes: With my whole harte I haue 10.
ſought thee, make me not to ſtray from thy commaundementes For
when he had bene regenerated, and had not ſlenderly profited in true
Godlineſſe, yet he confeſſeth, that for euery moment he needeth con-
tinuall direction, leaſt he ſhoulde ſwarue from the knowledge wher-
with he is endued. Therefore, in an other place he prayeth to haue the Pſal.51.
right ſpirite renued, which he had loſt by his owne faulte, becauſe it 12.
belongeth to the ſame God to reſtore vnto vs the ſame thing being
loſt for a time, which himſelfe gaue at the beginning.

16 Now is will to be examined, wherin ſtandeth the cheefe liber-
tie of free choiſe, for it hath bene already ſene, that choiſe doth rather
belong to will, than to vnderſtanding. Firſt, that this thing which the
Philoſophers haue taught, and is receiued with common cōſent, that
is, that all thinges by naturall inſtinction deſire that which is good,
may not ſeeme to belōg to the vprightneſſe of mans will: Let vs marke
that the force of free will, is not to be conſidered in ſuch appetite, as
rather procedeth of the inclination of the eſſence, than of the aduiſe-
ment of the vnderſtanding minde. For euen the ſcholemen do con-
fes, that free will hath no action, but when reaſon turneth it ſelfe to
obiectes, wherby they mean that the obiect of appetite muſt be ſuch,
as may be ſubiect to choiſe, and go before deliberation, which pre-
pareth the way for choiſe. And truely, if a man cōſider what is the na-
turall deſire of good in man, he ſhall finde that it is common to him
with beaſtes. For they alſo deſire to be well, and when any ſhew of
good appeareth that moueth their ſenſe, they follow it. But man doth
rather choſe by reaſon, that he may follow with diligence that thing
which is in deede good for him, according to the excellence of his

immortall nature, nor taketh reason to coūsel, nor bendeth his minde, but without reason, without counsell, like a beast, followeth the inclination of nature. This therefore maketh nothing for the freedome of will, if a mā by sense of nature be caryed to desire that which is good: but this is requisite, that he discerne good by right reason, and when he hath knowene it, that he chose it, and whē he hath chosen it, that he follow it. But least any man shoulde doubt, there is to be noted a double sophisticall argumēt. For appetite is not here called the proper manner of will, but a naturall inclination: and good is called not that of vertue or iustice, but of estate, as we say. This man is well, or in good case: Finally, although a man do neuer so much desire to attaine that is good, yet he followeth it not. As there is no man to whom eternall blessednesse is not pleasant, yet is there none that aspireth vnto it, but by the mouing of the holy Ghost. Wherfore, sith the naturall desire in men to be well, maketh nothing to proue the fredome of will, no more than in metals and stones, doth the affection inclining to the perfection of their substance: let vs consider in other thinges, whether Will be so infected and corrupted in all partes, that it engendreth nothing but euill: or whether it kepeth still any parcell vnhurte, from whence do grow good desires.

27 They that do attribute to the first grace of God, that we will effectually, seme on the other side to say secretely, that there is in the soule a power of it selfe to aspire to good, but it is so weake, that it cannot growe to a perfecte affection, or raise vp any endeuour. And there is no doute that the scholemen haue commonly embraced this opinion, or which was borowed by Origen and certaine of the olde writers: forsomuch as they are wonte to consider man in pure naturall thinges, (as they terme it) such a one as the Apostle describeth him in these wordes. I do not the good that I would, but the euill that I woulde not, that I do. To will is present vnto me, but to performe it I finde not. But after this maner is the discours that Paule there followeth, altogether wrongfully peruerted. For he entreateth of the Christian wrastling (which he shortly toucheth to the Galathians) which the faithfull continually fele within themselues, in the battell of the flesh and the spirite. But the spirite is not of nature, but of regeneration. And that the Apostle doth there speake of the regenerate, appeareth by this, that whē he had said, that there dwelleth no goodnesse in him, he addeth an exposition, that he meaneth it of his flesh. And therefore he saith, that it is not he that doth the euill, but sinne that dwelleth in him. What meaneth this correction in me, that is, in my flesh? Euen as much as if he had said thus: God dwelleth not in me as

Rom. 7. 15.

Gal. 5. 17.

y ſelfe, for there is no good to be founde in my fleſh. Herevpon fol-
wеth that manner of excuſe: I my ſelfe do not the euill, but ſinne
at dwelleth in me. Which excuſe belongeth onely to the regene-
te, which do with the cheefe parte of their ſoule tende vnto good.
owe, the concluſion that is adioyned after, declareth all this matter
idently. I am delited (ſaith he) with the lawe, according to the in- Rom. 7.
arde man. But I ſee an other lawe in my members, fighting againſt 22.
e law of my mind. Who hath ſuch a ſtriuing in himſelfe, but he that
ing regenerate by the ſpirite of God, carieth the leauinges of his
eſhe about with him? Therefore Auguſtine, whereas once he had Ad Bo-
ought, that that had bene ſpoken of the nature of man, reuoked niff. lib. 1
is expoſition as falſe, and ill agreing together. And truely, if we cap. 10.
owe this, that men without grace haue ſome motions to good, Et in.
ough they be but ſmall, what ſhall we aunſwere to the Apoſtle Retract.
hich ſaith, that we are not ſufficient ſo much as to thinke any good? 2. Cor.
What ſhall we aunſwere to the Lorde that pronounceth by Moſes, 3. 5.
at euery inuention of mans hearte is onely euill. Wherefore, ſith Gen. 8.
ey haue ſtumbled by falſe taking of one place, there is no cauſe why 21.
e ſhoulde ſtaye vpon their iudgement. Let rather this ſaying of Iohn. 8.
hriſt preuaile. He that doth ſinne, is the ſeruaunt of ſinne. We are 34.
l ſinners by nature, therefore we be all holden vnder the yoke of
ne. Nowe if whole manne be ſubiect to the dominion of ſinne,
en muſt it needes be, that the will it ſelfe which is the cheefe ſeate
ereof, be bounde faſte with moſt ſtreight bondes. For otherwiſe
e ſaying of Paule woulde not ſtande together, that it is God which Phil. 2.
orketh will in vs, if any will did go before the grace of the holy 13.
hoſt. Away therefore with all that many haue triflingly ſpoken
ncerning preparation. For although ſometime the faithfull do
aye to haue their hearte formed to the obedience of the lawe, as
auid doth in many places: yet it is to be noted, that euen that deſire
f praying is from God. Which we may gather of his wordes, for Pſa. 51.
hé he wiſheth to haue a cleane hearte created within him, ſurely he 12.
heth not on him ſelfe the beginning of creation. Therefore let ra-
er this ſaying of Auguſtine haue place with vs: God will preuent De ver-
ce in all thinges: And ſometime preuent thou his wrath. Howe? bis Apo
onfeſſe that thou haſt all theſe thinges of God that what ſo euer ſtoli Ser.
od thou haſte, is of him: what ſoeuer euill, it is of thy ſelfe. And a 10.
le after. Nothing is ours but ſinne.

The iij. Chapter.

That out of the corrupt nature of man procedeth nothing but damable.

BVt man can not be any way better knowene in either part of his ſoule, than if he come forth with his titles wherewith the Scripture doth ſet him out. If he be painted whole in these
Ioh. 3.6 wordes of Chriſt, That which is borne of fleſh, is fleſh: and is eaſy to proue, then is he proued to be a very miſerable creature.
Rom. 8. 6. For the affection of the fleſh, as the Apoſtle witneſſeth, is death, in aſmuch as it is enimitie againſt God, and ſo is not ſubiect, nor can be ſubiect to the lawe of God. Is fleſh ſo peruerſe, that with all hatred ſhe continually vſeth enimitie againſt God? that ſhe can not agree with the righteouſneſſe of the lawe of God? Finally, that ſhe can bring forth nothing but matter of death? Nowe, graunt that the nature of man is nothing but fleſh, and gather any good out of it if thou canſt. But (they ſay) the name of fleſh belongeth onely to the ſenſuall, and not the hier parte of the ſoule. But that is ſufficiently confuted by the wordes of Chriſt, and of the Apoſtle. It is the Lordes
Iob. 3.6 argument, that man muſt be borne againe, bycauſe he is fleſh. He commaundeth not to be borne againe according to the body. But in minde he is not borne againe, if a parte of it be amended, but when it is all renewed. And that doth the compariſon, ſet in both places, confirme. For the ſpirite is ſo compared againſt the fleſh, that there is left no meane thing betwene them. Therefore whatſoeuer is not ſpirituall in man, is after the ſame reaſon called fleſhly. But we haue nothing of the Spirite but by regeneration. It is therefore fleſh whatſoeuer we haue of nature. But of that matter, if otherwiſe we could
Ephe. 4. 13. haue any doubte, that is taken away from vs by Paule, where after he had deſcribed the olde man, whome he had ſaide to be corrupt with concupiſcences of errour, he biddeth vs to be renewed in the ſpirite of our minde: you ſee he doth not place vnlawefull and euil luſtes onely in the ſenſitiue part, but alſo in the very minde, and therefore requireth a renuing of it. And truely a little before he had pointed out ſuch an image of mans nature, as did ſhewe that there was no parte wherein we were not corrupted and peruerted: for where he writeth that all nations do walke in the vanitie of their minde, are darkened in vnderſtanding, eſtranged from the life of God, by reaſon
Ephe. 4. 17. of the ignoraunce that is in them, and the blindeneſſe of their heart: it is no doubte that this is ſpoken of all them whome the Lorde hath not reformed to the vprightneſſe both of his wiſedome and iuſtice

which

which is also made more plaine by the comparison byandby adioyned, where he putteth the faithfull in minde, that they haue not so learned Christ. For of these wordes we gather, that the grace of Christ is the onely remedie whereby we be deliuered from that blindenesse, and the euils that ensue thereof. For so had Esaie also prophecied of the kingdome of Christ, when he promised, that the Lorde should be an euerlasting light to his Church, when yet darkenesse couered the earth, and a mist the peoples. Whereas he testifieth, that the light of God shall arise onely in the Church, truely without the Church he seeth nothing but darkenesse and blindenesse. I will not reherse perticularly such thinges as are written euery where, specially in the Psalmes and in the Propheres against the vanity of man. It is a great thing that Dauid writeth, if he be weyed with vanitie, that he shall be vayer than vanitie it selfe. His wit is wounded with a greuous weapon, when all the thoughtes that come out of it, are scorned as foolish, dizeling, madde and peruerse. Esa. 60. 2. Psal. 62. 10.

2 No easier is the condemnation of the heatre, when it is called guilefull and peruerse aboue all thing: but bycause I studie to be short, I will be contente with one place alone, but such a one as shall be like a most bright loking glasse, wherin we may beholde the whole image of our nature. For the Apostle, when he goeth about to throwe downe the arrogance of mankinde, doth it by these testimonies, That there is not one righteous manne, There is not one manne that vnderstandeth or that seeketh God, All are gone out of the way, they are made vnprofitable together, there is none that doth good, no not one: their throte is an open sepulcher, with their tongues they worke deceitfully, the poison of Serpentes is vnder their lippes, whose mouth is full of cursing and bitternesse: whose feete are swifte to shedde bloude, in whose wayes is sorrowe and vnhappinesse, which haue not the feare of God before their eyes: With these thunderbolres he inueyeth, not against certaine menne, but against the whole nation of the sonnes of Adam. Neither declineth he against the corrupt manners of one or two ages, but accuseth the continuall corruption of nature. For his purpose is in that place, not simply to chide men, to make them amende, but to teach rather that all menne are oppressed with calamitie, impossible to be ouercome, from which they can not get vp againe, vnlesse they be plucked out by the mercie of God. And bycause, that couldc not be proued vnlesse it had bin by the ouerthrowe and destruction of nature, he brought forth these testimonies whereby is proued that our nature is more than destroyed. Let this therefore remaine agreed, that menne are such as Rom. 13 10. Psal. 14. 53. Esa. 59 7. Iere. 17. 9.

they be here described, not onely by faulte of euill custome, but also by corruptnesse of nature. For otherwise the Apostles argument can not stande, that there is no saluation for manne but by the mercie of God, bycause he is in him selfe vtterly loste and past hope. I will not here busie my selfe in prouing the applying of these testimonies that no man shoulde thinke them vnfitly vsed. I will so take them as if they had bin first spoken by Paule, and not taken out of the Prophets. First he taketh awaie from manne righteousenesse, that is integritie and pureneſſe; and then vnderstanding. The wante of vnderstanding, he proueth by Apostasie or departing from God, whome to seeke is the first degree of wisedome. But that wante must nedes happen to them that are fallen awaie from God. He sayeth further, that all are gone out of the waie and become as it were rotten, that there is none that doeth good, and then he adioyneth the haynous sinne, wherewith they defile their members that are ones let loose into wickednesse. Last of all he testifieth that they are voide of the feare of God, after whose rule our steppes shoulde haue bin directed. If these be the inheritable giftes of mankind, it is in vaine to seke for any good thing in our nature. In deede I graunt that not all these faultes do appeare in euery manner: yet can not be denied that this Hydra lurketh in the heartes of all menne. For as the bodie while it already soffreth enclosed within it, the cause and matter of disease, although the paine be not yet vehement, cannot be called healthy: no more can the soule be reckened sounde, while it swarmeth full of such diseases of vices, albeit the similitude doth not agree in all pointes. For in the body be it neuer so muche diseased, there remayneth a quickenesse of life: but the soule beyng drowned in this gulfe of destruction, is not onely troubled with vices, but also altogether voide of all goodnesse.

3 The same question in a manner which hath bin before debated, now riseth vp againe of newe. For in all ages there haue bin some, which by guiding of nature haue bin bente to vertue in all their life. And I regarde it not, though many slippinges may be noted in their manners: yet by the very studie of honestie they haue shewed a proofe, that there was some pureneſſe in their nature. What rewarde such vertue haue before God, although we will more fully declare when we shall speake of the merites of workes, yet we must somewhat speake in this place so farre as is necessarie for making plaine of the present argument. These examples therefore seeme to put vs in minde, that we shoulde not thinke mans nature all together corrupt, for that by her instruction some men haue not onely excelled in some

noble actes, but also in the whole course of their life haue behaued themselues most honestly. But here we must thinke, how in this corruption of nature there is some place for the grace of God, not to cleanse it, but inwardely to restraine it. For if the Lord woulde suffer the mindes of all men as it were with lose reines to runne wildly into all sortes of lustes, without doubte there woulde be no man, but he would in plaine experience make vs beleue, that all those euils wherewith Paule condemneth all nature, are most truely saide of him. For what? Canst thou exempt thy selfe out of the number of them, whose feete are swift to shed bloude, their handes defiled with robberies and manslaughters, their throtes like vnto open Sepulchres, their tongues deceitfull, their lippes venymous, their workes vnprofitable, wicked, rotten, deadly, whose minde is without God, whose inwardes are peruersenesse, whose eyes are bent to entrappinges, their heartes lift vp dispiteously to triumph ouer other, and all the partes of them applied to infinite mischeues. If euery soule be subiect to all such monsters, as the Apostle boldly pronounceth, truely we see what woulde come to passe, if the Lorde woulde suffer the lust of manne to wander after his owne inclination. There is no madde beast that is so headlong caried awaye, there is no streame be it neuer so swifte and strong, whereof the ouerflowing is so violent. The Lorde healeth these diseases in his electe by this meane that we will byandby sette forth. In some he only restraineth them with putting a bridle in their mouth, onely that they breake not out, so farre as he foreseeth to be expedient for preseruing of the vniuersitie of thinges. Hereby some are holden in by shame, some by feare of lawes, that they burst not forth into many sortes of filthinesse, howbeit they do for a great part not hide their vncleanneſſe. Some bycause they thinke that an honest trade of life is good, do after a certaine sorte aspire towarde it. Some rise vp aboue the common sorte, that by their maiestie they may kepe other in their duetie. So God by his prouidence bridleth the peruersenesse of nature, that it breake not forth into doyng: but he cleanseth it not within. Rom. 3. 10.

4 But yet the doubte is not dissolued. For either we must make Camillus like vnto Catiline, or els in Camillus we shall haue an example that nature, if it be framed by diligence, is not altogether without goodnesse. I graunte in deede that those goodly giftes whiche were in Camillus bothe were the giftes of God and seeme worthy to be commended, if they be weyed by themselues, but how shall they be proues of naturall goodnesse in him? muste we not returne to the minde, and frame our argumente in this sorte? If a

Aug. li. 4. cõtra Iulianum. naturall manne excelled in ſuch vprightneſſe of manners, then nature is vndoubtedly not without power towarde the ſtudie of vertue. But what if the minde were peruerſe and crooked, and folowing anything rather than vpright ſtraightneſſe? And that it was ſuch, there is no doubte, if you graunt that he was a naturall manne. Nowe what power of mans nature to goodneſſe will you reherſe vnto me in this behalfe, if in the greateſt ſhewe of pureneſſe it be founde that he is alway carried to corruption: Therefore, leaſt ye commende a man for vertue, whoſe vices deceyue you vnder vertues Image, do not ye geue vnto the will of manne power to deſire goodneſſe, ſo long as it remayneth faſt in her owne peruerſeneſſe. Albeit this is a moſt ſure and eaſy ſolution of this queſtion, that theſe are not common giftes of nature, but ſpeciall graces of God, which he diuerſely and to a certaine meaſure dealeth among men that are otherwiſe vngodly. For which reaſon we feare not in common ſpeache to call one man well natured, and an other of euill nature, and yet we ceaſe not to include them bothe vnder the vniuerſall ſtate of mans corruption, but we ſhewe what ſpeciall grace God hath beſtowed vpon the one, which he hath not vouchſaued to geue to the other, when his pleaſure was to make Saule king, he formed him as a new man: and that is the reaſon why Plato alluding to the fable of Homere, ſayeth that Kings ſonnes are created notable by ſome ſingular marke, bycauſe God prouiding for mankinde, furniſheth theſe with a princely nature whome he appointeth to beare gouernemẽt: and out of this ſtore houſe came all the great Capitaines that are renomed in hiſtories The ſame is alſo to be thought of priuate men. But bycauſe as euery man hath moſt excelled, ſo his ambition hath moſt moued him forwarde (with which ſpotte all vertues are defiled, ſo that they loſe all fauour before God) it is to be accompted nothingworth, what ſoeuer ſemeth praiſeworthy in vngodly men, beſide that the cheefe parte of vprightneſſe faileth, where there is no ſtudy to aduaunce the glory of God, which all they wante whome he hath not regenerate with his ſpirite. Neither was
Eſa. 11. 3. vainely ſpoken in Eſaie, that vpon Chriſt reſteth the ſpirite of the feare of God, whereby we are taught, that ſo many as are ſtrange from Chriſt, are without the feare of God, which is the beginning of wiſdome. As for the vertues that deceiue vs with vaine ſhewe, I graunt they ſhall haue praiſe in the court of policie, and in the commõ ſame of men, but before the heauenly iudgement ſeate, they ſhall be of no valewe to deſerue righteouſneſſe.

5 With ſuch bondage of ſinne therfore as Will is detayned, it can not ones moue it ſelfe to goodneſſe, much leſſe apply it ſelfe. For ſuch

ninge is the beginninge of turning to God, which in Scriptures is holly imputed to the grace of God. As Ieremy praieth to the Lord turne him, if he will haue hime turned. Whereupon the Prophet the same chapter, describing the spiritual redemption of the faithful people, sayth that they were redeemed out of the hand of a stōger, meaning with how straight fetters a sinner is bound so long as being forsaken of the Lord, he liueth vnder the yoke of the Deuill. Yet Will remayneth, which with most bent affection is both enclined & hasteth to sinne. For man was not depriued of Will when he did cast himselfe into this necessity, but of the soundenesse of Will. And Berde sayth not vnaptly, which teacheth that to Will is in vs all: but Will good is a profiting, to will ill is a defaut: and therefore simply will, is the worke of man: to will euill, of corrupte nature: to wil wel, grace. Now whereas I say, that will put from liberty is by necessity we or led into euill, it is maruell if that should seeme a hard speach to any man, which neither hath any absurdity in it, nor varieth frō the vse of holy men: But it offendeth them that can make no difference betwene necessity and compulsion. But if a man aske them, is God of necessity good? is not the deuill of necessity euill? what they aunswere? For so is goodnesse knit with Gods diuinity, that is no more necessary that he be God then that he be good. And deuill is by his fall so estranged from partaking of goodnesse, that can do nothing but euill. But now if any robber of God do barke against this and say, that God deserueth smale praise for his goodnes, which he is compelled to keepe: shall not this be a ready aunswere to him, that it commeth to passe by his infinite goodnesse and not by violent impulsion, that he can not do euell. Therefore if this, that it is necessiue that God doe well, do not hinder the free will of God in doing wel, if the deuil which can not do but euil yet willingly sinneth who shall then say that a man doothe therefore lesse willingly sinne for this that he is subiect to necessity of sinning. This necessity, wher- Lib. de perfect. instit.
Augustine ech where speaketh of it, euen then also when he was grieuously pressed with the cauillation of Celestius, he sticked not to affirme in these wordes, by liberty it came to passe that man was with sinne, but now the corruption which flowed for punishment, hath of liberty made necessity. And so oft as he falleth into mention thereof, he douteth not to speake in this manner of the necessary bondage of sinne. Therefore let this summe of that distinction be kept, that De nat. & grat. & alibi.
in sins he is corrupted, sinneth in deede willingly and not against will nor compelled, by a most bent affection of minde, and not violent compulsion, by motion of his owne lust, and not by for-

Ier. 31. 18.

ren constraynt: but yet of such peruerseneſſe of nature as he is, he can not but be moued and driuen to euil. If this be true, then surely it is playnely expreſſed that he is ſubiect to neceſſity of ſinning. Bernard agreeing to Auguſtine wryteth thus, only man among all liuing creatures is free: and yet by meane of ſinne, he alſo ſuffereth a certayne violence, but of wil and not of nature, that euen therby alſo he ſhould not be depriued of freedome, for that which is willing is free. And a little after, wil being chaunged in it ſelfe into worſe, by I wot not what corrupt and maruelous manner, ſo maketh neceſſity, that very neceſſity for as much as it is willing, can not excuſe will, and will forasmuch as it is drawen by allurement, can not exclude neceſſity, for this neceſſity is after a certaine manner willing. Afterward he ſayth, I was preſſed downe with a yoke, but yet none other but of a certaine willing bondage, therefore by reaſon of our bondage we are miſerable, by reaſon of our will we are inexcuſable, becauſe will when it was ill made it ſelfe the bondſeruaunt of ſinne. At length he concludeth, that the ſoule is ſo after a certaine maruelous and euill manner holden both a bonde ſeruaunt and free, vnder this certaine willinge and free neceſſity: a bondſeruaunt by reaſon of neceſſity, free by reaſon of wil, and that which is more maruelous and more miſerable, therein gilty wherein it is free, therein bond wherein it is gilty, and ſo therein bond wherein it is free. Hereby truely the readers do perceiue that I bringe no newe thinge, which longe ago Auguſtine brought forth out of the conſent of all godly men, and almoſt a thouſand yeares after was kept ſtill in monkes Cloyſters. But Lombarde when he could not diſtinguiſh neceſſity frō compulſion, gaue matter to a pernicious errour.

Ser. ſuper Cā tic. 81.

6 On the otherſide it is good to conſider what manner remedy that of the grace of God, whereby the corruption of nature is amended and healed. For whereas the Lord in helping vs, giueth vs that which we want, when we ſhall knowe what his worke is in vs, it will ſtreightway appeare on the other ſide what is our needineſſe. When the Apoſtle ſayeth to the Philippians, that he truſteth that he which beganne a good worke in them, will performe it vnto the day of Ieſus Chriſt: it is no doute, that by the beginninge of a good worke he meaneth the very beginninge of conuerſion, which is in vs. Therefore God beginneth a good worke in vs by ſtirring vp in our heartes the loue, deſire and endeuour of righteouſneſſe, or (to ſpeake more properly) in bowing, framing and directing our heartes to righteouſneſſe: he endeth it in confirminge vs to perſeuerance. And that no man ſhould cauill that good is begonne by the Lord, when we

Phi. 1. 6

ing of it ſelfe weake is holpen: the holy Ghoſt in an other place
ecleareth what will is able to do beinge left vnto it ſelfe. I will giue
ou (ſayth he) a newe heart. I will put a newe ſpirite in the middes Eze. 36.
f you. And I will take away the ſtony heart from your fleſh, and I 16.
ill giue you a heart of fleſh. And I will put my ſpirite in the middes
f you, and I will make you to walke in my commaundementes.
Who ſhall ſay that the weakeneſſe of mans will is ſtrengthened with
elpe, whereby it may effectually aſpire to the choiſe of that that is
ood, when it muſt be whole transformed and renewed? If there be
y ſofteneſſe in a ſtone, which by ſome helpe being made tenderer
ill abide to be bowed euery way, then will I graunt that the heart of
an is pliable to obey that which is right, ſo that that which in it is
erfect, be ſupplied by the grace of God. But if he meant to ſhewe
y this ſimilitude, that no goodneſſe could euer be wrong out of our
eart vnleſſe it be made throughly newe: lette vs not parte betwene
im and vs, that which he chalengeth to himſelfe alone. If there-
re a ſtone be transformed into fleſhe, when God turneth vs to the
ſire of that which is right: then is all that which was of our owne
ill taken away, and that which commeth in place thereof is all of
od. I ſay that will is taken away, not in that it is will, becauſe in the
nuerſion of man, that which was of the firſt nature abideth wholet
o I ſay that it is created newe, not that will then beginneth to be,
t that it be turned from an euill will into a good. And this I affirme
be wholly done by God, becauſe we are not able ſo much as to
uike, as the ſame Apoſtle witneſſeth: therefore in an other place
ſayth, that God doth not onely helpe our weake will, or amende 2. Cor. 3
6.
r peruerſe will, but that he worketh in vs to will. Whereupon is Phili. 2.
ſly gathered, that which I ſayd before, that whatſoeuer good is in 13.
ll, it is the worke of onely grace. In which ſenſe in an other place
ſayeth, that it is God that worketh all in all. Neither doth he 2. Cor.
ere intreate of the vniuerſall gouernement, but giueth vnto God 12. 6.
one the praiſe of all good things that the faithfull haue. And in ſay-
g all, truely he maketh God the author of ſpirituall life, euen from
e beginning to the ende. Which ſelfe ſame thing he had taught be-
re in other wordes, ſayinge that the faythfull are of God in Chriſt. 1. Cor.
ere he plainely maketh mention of the new creation, wherein that 8. 6.
ich was of common nature before, is deſtroyed. For there is to be
derſtanded a compariſon betwene Adam and Chriſt, which in an
her place he more playnly expreſſeth, where he teacheth that we
e the worke of God created in Chriſt to good workes, which he
th prepared that we ſhoulde walke in them. For he goeth about

by this reaſon to proue, that our ſaluation is of free gift, becauſe the beginning of all goodneſſe, is at the ſeconde creation, which we obtayne in Chriſt. But if there were any power of our ſelues, were neuer ſo ſmale, we ſhould haue alſo ſome portion of merite. But he to proue vs altogether nothing worth, reaſoneth that we haue deſerued nothing, becauſe we are create in Chriſt to good workes, which God hath prepared. In which wordes he ſignifieth againe, that all partes of good workes, euen from the firſt motiō, are propre to God onely. For this reaſon, the Prophete after he had ſayd in the Pſalme that we are the workemanſhip of God, that there ſhould be no partition, addeth byandby, We made not our ſelues. That he ſpeaketh there of regeneration, which is the beginning of ſpirituall life, appereth by the tenor of the text, where it byandby after followeth, that we are his people & the flocke of his paſtures. We ſee now, how he not contented ſimply to haue giuen to God the praiſe of our ſaluation, doth expreſly exclude vs from all fellowſhip with him, as if he would ſay, that there reſteth no peece, be it neuer ſo litle, for man to glory in, becauſe it is all of God.

7 But there will be ſome peraduenture that will graunt, that Will being of her owne nature, turned away from good, is conuerted by the only power of the Lord: but ſo that being prepared before, it hath alſo her owne parte in doing, as Auguſtine teacheth, that grace goeth before euery good worke, but ſo, that will doth accompany it and not leade it, as a wayting maide after it, and not a foregoer. Which thing being not euill ſpoken by the holy man, Peter Lombarde doth diſorderly wryth to this purpoſe. But I affirme, that as well in the words of the Prophet which I haue alleaged, as in the other places, theſe two thinges be playnely ſignified, that the Lord doth both correct our corrupted will or rather deſtroy it, & alſo of himſelfe putteth in place therof a good will. In as much as it is preuented by grace, in that reſpect I giue you leaue to call it a wayting maide: but for that being reformed, it is the worke of the Lord, this is wrongfully giuen to man that he doth with will cōming after, obey grace going before. Therefore it is not wel wrytten of Chryſoſtome, that neither grace without will, nor will without grace can worke any thing: as if grace did not worke very well it ſelfe, as euen now we haue ſeene by Paule. Neither was it Auguſtines purpoſe, when he called mannes will the wayting maide of grace, to aſſigne vnto her a certaine ſecond office in doing good worke, but becauſe this only was his intent, to confute the wicked doctrine of Pelagius, which did ſet the principall cauſe of ſaluation in mans deſerning: therefore he ſtode only vpon this point, that

Ad Boniſ. Epi. 106.

Ser. de inuent. S. Crucis.

grace

race was before all deſeruing: which was ſufficiēt for the matter that e then had in hande, not medling in the meane time with the other eſtion, concerning the perpetuall effect of grace, which yet in an ther place he excellently well handleth. For ſometimes when he ith, ỹ the lord doth preuent the vnwilling that he may wil, & follo-eth the willing that he wil not in vayne, he maketh him altogether e whole author of the good worke. Albeit his ſentences touching is matter, are to plaine to neede any long arguing vpon them. Men (ſayth he) do labour to finde in our will ſomething that is our owne d not of God, but how it may be found I know not. And in his firſt ooke againſt Pelagius and Celeſtius, where he doth expounde that ying of Chriſt, Euery one that hath heard of my father cōmeth to e, he ſayth: Freewill is ſo holpen not only that it may know what is be done, but alſo may do it when it hath knowen it. And ſo when od teacheth, not by the letter of the law, but by the grace of the irit, he ſō teacheth, that he that hath learned, doth not only ſee it in owing, but alſo deſire it in willing, and performe it in doing.

Au. li. 2. de remiſſ. peccat. cap. 18. Ioh. 6. 45.

And becauſe we are now in hand with the chiefe point wherupō e matter hangeth, let vs go forward and proue the ſumme thereof the readers, onely with a fewe & ỹ moſt plaine teſtimonies of the cripture. And then, leaſt any man ſhould accuſe vs of wrongful wre-ng the Scripture, let vs ſhew that the trueth which we affirme be-g taken out of the Scripture, wanteth not the teſtimony of this ho-man, I meane Auguſtine. For I thinke it not expedient, that all the inges be rehearſed that may be brought out of the Scriptures, for nfirmation of our meaning, ſo that by the moſt choſen that ſhalbe ought forth, ỹ way may be prepared to vnderſtand all the reſt that e here and there commonly red. And againe, I thinke it ſhall not be idly done, if I openly ſhew that I agree well with that man whom perthily the conſent of godly men doth much eſteeme. Surely it is e-dent by plaine and certaine proufe, that the beginning of goodneſſe from no where elſe but only from God. for there can not be found will bent to good, but in the elect. But the cauſe of election is to be ught out of man. Whereupon followeth, that man hath not right l of himſelfe, but it proceedeth frō the ſame good pleaſure, wher-we are elect before the creatiō of the world. There is alſo an other ſon not vnlike vnto that. For whereas the beginning of willing and ing well is of faith, it is to be ſeene whenſe faith it ſelfe cōmeth. For much as the whole Scripture crieth out that it is a free gift of God, followeth, ỹ it is of the mere grace of God, wherē we, which are with our minde naturally bent to euill, begin to will that which is good.

Therfore the lord, whē he nameth these two things in the conuersiō of his people, to take away from them a stony heart, and to giue them a heart of flesh, plainly testifieth that that which is of our selues must be done away, that we may be conuerted to righteousnesse: and that whatsoeuer commeth in place therof, is from himselfe. And he vrgeth not this in one place only. For he sayth in Ieremy: I wil giue them
Ier. 32. 39. one heart and one way, that they may feare me all their dayes. And a litle after. I will giue the feare of my name into their heart, that they
Eze. 11. 19. departe not from me. Againe in Ezechiel: I will giue them one heart, and I will giue a new spirite in their bowels. I will take away the stony heart out of their flesh, and I will giue them a heart of flesh. He could not more euidently claime to himselfe, & take from vs whatsoeuer is good and right in our will, than when he declareth that our conuersion is a creation of a new spirite, and of a new heart. For it followeth alway, that both out of our will proceedeth no goodnesse till we be reformed: and that after reformation, so much as it is good, is of God and not of vs.

9 And so reade we the prayers of holy men made to that end,
1. Reg. 8. 58. as, The Lord encline our heart to him (sayth Salomon) that we may kepe his commaundementes. He sheweth the frowardnesse of our heart which naturally reioyseth to rebell agaynst the lawe of God, if it be not bowed. And the same thinge is in the Psalme: Lord incline
Ps. 119. my heart to thy testimonies. For the comparison of contrariety is alway to be noted, which is betwene the peruerse motion of the heart whereby it is caried to obstinacy, and this correction whereby it is led
Psa. 51. 12. to obedience. When Dauid feeling himselfe for a time without the directing grace, prayeth God to create a new heart within him, to renue a right spirite within his bowelles: doth he not acknowledge that all the partes of his heart are full of vnclennesse, and his spirite wrythen with crooked peruersenesse? and in calling the cleannesse which he prayeth for, the creature of God, doth he not attribute it wholly to God? But if any manne take exception and say, that the very prayer is a token of a godly and holy affection: our aunswere is ready, that though Dauid were by that time somewhat come to amendment, yet doth he still compare his first state with that sorowful fall that he had felt. Therefore taking vpon him the person of a man estraunged from God, he for good cause prayeth to haue giuen him all these thinges that God giueth to his elect in regeneration. And so beinge like a deade man, he wisheth himselfe to be created of new, that of the bondslaue of Satan, he may be made the instrument of the holy Ghost. Maruelous & monstruous surely is the lust of our perse-

Cor-

od requireth nothing more earneſtly, than ỹ we ſhould moſt religi-
ſly keepe his Sabbat, that is in reſting from our owne workes, but
ſ vs nothing is more hardly obtained, than bidding our owne works
ewell, to giue due place to the workes of God. If ſluggiſhneſſe
ndered not, Chriſt hath giuen teſtimony euident enough of his
aces to make them not to be enuiouſly ſuppreſſed. I am (ſayth he) Ioh.15.
e Vine, you be the branches: My Father is a husbandman. As the 1.
anche can not beare fruite of it ſelfe, vnleſſe it abide in the Vine, no
ore can you, vnleſſe you abide in me. For without me you can do
thing. If we beare fruite none otherwiſe than a braunche buddeth
ing plucked out of the ground and without moyſture: we neede no
ore to ſeeke what is the aptneſſe of our nature to goodneſſe. And
is is a playne concluſion: Without me ye can do nothing. He doth
t ſay that we are to weake to be ſufficient for our ſelues: but in
nging vs to nothing, he excludeth all opinion of power be it neuer
litle. If we being graffed in Chriſt, beare fruite like a Vine, which
eth her efficacy of liueline ſſe both from the moiſture of the earth,
d from the deaw of heauen, and from the cheriſhing of the ſunne:
e nothinge remayne for vs in doinge a good worke, if we keepe
ole for God that which is his. That fonde ſuttle deuiſe is allea-
d in vaine, that there is a iuyce already encloſed within the branch,
d a certayne power to bringe foorth frute, and that therefore it ta- Mat.15
h not all from the earth or from the firſt roote, becauſe it bringeth 13.
mewhat of her owne. For Chriſt doth meane nothinge elſe, but
t we are a drie ſticke and nothing worth, when we be ſeuered from
n, becauſe by our ſelues beinge ſeparate, we haue no power to do
l: as alſo in an other place he ſayth. Euery tree that my father hath
planted, ſhall be rooted vp. Wherefore the Apoſtle aſcribeth all Phili.2.
whole vnto him in the place already alleaged. It is God (ſaith he) 13.
t worketh in vs both to will and to performe. The firſt parte of a
od worke is will: the ſecond is a ſtrong endeuour in doing it: ỹ au-
r of both is God. Therfore we ſteale it from God, if we take to our
es any thing, either in will or in effectuall working. If it were ſayd
t God doth helpe our weake will, then ſomewhat were left for vs.
when it is ſayd that he maketh will, now all the good that is in it,
t out of vs. And becauſe the good will is yet ſtill oppreſſed with
ght of our fleſh ỹ it cā not riſe vp. He ſaid further, that to ouercom
hardneſſe of that battell, there is miniſtred vnto vs ſtedfaſtneſſe of
leuour, euen to the effect. For otherwiſe it could not ſtand toge-
r which he teacheth in an other place, that it is God alone that 1. Cor.
geth to effect all thinges in all, wherein we haue before taught 12.6.

that the whole courſe of ſpirituall life is comprehended. For which
Pſa. 86. 11. reaſon, Dauid, after he had prayed to haue the wayes of the Lord ope-
pened vnto him, that he might walke in his trueth, by and by adde
Vnite thou my heart to feare thy name. In which wordes he ſignifi-
eth, that euen they that are well minded, are ſubiect to ſo many with-
drawings of minde, that they eaſily vaniſh or fal away if they be not
ſtabliſhed to conſtancy. For which reaſon in an other place, after he
had prayed to haue his ſteppes directed to kepe the word of God,
Pſ. 100. 19. 100. 33. requireth alſo to haue ſtrength giuen him to fight, Lette not any ini-
quity (ſayth he) beare rule ouer me. After this ſorte therefore doth
the Lord both beginne and ende good worke in vs: that it may also
his worke, that will conceiueth a loue of that which is right, that we
enclined to the deſire thereof, that it is ſtirred vp and moued to the
deuour of following it. And then that our choiſe, deſire, and endeuo
faint not, but do proceede euen to the effect: laſt of all, that man goe
forward conſtantly in them, and continueth to the end.

10 And he moueth the will, not in ſuch ſorte as hath in many ages
bin taught and beleued: that it is afterward in our choiſe, either to
bey or withſtand the motiõ, but with mightily ſtrengthning it. There-
fore that muſt be reiected which Chryſoſtome ſo oft repeteth: when
he draweth, he draweth being willing. Whereby he ſecretly teacheth
that God doth onely reach out his hand, to ſee if we will be holpen
by his aide. We graunt that ſuch was the ſtate of man while he
ſtoode, that he might bow to either parte. But ſith he hath taught
his example how miſerable is freewill, vnleſſe God both will and
in vs: what ſhall become of vs, if he giue vs his grace according to
ſmale proportion? But rather we do obſcure and extenuate it with
our vnthankefullnes. For the Apoſtle doth not teach, that the gift
of a good wil is offred vs if we do accept it, but that he wil perfect
it in vs: which is nothing elſe, but that the Lord by his ſpirite doth di-
rect, bowe and gouerne our heart, and reigneth in it as in his own
Eze. 11. 19 and 36. 27. Ioh. 9. 45. poſſeſſion. Neither doth he promiſe by Ezechiel, that he will giue
the elect a new ſpirite onely for this ende, that they may be able
walke in his commaundementes, but to make them walke in deed.
Neither can Chriſts ſaying, (euery one that hath heard of my Father
commeth to me) be otherwiſe taken, than to teach that the grace
Lib. de prædeſt. ſanct. God is effectuall of it ſelfe: as Auguſtine alſo affirmeth. Which good
God vouchſafeth not to giue to all men generally without regard
as that ſaying (as I thinke) of Occam, is commonly ſpoken among
the people, that it denieth nothing to him that doth what lieth in him.
Men are in deede to be taught that Gods goodneſſe is layd open

men, without exception that seeke for it. But forasmuch as they
ly beginne to seeke for it, whom the heauenly grace hath brea-
ed vpon, not so much as this litle peece ought to be plucked away
m his praise. Truely this is the prerogatiue of the elect, that being
generate by the spirite of God, they are moued and gouerned by
guiding. Therfore Augustine doth worthily as well mocke them,
t claime any parte of willing them to themselues, as he doth re-
hend other which thinke that, that is generally giuen to all men,
ich is the speciall testimony of free election. Nature, (sayth he) but
grace, is common to all men. Calling it a brickle suttelty of witte
glasse, that glistereth with mere vanity, where it is generally ex-
ded to all which God giueth onely to whom it pleaseth him. And
n other place. How cameſt thou? by beleuing. Feare thou, least
le thou takeſt vpon thee that thou haſt founde the iuſt way, thou
ſh out of the iuſt way. I came (sayeſt thou) by Free will, I came
mine owne will, why ſwelleſt thou? wilt thou heare that this alſo
uen thee? Heare euen him that calleth: No man commeth to me
eſſe my Father draw him. And it is without controuerſie gathered
of Iohns wordes, that the heartes of the godly are ſo effectually
erned by Gods working, that they follow with an vnchangeable
ction. He that is begotten of God (sayth he) can not ſinne, becauſe
ſeede of God abideth in him. For we ſee that the meane motion
ich the Sophiſters imagine, which we at our liberty may either o-
or refuſe, is openly excluded, where an effectuall conſtancy to co-
e is affirmed.

Aug. de verbis Apoſt. ſer. 11.

Ioh. 6. 44.

1. Ioh. 3. 9.

Of continuaunce there ſhoulde no more dout haue bin made,
that it ſhould haue bin taken for the free gift of God vnleſſe the
l wicked errour had growen in force, that it is diſtributed accor-
g to the deſert of men, as euery man hath ſhewed himſelfe not vn-
kefull to the firſt grace. But forasmuch as this errour hath gro-
vpon that point, that they thought it to be in our hand to re-
or receiue the grace of God offered, that opinion being driuen
y, this other doth alſo fall of it ſelfe. Albeit herein they erre two
ner of wayes. For beſide this that they teach that our thankefull-
e toward the firſt grace and our lawfull vſe thereof, are rewarded
the later giftes: they adde alſo, that nowe grace alone doth not
ke in vs, but that it is onely a worker together with vs. Of the
this we ought to beleue, that the Lord while he dayly enricheth
heapeth his ſeruauntes with newe giftes of his grace, becauſe he
th and fauoureth the worke which he hath begonne in them, fin-
in them ſomewhat whereupon to beſtowe greater graces. And

here to ſerue thoſe ſayinges: To him that hath, ſhalbe giuen. Again
Mat. 25. 21. Luc. 19. 17. Oh, good ſeruaunt, becauſe thou haſt bin faithfull in few things, I will ſet thee ouer many. But here two things are to be taken heede of, that neither the lawefull vſe of the firſt grace be ſayd to be rewarded with the later graces, nor it be ſo compted a rewarding, that it ceaſe to be reckened the free grace of God. I graunt therefore, that this bleſſing of God is to be looked for of the faithfull, that howe much the better they haue vſed the firſt graces, they ſhalbe encreaſed with ſo much the greater. But I ſay, that this vſe alſo is of the Lord, and that this rewarding is of his free good will. And they vſe no leſſe wrongfully than vnhappily that olde deſtruction of workinge and together working grace. Auguſtine vſed the ſame in deede, but delaying it with a fit definition, ỹ God in together working with vs doth ende, that in working he beginneth, and that it is ſtill the ſame grace but changeth name, according to the diuerſe manner of effect. Whereupon followeth, that he doth not parte it betwene God and vs, as if there were a mutuall meeting together by ỹ motiõ of both, but only noteth the multiplicatiõ of grace. To which purpoſe belõgeth that which in another place he teacheth, that many giftes of God do go before the good will of man, among the which the ſelfe ſame is one. Whereon followeth, that he leaueth nothing that it may claime to it ſelf. What
Phi. 2. 13. thing Paul alſo hath namely expreſſed: For when he had ſayd that it is God, which worketh in vs both to will and to perfome, he by and addeth, that he doth them both of his good will declaringe by the word, that it is his free goodneſſe. Whereas they are wont to ſay, that after we haue once giuẽ place to the firſt grace, our owne endeauour do now worke together with the grace that followeth. To this I anſwere: If they meane that we, after we haue bin once by the power of the Lorde broken to the obedience of righteouſneſſe, do of our owne accorde go forward, and are inclined to follow the working grace, I ſpeake nothinge againſt it. For it is moſt certayne, that there is ſuch a readines of obeying, where the grace of God reigneth. But whenſe commeth that, but from this, that the ſpirite of God by his way agreeinge with it ſelfe, doth cheriſhe and confirme to ſtedfaſtneſſe of continuing, the ſame affection of obeying, which it ſelfe hath gendred at the beginning. But if they meane that man taketh of himſelfe ſomwhat wherby to labour with the grace of God, they are moſt peſtilently deceiued.

12 And to this purpoſe is that ſayinge of the Apoſtle wrongfully
1. Cor. 15. 10. wraſted by ignoraunce: I haue laboured more than they all: not I, but the grace of God with me. For they take it ſo: that becauſe it may

ieme somwhat arrogantly spoken that he preferred himselfe before
hem all; therfore he corrected it with referring the praise to the grace
f God; but yet so, that he calleth himselfe a worker together with
race. It is marueil that so many which otherwise were not euill men,
oue stombled at this straw. For the Apostle doth not wryte that the
race of the Lord laboured with him, to the intent to make himselfe
artener of the labour, but rather by this correction he giueth away
l ỹ praise of the labour to grace only. It is not I (sayth he) that haue
boured, but the grace of God that was with me. But the doutfulnes
f the speach deceiued them: but specially the ill translation wherein
he force of the Greke article was left out. For if it be translated word
r word, he doth not say, that grace was a worker together with him;
ut that the grace that was with him was the worker of all. And the
me thing doth Augustine teach, not darkely, though shortly, where
e thus saith: The good will of man goeth before many gifts of God, Psa. 59.
t not before all. But of them which it goeth before, it selfe is one, 11.
hen followeth his reason: because it is wrytten: His mercy hath pre- Psa. 23.
ted me: And his mercy shall follow me. It preuenteth man not wil- 6.
ge, to make him will: & it followeth him willinge, that he wil not in
ne. With whom Bernard agreeth bringing in the church speaking Ser. 2 in
us: Drawe me in a maner vnwillinge, that thou maist make me wil- Cant.
g: draw me lying slouthfull, that thou maist make me runne.

13 Now let vs heare Augustine speaking in his owne wordes, leaste
e Pelagians of our age, that is to say, the Sophisters of Sorbone,
oulde as they are wont, lay to our charge that all antiquitie is a-
inst vs, wherein they followe their father Pelagius, by whom long
go Augustine was drawen foorth into the same contention. In his
ooke of Correption and Grace wrytten to Valentine he entreateth
rgely that which I will rehearse shortely, but yet do it in his owne
ordes: that to Adam was giuen the grace of continuinge in good if Capi. 11
e would: and to vs is giuen to will, and by will to ouercome con-
piscence: that he therefore had to be able if he would, but not to
ill that he might be able: to vs is giuen both to will and to be able.
hat the first liberty was to be able not to sinne, ours is much grea-
, not to be able to sinne. And leaste he shoulde be thought to speake
f the perfection to come after immortality (as Lombard wrongful-
draweth it to that meaning) within a litle after he plucketh out this
ut. For (sayth he) the will of holy men is so much kindeled by
e holy Ghost, that they therfore are able, because they so wil: they
erefore will, because God worketh ỹ they so will. For if in so great 2. Cor.
eakenesse, in which yet behoueth the power to be made perfect, 12. 9.

for repelling of pride, their owne will were left vnto thē, that by the help of God they may if they will, and God doth not worke in them to will: then amonge so many temptations will shoulde needes fall downe for weakenesse, and therefore could not continue. Therefore succour giuen to the weakenesse of mans will, that it should be moued without swaruing or seuering by the grace of God, and therfore shoulde not faint how weake so euer it be. Then he entreateth more
Cap.14. largely howe our heartes do of necessity follow the mouing of God that worketh affectiō in them. And he sayth, that the Lord doth draw men in deede with their owne wills, but with such as he himselfe hath wrought. Nowe haue we that thinge testified by Augustines mouth which we principally desire to obtaine, that grace is not only offered by God to be receiued or refused at euery mans Free election, but also that grace is the same, that formeth the election and will in the heart: so that euery good werke that followeth after, is the frute and effect thereof, and that it haue no other will obeying it, but the same which it hath made. For these are also his wordes out of an other place, that nothing but grace maketh euery good worke in vs.

14 But whereas he sayth in an other place, that will is not taken
Epi.100 5. away by grace, but from an euill will turned into a good, and holpen when it is good: he meaneth onely that man is not so drawen, but without any motion of heart he is caried as by an outwarde impulsion, but that he is inwardly so affected, that from his very heart he obeyeth. That grace is specially and freely giuen to the elect, he wri-
Epi.100 6. teth thus vnto Boniface: We know that grace is not giuen to all men, and to them to whom it is giuen, it is not giuen according to the merites of workes, nor according to the merites of will, but of free fauour: and to them to whom it is not giuen, we know that it is by the iust iudgement of God that it is not giuen. And in the same Epistle he strongly fighteth against that opinion, that the grace following is giuen to the deseruinges of men, because in not refusinge the first grace, they shewed themselues worthy. For he will haue Pelagius graunt, that grace is necessary to vs for euery of our doinges, and is not giuen in recompense to workes, that it may be grace in deede. But the matter can not be comprehended in a shorter summe, than out of the eight chapter of his booke to Valentine of Correption and Grace, where first he teacheth that mans will obtayneth not grace by liberty, but liberty by grace: and that by the same grace, by affection of delite printed in him, it is framed to continuance, that it is strengthened with inuincible force: that while grace gouerneth, it neuer fa-
Epi. 46. leth away: when grace forsaketh, it byandby tombleth downe. That

by

y the free mercy of God it both is conuerted to good, and beinge
onuerted abideth in it, that the direction of mans will to good, and
dilligneſſe after direction, hangeth vpon the onely will of God, and
ot vpon any merite of his owne. And ſo to man is left ſuch a free
ill, if we liſt ſo to call it, as he wryteth of in an other place, that can
either be turned to God, nor abide in God but by grace, & by grace
able all that it is able.

The iiij. Chapter.

How God worketh in the hearts of men.

IT is ſufficiently proued, as I thinke, that man is ſo holden
captiue with the yoke of Sinne, that of his owne nature he
can neither aſpire by deſire, nor trauaile by endeuour to good-
neſſe, beſide that, we haue rehearſed a diſtinction betwene
ompulſion & neceſſity, whereby it might appeare, that when he
neth of neceſſity, yet neuertheleſſe he ſinneth willingly. But for-
much as while he is ſubiect in bondage to the Deuill, he ſeemeth
ther to be ledde by the deuils will than his owne, it reſteth nowe
be declared of what ſorte are both kindes of workinge. And
en is this queſtion to be aſſoiled, whether in euill workes there
any thinge to be atributed to God: in which the Scripture ſhe-
eth that there is vſed ſome working of his. In one place Auguſtine
mpareth mans will to a horſe, which is ready to be ruled by the
ill of his rider: and God and the Deuill he compareth to riders. If
od (ſayth he) ſit vpon it, he like a ſober and cunning rider, gouer-
eth it temperatly, ſpurreth it forward if it be to ſlow, plucketh it
cke if it be to quicke, reſtrayneth the wantonneſſe and wildneſſe
f it, tameth the ſtubbornneſſe of it, and guydeth it into the right
y. But if the Deuill haue poſſeſſed it, he like a fooliſh and wanton
der, violendy carieth it through places where no way is, driueth it
to ditches, rolleth it downe ſteepe places, ſpurreth it forward to
ubbornneſſe & fearceneſſe: which ſimilitude we will for this time
e cõtented with, ſith there commeth not a better in place. Where it
ſayd that the will of a naturall man is ſubiect to the rule of the De-
ill, to be ſtirred by him, it is not ment therby that man as it were ſtri-
ng againſt it, & reſiſting is compelled to obey, as we compell bond-
nes againſt their wil, by reaſon of being their lordes, to do our cõ-
aundementes: but that beinge bewitched with the deceites of Sa-
n, it of neceſſity yeldeth it ſelfe obedient to euery leading of him.
or whom the Lord vouchſafeth not to rule with his ſpirite, them

by iuſt iudgement he ſendeth away to be moued of Satan. Where-
2. Cor. 4. fore the Apoſtle ſayth, that the God of this world hath blinded the
4. mindes of the vnbeleuers ordained to deſtructiō, that they ſhould not
Eph. 2. 2. ſee the light of the Goſpell. And in an other place: That he worketh
in the diſobedient children. The blindinge of the wicked, and all the
wicked deedes that follow therupon, are called the workes of Sathan,
of which yet the cauſe is not to be ſought elſewhere, than in the will
of man, out of which ariſeth the roote of euell, wherin reſteth the fun-
dation of the kingdome of Sathan, which is Sinne.

2 But farre other is the order of Gods doing in ſuch thinges. And
that the ſame may appeare more certainly vnto vs: let the hurt done to
Iob. 1. the holy man Iob by the Chaldees, be an example. The Chaldees ha-
led his herdmen, and like enemies in warre, droue away his cattell for
booties. Now is their wicked deede plainely ſeene, and in that worke
Sathan is not idle, from whome the Hiſtory ſayeth, that all this did
proceede. But Iob himſelfe did acknowledge the worke of the Lord
in it, whom he ſayth to haue taken away from him thoſe thinges, that
were taken away by the Chaldees. How can we referre the ſelfe ſame
worke to God, as author, to Sathan as author, and to manas author of
it, but that we muſt either excuſe Sathan by the company of God, or
report God to be the author of euill? Very eaſily: if firſt we looke vpon
the ende, why it was done, and then the manner how. The purpoſe of
the Lord is by calamity to exerciſe the patience of his ſeruaunt: The
deuil goeth about to driue him to deſpeir. The Chaldees againſt right
and law, ſeeke gayne of that which is an other mans. Such diuerſi-
ty in purpoſes, maketh great difference in the worke. And in the
manner of doing there is no leſſe diuerſity. The Lord leaueth his ſer-
uaunt to Sathan to be afflicted: and the Chaldees, whom he did chuſe
for miniſters to execute it, he did leaue & deliuer to him to be driuen
to it. Sathan with his venemous ſtings, pricked forward the mindes of
the Chaldees which otherwiſe were peruerſe of thēſelues to do the
miſchiefe: they furiouſly runne to do wrong, and do binde and doe
al their members with wicked doing. Therfore it is properly ſaid, that
Sathan doth worke in the reprobate, in whom he exerciſeth his king-
dome: that is to ſay, the kingdome of wickedneſſe. It is alſo ſayd that
God worketh in them after his maner, becauſe Sathan himſelfe, ſo
much as he is the inſtrument of his wrath, according to his bidding
& commaundement, turneth himſelfe hither & thither to execute his
iuſt iudgements. I ſpeake not here of Gods vniuerſall mouing, where-
by as all creatures are ſuſteined, ſo from thence they take their ef-
ficuall power of doing any thing. I ſpeake only of that ſpeciall doing,
which

hich appeareth in euery speciall act. We see therfore that it is no ab-
rdity, that one selfe act be ascribed to God, to Sathan, and to man:
e the diuersity in the end and maner of doing, causeth that therein
peareth the iustice of God to be without fault, and also the wicked-
s of Sathan and man, bewrayeth it selfe to their reproch.

The old wryters in this point also, are somtime precisely afraid,
mply to confesse the trueth, because they feare least they should so
pen a windowe to wickednes, to speke irreuerently of the workes of
od. Which sobriety as I embrace, so I thinke it nothing daũgerous,
we simply holde what the Scripture teacheth. Augustine himselfe
mtime was not free frõ ỹ superstition, as where he sayth, that hard-
nge and blindinge, pertaine not to the worke of God, but to his
reknowledge. But the phrases of Scripture allow not these surtelties, Lib. de
ich phrases do plainly shewe that there is therin somewhat else of pra-
od, besides his foreknowledge. And Augustine himselfe in his fift deſt. &
oke against Iulianus, goeth earnestly about with a long processe, to grat.
one that sinnes are not only of the permission or sufferance of God,
e also of his power, that so former sinnes might be punished. Like-
se, that which they bring foorth, concerning permission, is to weake
stande. It is oftentimes sayd, that God blindeth and hardeneth the
probate, that he turneth, boweth, & moueth their hearts as I haue
e where taught more at large. But of what manner that is, it is ne-
r expressed, if we flee to free foreknowledge or sufferance. Therfore
answere that it is done after two manners, For first, where as when
s light is taken away, there remayneth nothing but darkenesse and
ndnes: wheras when his spirite is take away, our heartes waxe hard
become stones: where as when his direction cesseth, they are wra-
d into crookednes, it is wel sayd that he doth blinde, harden & bow
em frõ whom he taketh away the power to see, obey & do rightly.
he second maner, which cõmeth nere to the property of the words,
that for the executing of his iudgementes by Sathan the minister of
s wrath, he both appointeth their purposes to what end it pleaseth
m, and stirreth vp their willes, & strengtheneth their endeuours. So
en Moises rehearseth that king Sehon did not giue passage to the Deu. 2.
ople, because God had hardned his spirit, & made his hart obstinate, 30.
e by and by adioyneth the end of his purpose: that he might (sayth
) giue him into our handes. Therfore because it was Gods will to
ue him destroied, the making of his heart obstinate, was Gods pre-
ration to his destruction.

After the first manner this seemeth to be spoken. He taketh a- Iob. 12.
y the lip from the speakers of trueth, and taketh away reason from 20.

the Elders. He taketh the heart away from them that are set ouer the
Esay. 63. 17. people, he maketh them to wander where no way is. Again, Lord why hast thou made vs mad, and hardened our heart, that we should not feare thee? Because they iudge rather of what sorte God maketh men by forsakinge them, than how he performeth his worke in them. But there are other testimonies that go further: as are these of the hardninge of Pharao. I will harden the heart of Pharao, that he shall not
Exo. 4. 21. & 7. 3. & 10. 1. heare you, & let the people go. Afterward he saith, that he hath made heauy and hardened his heart. Did he harden it, in not susteininge? That is true in deede: but he did somewhat more, that he consented his heart to Sathan, to be confirmed with obstinacy. Wherevpon he
Exo. 3. 19. Deut. 2 30. had before sayd: I will hold his heart. The people went out of Egypt, the inhabitantes of that countrey came forth and met them like enemies. By whom were they stirred vp? Truely Moses affirmeth to the
Psa. 105 25. people, that it was the Lord that had hardened their heartes. And the Prophet reciting the same history, saith, that he turned their heart, that they should hate his people. Now can you not say, that they disobeied being left without the counsell of God. For if they be hardened and turned, then they are of purpose bowed to that selfe thing. Moreouer so oft as it pleased him to punish the transgressours of the people, how did he performe his worke in the reprobate? so as a man may see, that the effectuallnes of working was in him, & they only did seruice as ministers. Wherfore somtime he threatened that he would
Esay 5. 26. & 7. 18. Eze. 12. 13. & 17 20. Ier. 50. 23. Esa. 10. 15. thē out with his whistle, somtime ý they should be like a net for him to entangle them, & somtime like a mallet, to strike the Israelites. Specially he then declared how he is not idle in them, when he called Sennacherib an Axe, which was both directed and driuen by his hand to cut. Augustine in one place doth not amisse, appointe it after this sorte: that inasmuch as they sinne, it is their owne: inasmuch as in sinninge they do this or that, it is of the power of God, that diuideth his darkenesse as pleaseth him.
De præ dest. sanct.

5 Now that the ministery of Sathan is vsed to pricke forward the reprobate, so oft as the Lord by his prouidence appointeth them to this or to that, may sufficiently be proued, though it were but by one
1. Sa. 16. and 18. 10. & 29 place only. For it is oftentimes sayd in Samuell, that the euill spirit of the Lord, and an euill spirite from the Lord, did either violently cary or leaue Saul. To say that this spirit was the holy Ghost, is blasphemous. Therfore the vncleane spirit is called the spirit of God, because it answereth at his cōmaundement and power, being rather his instrumēt in doing, than an author of it selfe. This is also to be added with
2. Thes. 2. all, which Paul teacheth, that the efficacy of errour and deceiuinge is sent

at by God, that they which haue not obeyed the trueth, may beleue
es. But there is alway great difference in one selfe same worke, be-
wene that which the Lorde doeth, and that which Sathan and the
icked go about. He maketh the euill instrumentes that he hath vn-
r his hand, and may turne whether he list, to serue his iustice. They,
as much as they are euill, do bring fourth in effect the wickednesse
at they haue conceiued by corruptnesse of nature. The reste, of such
inges as serue for to deliuer the maiestie of God from slaunder, and
cur of all shifting from the wicked, are already set fourth in the
apter concerning Prouidence. For in this place my purpose was
ely to shewe how Sathan reigneth in the reprobate man, and how
od worketh in them both.

6 Although we haue before touched, yet it is not plainely decla-
d what libertie man hath in those doinges, which are neither iust
r faulty of them selues, and belong rather to the bodely than the
rituall life. Some in such thinges haue graunted him free election,
ther, as I thinke, because they woulde not striue about a matter of
great importance, than that they minded certainely to proue the
e thing that they graunt. As for me, although I confesse that they
ich do holde that they haue no power to righteousnesse, do holde
thing that is principally necessarie to saluation: yet I do thinke
at this point also is not to be neglected, that we may know that it
of the speciall grace of the Lorde, so oft as it cometh in our minde
chose that which is for our profit, so oft as our will encline th ther-
to: againe so oft as our wit and minde eschueth that whiche els
ulde haue hurte vs. And the force of Gods prouidence extendeth
s farre, not only to make the successes of thinges to come to passe,
he shal forsee to be expedient, but also to make the willes of men to
de therunto. Truely if we consider in our wit the administration of
warde thinges, we shall thinke that they are so farre vnder the will
man: but if we shall geue credit to so many testimonies, which crie
t that the Lord doth in these thinges also rule the hearres of men,
y shall compelle vs to yelde our will subiect to the speciall mouing
God. Who did procure the good willes of the Egyptians to the Is-
lites, to lende them all their most precious iewels? They woulde
er haue founde in their hearres to haue so done of their owne ac-
de. Therfore their hearres were more subiect to the Lord, than ru-
by them selues. And truely if Iacob had not bene persuaded that
d put into men diuerse affections as pleaseth him, he woulde not
e said of his sonne Ioseph, whom he thought to be some Heathē
yptian: God graunt you to finde mercie before this man. As also

Exo. 11. 3.

Gen. 43. 14.

Pſa 106 46. the whole Church confeſſeth in the Pſalme, that whē it pleaſed God to haue mercie vpon it, he meekened the heartes of the cruell nations. Againe, when Saul ſo waxed on fire with anger, that he prepared him to warre, the cauſe is expreſſed, for that the ſpirite of God did enforce him. Who turned away Abſolons minde from embracing the 1. Sam. 11. 6. counſell of Achitophel, which was wont to be holden as an oracle? 2 Sam. 17. 10. Who inclined Rehabeam to be perſuaded with the yong mens aduiſe? Who made the nations that before were great, to be afraide at Iſ. 2. 9. the cōmyng of Iſraell? Truely the harlot Rahab confeſſed, that it was Leui. 26 36. done by God. Againe, who threw downe the hartes of Iſraell with Deu. 28 63. dread and fearfulneſſe, but he that in the lawe threatened that he woulde geue them a fearefull hearte?

7 Some man will take exception and ſay, that theſe are ſingular examples, to the rule wherof all thinges vniuerſally ought not to be reduced. But I ſay, that by theſe is ſufficiently proued that which I affirme, that God ſo oft as he meaneth to prepare the way for his prouidence, euen in outwarde thinges doth bow and tourne the willes of men, and that their choiſe is not ſo free, but that Gods will beareth rule ouer the freedome therof. That thy minde hangeth rather vpon the mouing of God, than vpon the freedome of thine owne choiſe, this dayly experience ſhall compell thee to thinke whether thou wilt or no: that is, for that in thinges of no perplexitie thy iudgement and wit oft faileth thee, in thinges not heard to be done thy courage fainteth: againe in thinges moſt obſcure, byandby preſent aduiſe offred thee: in thinges great & perillous, thou haſt a courage ouercōming all difficultie. And ſo do I expounde that which Salomon ſaith, Prou. 20 12. That the eare may heare, that the eye may ſee, the Lord wrought both. Prou. 21 1. For I take it that he ſpeaketh not of the creation, but of the ſpeciall grace of vſing them. And when he writeth that the Lord holdeth in his hande and boweth whether he will the hearte of the king as the ſtreames of waters: truely vnder the example of one ſpeciall ſorte, he comprehendeth the whole generaltie. For if the will of no man be free from ſubiection, that preeminence principally belongeth to the will of a King, which vſeth as it were a kingdome vpon the willes of other: but if the will of the King be ruled with the hande of God, no more ſhall our will be exempted from the ſame eſtate. Vpon this point there is a notable ſaying of Auguſtine. The Scripture (ſaith he) be diligently looked vpon doth ſhew, that not onely the good will of men which he of euill maketh good, and ſo beyng made by him ſelfe doth direct to good doinges and to eternall life, but alſo thoſe willes that preſerue the creature of the worlde, are ſo in the power of God. Lib de gratia & libero arb ad Valent. ca. 20.

od, that he maketh them to be inclined whether he will and when will, either to do benefites, or to execute punishemētes, by a iudge-ent most secret in deede, but the same most righteous.

8 Here let the Readers remember, that the power of mans will is t to be weyed by the succesſe of thinges, which some vnskilful men e vnorderly wont to do. For they seme to them selues to proue inly and wittely that mans will is in bondage, because euen the eſt Monarches haue not all thinges flowyng after their owne de-e. But this power wherof we speake, is to be considered within man d not be measured by outwarde succesſe. For in the disputacion of ewil, this is not to the questiō, whether man may for outwarde im-dimentes, perfourme and put in execution all those thinges that he th purposed in minde: but whether he haue in euery thing both a e election of iudgement, and a free affection of will, which both if n haue, then Attilius Regulus, encloſed in the narroweneſſe of a ne, set full of sharp prickes, shal no leſſe haue free will than Augu-s Cesar, gouerning a great part of the worlde with the becke of his untenaunce.

The v. Chapter.

A confutacion of the obiections that are vsued to be brought for defence of Free will.

T might seme that we haue saide enough already, concerning the bondage of mans will, if they that with false opinion of libertie, labour to throw it downe hedlong, did not on the contrary part pretende certaine reasons to assaile our meaning. First they heape together diuerse absurdities, whereby they may bring it in hatred a thing abhorring from common reason: afterwarde they set vpon with testimonies of Scripture. Both these engines we shall beate cke in order. If (say they) Sinne be of neceſſitie, then ceſſeth it to ſinne: if it be voluntarie, then may it be auoyded. These were also e weapons of Pelagius to assaile Auguſtine, with whose name we ll not yet haue them oppreſſed, till we haue satisfied them, concer-ng the matter it selfe. I deny therfore that sinne ought the leſſe to be puted, because it is neceſſarie. I denie againe that this doth follow ich they conclude, that it may be auoyded, because it is voluntarie. e if any man will dispute with God, and seeke to escape from his dgement by this pretenſe, because he coulde none otherwiſe do: od hath that answere ready which we in an other place haue spoken , that it is not of creation, but of the corruption of nature that men ng made bondslaues to sinne, can will nothing but euil. For whēce

cometh this want of power which the wicked would gladly pretend, but vpon this, that Adam of his owne accorde made him selfe subiect to the tyrannie of the Deuill? Hereupon therefore grewe the corruption, with the bondes wherof we are holden fast tyed, for that the first man fell from his creator. If all men be iustly holde guilty of his falling away, let them not thinke them selues excused by necessitie, in which it selfe they haue a most euident cause of their damnation. And this I haue aboue plainely set fourth, and I haue geuen an example in the Deuill him selfe, wherby it might appeare, that he which necessarily sinneth, doth neuertheless willingly sinne: as againe in the elect Angels, where as their will can not decline from good, yet it ceaseth not to be a will. Which same thing Bernard also aptly teacheth: that we are therefore the more miserable, because our necessitie is voluntarie: which yet holdeth vs so subiect vnto it, that we be the bonde slaues of sinne, as we haue before rehearsed. The second parte of this argument is faulty, because from voluntarie it streightway leapeth to free: but we haue before proued, that it is voluntarely done which is not subiect to free election.

Ser. 81. in Can.

2 They further say: that if both vertues and vices procede not of free choise of will, it is not reasonable that either punishment should be laide vpon man or rewarde geuen to him. This argument, although it be Aristotles, yet I graunt is in some places vsed by Chrysostome and Hierome. But that it was a common argument with the Pelagians, Hierome him selfe hideth not, & also rehearseth it in their owne wordes. If the grace of God worke in vs: then it, not we that labour, shalbe crowned. Of punishmentes I aunswere, that they are iustly laide vpon vs from whom the filthinesse of sinne procedeth. For what matter maketh it, whether sinne be done by free or bonde iudgement, so it be done by voluntarie lust: specially sith man is hereby prouoked sinner, for that he is vnder the bondage of sinne? As to the rewardes of righteousnesse: a great absurditie forsoth it is, if we confesse that they hang rather vpon Gods bountifullnesse, than vpon our owne deseruinges. How oft finde we this thing repeted in Augustine: that God crowneth not our deseruinges, but his owne giftes: and that they are called rewardes, not as due to our deseruinges, but such as are rendred to the graces already bestowed vpō vs? Wisely in deede they note this, that now there remaineth no place for deseruinges, if they come not out of the fountaine of free will: but where they reckon that which we say so farre differing from trueth they are much deceiued. For Augustine doubteth not, commonly to teach for necessarie that which they thinke so vnlawefull to confesse, as where he saith: Wil-

In Epistol. ad Ctesiphon. & diacon. 1.

In Psal. 31.

the merites of any men what ſoeuer they be? when he commeth, with due rewarde, but with free grace, then he alone being free, that maketh free from ſinne? He findeth all men ſinners. Againe, In Pſal. 70. that ſhall be rendred to thee that is due to thee, thou arte to be puniſhed: what is done then? God hath not geuen thee punyſhement which is due, but geueth thee grace which is not due. If thou wilt be reuenged from grace, boaſte of thy deſeruinges. Againe: Thou art nothing by thy ſelfe. Sinnes are thine, but deſeruinges are Gods, punyſhment is due to thee: and when rewarde commeth, he ſhall crowne his owne giftes, and not thy deſeruinges. And in the ſame meaning in another place, he teacheth that grace is not of deſeruing, but deſerueth of grace. And a little after he concludeth, that God with his mercy goeth before all deſeruinges, that out of the ſame he may gather his owne deſeruinges, and doth geue altogether freely, bycauſe he findeth nothing wherevpon to ſaue. But what neede is it to make a longer regiſter, when ſuch ſentences are often founde in his writinges? Epiſtol. 52. De verbis Apoſto. Sermo. 47.

But the Apoſtle ſhall yet better deliuer them from this error, if they 1. Cor. 4 7. marke from what beginning he conueyeth the glorie of the Saintes: whome he hath choſen, them he hath called: whome he hath called, them he hath iuſtified: whome he hath iuſtified, them he hath glorified. Why then, as witneſſeth the Apoſtle, are the faithfull crowned? bycauſe by the Lordes mercy and not by their owne endeuour they are both choſen and called and iuſtified. Away therefore with this vaine feare, that there ſhall no more be any deſeruinges, if free grace ſhall not ſtande. For it is moſt fooliſh to be frayed away and to flie from that to which the Scripture calleth vs. If (ſaith he) thou haſt 1. Cor. 4 7. receyued all thinges, why gloryeſt thou, as if thou haddeſt not receyued them? Thou ſeeſt that for the ſame cauſe he taketh all thinges from free will, to leaue no place for deſeruinges: but as the bountifulneſſe and liberalitie of God is manyfolde, and impoſſible to be numbred our, thoſe graces which he beſtoweth on vs, bycauſe he maketh them ours, he rewardeth as if they were our owne vertues.

3 Moreouer they bring fourth that which may ſeeme to be taken out of Chryſoſtome: If this be not the power of our will, to chooſe good or euil, then they that are partakers of the ſame nature, Hom. 22. in Gen. muſt either all be euill or all be good. And not farre from that is he, whatſoeuer he was, that wrote the booke Of the calling of the Gentiles, which is carried about vnder the name of Ambroſe, when he Lib. 2. cap. 4. diſputeth this argument, that no man ſhoulde euer departe from the truth, vnleſſe the grace of God did leaue vnto vs the ſtate of mutabilitie wherin it is marueile, that ſo excellēt men fell beſide them ſelues.

For how chaúceth it came not in Chryſoſtomes minde, that it is God election that ſo maketh difference betwene men? As for vs, we ſeing
Rom. 3. 10. not to graunt that which Paule with great earneſtneſſe affirmeth, that all together are peruerſe and geuen to wickedneſſe: but with him we adioyne this that by Gods mercy it commeth to paſſe that all men not in peruerſeneſſe. Therefore wheras naturally we are all ſicke of one diſeaſe, they onely recouer health vpon whome it hath pleaſed God to lay his healing hande. The reſt whome by iuſt iudgement he paſſeth ouer, pine away in their own rottenneſſe till they be conſumed. Neither is it of any other cauſe, that ſome contynew to the ende, and ſome fall in their courſe begon. For continuaunce it ſelfe is the gift of God, which he geueth not to all indifferently, but dealeth it to whom it pleaſeth him ſelfe. If a man aske for a cauſe of the difference, why ſome continew conſtantly, and ſome faile by vnſtedfaſtneſſe, we finde none other cauſe but that God ſuſteyneth the one ſorte ſtrengthened with his power that they periſh not, and doth not geue the ſame ſtrengthe to the other ſorte, that they maie be examples of inconſtancie.

4 Further they preſſe vs, ſaying, that exhortations are vainely taken in hande, that the vſe of admonitions is ſuperfluous, that it is a fonde thing to rebuke, if it be not in the power of the ſinner to amend. When the like thinges in time paſt were obiected againſt Auguſtine, he was compelled to write the booke of Correption and grace. Where although he largely wipe them away, yet he bringeth his aduerſaries to this ſumme: O man, in the commaundement learne what thou oughteſt to do: in correction learne that by thine owne faulte that haſt it not: in prayer learne whenſe thou maieſt receiue that which thou wouldeſt haue. Of the ſame argument in a maner is the booke of the Spirite and Letter, where he teacheth that God meaſureth not the commaundementes of his lawe by the ſtrength of man, but when he hath commaunded that which is right, he freely geueth his elect power to fullfill it. And this is no matter of long diſputation. Firſt we are not onely in this cauſe, but alſo Chriſt and all the Apoſtles. Now let the other looke how they will get the maſterie in the
Ioh. 15. 5. uing, that matche them ſelues with ſuch aduerſaries. Doth Chriſt which teſtyfieth that we can do nothing without him, any thing? Doth he leſſe rebuke and chaſtice them, that without him did euill? Doth he leſſe exhorte euery man to applie him ſelfe to good workes? How
1. Cor. 3. 3. Rom. 9. 16. uerely doth Paule inuey againſt the Corinthians for neglecting charitie? and yet he prayeth for charitie to be geuen to the ſame men from God. He teſtifieth in the Epiſtle to the Romaines, that it is not

er of him that willeth, nor of him that runneth, but of God that
th mercy, and yet he ceſſeth not afterwarde to admoniſh, to ex-
rte and to rebuke. Why do they not therefore ſpeake to the Lorde,
at he do not ſo loſe his labour in requiring of menne thoſe thinges
hich he him ſelfe alone can geue, and in puniſhing thoſe thinges
hich are done for wante of his grace? Why do they not admoniſh
ule to ſpare them, in whoſe power it is not to will or to runne, 1. Cor.
t in the mercie of God, going before them which nowe hath for- 3.7.
en them? As if the Lorde had not a very good reaſon of his doc-
ne, which offreth it ſelfe redily to be founde of them that reuerent-
ſeeke it, but howe much doctrine, exhortation and rebuking do
rke of themſelues, to the chaunging of the minde, Paule declareth,
en he writeth, that neither he that planteth is any thing, nor he
at watereth, but the Lord that geueth the encreaſe onely effectually
rketh. So we ſee that Moſes ſeuerally ſtabliſheth the commaunde-
ntes of the lawe, and the Prophetes do ſharpely call vpon them,
d threaten the tranſgreſſors, whereas they yet confeſſe, that men do
n onely waxe wiſe, when a hearte is giuen them to vnderſtand, that
s the propre worke of God to circumciſe the heartes, and in ſteede
ſtony heartes to geue hearts of fleſh, to write his law in the bowells
menne: finally in renewyng of ſoules to make that his doctrine
y be effectuall.

Wherfore then ſerue exhortations? For this purpoſe: if they be
ſpiſed of the wicked with an obſtinate heart, they ſhal be for a wit-
ſe vnto them when they ſhall come to the iudgement ſeate of the
rde, yea and euen nowe alreadie they beate and ſtrike their con-
ence: for howeſoeuer the moſt frowarde man laugheth them to
rne, yet can he not diſproue them: but thou wilt ſay, what may
y miſerable man do, if the ſofteneſſe of hearte, which was neceſ-
ily required to obedience, be denied him? Nay rather, why doth he
cuſe him ſelfe, when he can impute the hardeneſſe of heart to none
t to him ſelfe? Therefore the wicked that are willingely ready to
ocke them out if they might, are throwen downe with the force of
m whether they wil or no. But the chiefe profite towarde the faith-
l is to be conſidered: in whome as the Lord worketh all thinges by
ſpirite, ſo he leaueth not the inſtrumentes of his worde, and vſeth
e ſame not without effect. Let this therfore ſtande which is true,
t all the ſtrēgth of the godly reſteth in the grace of God, according
that ſaying of the Prophet: I will geue them a newe hearte that Ezec.11
y may walke in them. But thou wilt ſaie: Why are they nowe 19.
monished of their duetie, and not rather left to the direction of the

holy Ghoſt? why are they moued with exhortation, ſith they
make no more haſt than the ſtirring forwarde of the holy Ghoſt
keth? why are they chaſtiſed if at any time they be gone out of
way, ſith they fell by the neceſſary weakeneſſe of the fleſh? O
what art thou to appoint a law for God? If it be his pleaſure, that
be prepared by exhortation to receiue the ſelfe ſame grace, whe
wrought that the exhortation is obeied, what haſt thou in this
to bite or carpe at? If exhortations and rebukinges did nothing
profit with the godly, but to reproue them of ſinne, they were
for that thing only to be compted not altogether vnprofitable. Now
for aſmuch as by the holy Ghoſt working inwardly, they much
to enflame the deſire of goodneſſe, to ſhake of ſluggiſhneſſe, to
away the pleaſure and venimous ſweteneſſe of wickedneſſe, and
the other ſide to engendre a hatred and irkeſomneſſe therof: who
cauill that they are ſuperfluus? If any man require a plainer anſwe
let him take this: God worketh after two ſortes in his elect,
wardely by his ſpirite, outwardely by his worde: By his ſpirite, by
lightning their mindes, by framing their heartes to the loue
ping of iuſtice, he maketh them a newe creature: By his worde,
ſtirreth them to deſire, to ſeke and atteine the ſame renuing: by
both he ſheweth fourth the effectual working of his hande, accor
to the proportion of his diſtribution. When he ſendeth the ſame
to the reprobate, though not for their amendement, yet he make
to ſerue for an other vſe: that both for the preſent time they may
preſſed with witneſſe of conſcience, and may againſt the day of
Iohn 6. 44. ment be made more inexcuſable. So though Chriſt pronounce
no man commeth to him, but whom the Father draweth, and that
elect do come when they haue hearde and learned of the father?
doth not he neglect the office of a teacher, but with his voice
ly calleth them, whome it neceſſarily behoueth to be inwardly
2. Cor. 2. 16. by the holy Ghoſt, that they maie any thing profite. And Paule
cheth, that teaching is not in vaine with the reprobate, bycauſe
them the ſauour of death to death, but a ſwete ſauour to God.

6 They be verie laborious in heaping together of teſtimonies
Scripture: and that they do of purpoſe, that when they can not
preſſe vs with weight, they maie yet with numbre. But as in
when it commeth to hand ſtrokes, the weaker multitude how
pompe and ſhew ſoeuer it hath, is with a fewe ſtripes diſcomfited
put to flight: ſo ſhall it be very eaſy for vs to ouerthrowe them
all their route. For, bycauſe the places that they abuſe againſt vs,
they are ones diuided into their ordres, do meete vpon a fewe

ures, we ſhall with one aunſwere ſatyſfie many of them: therefore
all not be needefull to tarry vpon diſſoluing euery one of them
icularly. Their chiefe force they ſet in the commaundementes,
ich they thinke to be ſo tempered to our ſtrengthes, that what
ner is proued to be required by the one, it neceſſarily fol-
eth that it may be perfourmed by the other. And therefore they
ne through euery of the commaundementes, & by them do mea-
e the proportion of our ſtrength. For (ſay they) either God moc-
h vs when he chargeth vs with holyneſſe, godlyneſſe, obedience,
ſtitie, loue, and mekeneſſe: and when he forbiddeth vs vnclean-
ſe, idolatrie, vnchaſtencſſe, wrath, robberie, pride, and ſuch like: or
requireth onely thoſe thinges that are in our power. Nowe, we
y diuide into three ſortes in manner all the commaũdementes that
y heape together. Some require our firſt conuerſion to God, ſome
ke ſimply of the keping of the lawe: ſome commaunde vs to
nue in the grace of God that we haue receyued. Firſt let vs ſpeake
hem all in generalitie, and then deſcende to the ſpeciall ſortes. To
nde the power of man to the commaundementes of the law, hath
cede long agoe begonne to be commune, and hath ſome ſhewe:
it proceded from moſt rude ignorannce of the lawe. For they that
ke it a heynous offence, if it be ſaide that the keping of the lawe
poſſible, do reſt forſoth vpon this moſt ſtrong argument, that
the lawe was geuen in vaine. For they ſpeake in ſuch ſorte as if
e had no where ſpoken of the lawe. For, I beſeeche them, what
ne theſe ſayinges, that the lawe was ſet bycauſe of tranſgreſſions:
t by the lawe is the knowledge of ſinne: That the lawe maketh Gala. 3.
e: that the lawe entred, that ſinne might abounde: was it meant 10.
the lawe was to be limited to our ſtrengthes, leaſt it ſhoulde be Rom. 3.
n in vaine? or rather that it was ſet farre aboue vs to conuince 20.
weakeneſſe? Truely by the ſame mans definition, the ende and Rom. 7.
lling of the lawe is Charitie. But when he wiſheth the mindes of 7
Theſſalonians to be filled with charitie, he doth ſufficiently con- 1. Tim.
, that the lawe ſoundeth in our eares without profite, vnleſſe 1. 5.
inſpire the whole ſumme thereof in our heartes. 1. Theſ.
3. 12.

Truely, if the Scripture did teach nothing ells, but that the law
ule of life where vnto we ought to frame our endeuour, I woulde
without delay agree to their opinion: but whereas it doth dili-
ly and plainely declare vnto vs the manyfolde vſe of the lawe: it
nenient rather to conſider by that interpretation, what the lawe
do in man. For ſo much as concerneth this preſente cauſe: it
eth that ſo ſone as it hath appointed what we ought to do, the

power to obey commeth of the goodneſſe of God, and therefore moueth vs to prayer, whereby we may require to haue it giuen vs. If there were onely the commaundement and no promiſe, then were our ſtrength to be tried whether they were ſufficient to aunſwere the commaundement, but ſith there are promiſes ioyned withall, which crie out, that not onely our aide, but alſo all our whole power conſiſteth in the helpe of Gods grace, they do teſtifie enough and more, that we are altogether vnfitte, much more inſufficient to kepe the lawe. Wherfore let this proportion of our ſtrengthes with the commaundmentes of Gods lawe be no more enforced, as if the Lord had meaſured the rule of iuſtice, which he purpoſed to geue in his lawe, according to the rate of our weakeneſſe. Rather by his promiſes we ought to conſider, how vnready we are of our ſelues which in euery behalfe do ſo much neede his grace. But who (ſay they) ſhall be perſwaded that it is like to be true, that the Lorde appointed his lawe to ſtockes and ſtones? Neither doth any man go about to perſwade it. For the wicked are neither ſtockes nor ſtones, when being taught by the lawe that their luſtes do ſtriue againſt God, they are proued guilty by their owne witneſſe. Nor yet the godly, when being put in minde of their weakeneſſe, they flee vnto grace. For which purpoſe ſerue thoſe ſayinges of Auguſtine. The Lorde commaundeth thoſe thinges that we can not do, that we may know what we ought to aſke of him. Gen. is the profite of the commaundementes, if ſo much be geuen to the will, that the grace of God be the more honoured. Faith obtaineth that which the lawe commaundeth, yea the lawe therfore commandeth, that faith may obtaine that which was commaunded by the lawe: yea God requireth faith it ſelfe of vs, and findeth not what to require, vnleſſe he geue what to finde. Againe, Let God geue what he commaundeth, and commaunde what he will.

In Enchir. ad Lau. de grat. & lib. arb. cap. 16. Homel. 29. in Ioan. Epiſ. 24

8 That ſhall more plainely be ſeen in reherſing the three ſorts of commaundementes which we touched before. The Lorde oftentimes commaundeth both in the lawe and in the Prophetes, that we be conuerted vnto him. But on the other ſide, the Prophet anſweareth, Conuerte me, Lorde, and I ſhall be conuerted: for after that thou didſt conuerte me, I repented, &c. He commaundeth vs to circumciſe the vncircumciſed ſkinne of our hearte: and by Moſes he declareth that this circumciſion is done by his owne hande. He eche where requireth newneſſe of hearte, but in an other place he teſtifieth that it is geuen by himſelfe. That which God promiſeth (ſaith Auguſtine) we do not by free will or nature, but he himſelfe doth it by grace. And this is the ſame note that he himſelfe reherſeth in the fifth place

Ioel. 2. 12. Iere. 31. 18. Deut. 10. 16. and 30. 6. Eze. 36. 26. Libr. de Do. Chriſ. 3.

the rules of Ticonius, that we well make difference betwene the lawe and the promises, or betwene the commaundementes and grace. Now let them go, that gather by the commaundementes whether man be able to do any thing towarde obediences in such sorte that they destroy the grace of God, by which the commaundementes them selues are fulfilled. The commaundementes of the seconde sorte are simple, by which we are bidden to honour God, to serue and cleaue vnto his will, to kepe his commaundementes, to follow his doctrine. But there are innumerable places that do testifie that it is his gifte what soeuer righteousnesse, holynesse, godlinesse or puritie may be had. Of the thirde sorte was that exhortacion of Paule and Barnabas to the faithfull, which is rehearsed by Luke, that they shoulde abide in the grace of God. But from whence that strength of constancie is to be had, the same Paule teacheth in an other place. That remaineth, saieth he, Ephe. 6. 16.
brethren, be ye strong through the Lorde. In an other place he forbiddeth vs, that we do not greue the spirite of God, wherewith we are Ephe. 4. 30.
sealed vp vnto the day of our redemption. But because the thing that here there requireth, coulde not be perfourmed by men, therefore he wisheth it, to the Thessalonians, from God, namely, that he woulde 1. Thes. 1. 2
reckon them worthy of his holy calling, and fulfill all the purpose of his goodnesse, and the worke of faith in them. Likewise in the seconde 2. Cor. 8. 11.
epistle to the Corinthians, entreating of almes, he oftentimes commendeth their good and godly will: yet a litle after, he thanketh God that put it in the hearte of Titus, to take vpon him to geue exhortacion. If Titus coulde not so much as vse the office of his mouth to exhorte other, but onely so farre as God did put it vnto him, how shoulde other haue bene willing to do, vnlesse God him selfe had directed their heartes?

9 The craftier sorte of them do cauill at all these testimonies: because there is no impediment, but that we may ioyne our owne strengthes, and God to helpe our weake endeuours. They bring also places out of the Prophetes, where the effect of our conuersion seemeth to be parted in halfe betwene God and vs. Tourne ye to me, Zach. 1. 3.
and I will tourne to you. What maner of helpe the Lord bringeth vs, I haue aboue shewed, and it is not needefull here to repete it. This one thing I woulde haue graunted me, that it is vainely gathered that there is required in vs a power to fulfill the lawe, because God hath commaunde the obedience of it: For as much as it is euident, that for the fulfilling of all the commaundementes of God, the grace of the lawegeuer is both necessarie for vs & promised vnto vs. Therefore then it appeareth, that at least there is more required of vs than we

Ier. 13. 3. are able to paye. And that saying of Hieremie can not be wiped away with any cauillations: that the couenaunt of God made with the ancient people, was voide, because it was onely literall, and that it could no otherwise be stablished, than when the spirite cometh vnto it, which frameth the heartes to obedience. Neither doth that saying, Tourne ye to me, and I will tourne vnto you, fauour their errour. For there is meant, not that tourning of God, wherewith he renueth our heartes to repentaunce, but wherewith he by prosperitie of things doth declare him selfe fauorable and mercifull: as by aduersitie he sometime sheweth his displeasure. Where as therefore the people being vexed with many sortes of miseries and calamities, did complaine that God was turned away from them: he aunswereth, that they shall not be destitute of his fauour, if they retourne to vprightnesse of life, and to him selfe that is the paterne of righteousnesse. Therefore the place is wrongfully wrested, when it is drawen to this purpose, that the worke of our conuersion shoulde seeme to be parted betwixte God and men. These thinges we haue comprehended the much the shortelier, bycause the propre place for this matter shall be where we entreate of the Lawe.

10 The seconde sorte of their argumentes is much like vnto the first. They allege the promises whereby God doth couenaunt with Amos 5. 14. our wil, of which sorte are, Seeke good and not euill, and ye shall liue. If ye will and do heare, ye shal eate the good thinges of the earth: but if ye will not, the swerde shall deuoure you, bycause the Lordes mouth hath spoken it. Againe, If thow put away thine abhominations out Esa. 5. 16. of my sight, then shalt thou not be driuen out: If thou shalt obey diligently the voice of the Lorde thy God, and obserue and do all his Jer. 4. 1. Deu. 28 2. commaundementes which I commaunde thee this day, then the Lord thy God will set the on hye aboue all the nations of the earth. And Leu. 26. 3. other like. They do inconueniently and as it were in mockerie thinke that these benefites which the Lorde doth offer in his promises, are assigned to our owne wil: vnlesse it were in vs to stablish them or make them voide. And right easy it is to amplifie this matter with eloquent complaintes, that the Lorde doth cruelly mocke vs, when he pronounceth that his fauour hangeth vpon our will, if the same will be not in our power: And that this liberality of God should be a goodly thing forsoth, if he so set his benefits before vs that we haue no power to vse them: and a merueilous assurednes of his promises, which hang vpon a thing impossible, so as they might neuer be fulfilled. But of such promises as haue a condition adioined, we wil speake in an other place: so that it shall be plaine, that there is no absurditie in the im-

possible

possible fulfilling of them. And for so much as concerneth this place: I deny that God doth vngently mocke vs, when he moueth vs to deserue his benefites, whome he knoweth to be vtterly vnable to do it. For whereas the promises are offered both to the faithfull and to the wicked, they haue their vse with both sortes. As God with his commaundemētes pricketh the consciēces of the wicked, that they should not to swetely take pleasure in their sinnes, without any remembrance of his iudgementes: so in his promises he doth in a manner take them to witnesse, howe vnworthy they are of his goodnesse. For who can denie that it is most rightfull and conueniente, that the Lord do good to them of whome he is honored, and punish the despisers of his Maiesty, according to his seueritie? Therefore God doth well and ordrely, when in his promises he adioyneth this condition to the wicked that are bounde with the fetters of sinne, that they shall then only enioy his benefites, if they departe from their wickednesse: or for this purpose only, that they may vnderstand that they are worthily excluded from these thinges, that are due to the true worshippers of God. Againe, bycause he seeketh by all meanes to stirre vp the faithfull to call vpon his grace, it shall not be inconuenient, if he attempt the same thing also by promises, which we haue shewed that he hath done to great profit with commaundementes towarde them. Being enfourmed of the will of God, by his commaundementes, we are put in minde of our miserie, which do withall our hearte to sarre dissent from the same, and we be therewithall pricked forward so call vpon his spirite, whereby we may be directed into the right waie. But because our sluggishnesse is not sufficiently sharpened with commaūdementes, there are added promises which with a certaine swetenesse may allure vs to the loue of them. And that the more desire that we haue of righteousnesse, we may be the more feruent to seeke the fauour of God. Loe howe in these requestes, (If you will: If you shall heare,) the Lorde neither geueth vs power to will nor to heare, and yet mocketh vs not for our want of power.

11 The third sorte of their argumentes, hath also great affinitie with the two fourmer. For they bring fourth the places wherein God reproacheth the vnthankefull people, and sayeth that they them selues onely were the cause that they receyued not of his tender loue all kindes of good thinges. Of which sorte are these places. Amaleck and the Chananee are before you, with whose swerde you shal fall, because ye woulde not obey the Lorde, because I called and ye aunswered not, I will do to this house as I did to Silo. Againe, this nation hath not hearde the voyce of the Lorde their God, nor hath recey- Num.14 43. Ier. 32. 13.

Iere.32. ued diſcipline, therefore it is caſt away from the Lorde. Againe, be-
cauſe ye haue hardened your hearte and woulde not obey the Lorde,
all theſe euilles are happened vnto you. Howe (ſay they) coulde ſuch
reproches be laide againſt them which might redely aunſwere? As
for vs, we loued proſperitie, and feared aduerſitie. But where as
to obteine the one and auoyde the other we obeyed not the Lorde,
nor hearkened to his voice: this was the cauſe thereof, for that it was
not at our libertie ſo to do, becauſe we were ſubiect to the dominion
of ſinne. Vainely therfore are theſe euilles layde to our charge, which
it was not in our power to auoyde. But leuing the pretenſe of neceſ-
ſitie, wherein they haue but a weake and ſickly defence, I aſke of them
whether they can purge them ſelues of all fault. For if they be found
gilty of any faulte, then the Lorde doth not without cauſe reproche
them, that it came to paſſe by their peruerſneſſe, that they felt not the
fruite of his clemencie. Let them aunſwere therfore, whether they can
denie, that their frowarde will was the cauſe of their ſtubbournes.
If they finde the ſpring head of the euill within them ſelues, why go
they to finde out foreine cauſes, that they might ſeme not to haue
bene authours of their owne deſtruction? But if it be true that by their
owne faulte and none others, ſinners are both depriued of the bene-
fites of God, and chaſtiſed with puniſhementes, then is there great
reaſon why they ſhould heare theſe reproches at the mouth of God,
that if they go obſtinatly forwarde in their faultes, they may learne
in their miſeries rather to accuſe and abhorre their owne wicked-
neſſe, than to blame God of vniuſt crueltie: that if they haue not yet
of all willingneſſe to learne, they may be wery of their ſinnes, by the
deſeruinges whereof they ſee them ſelues miſerable and vndone, and
may retourne into the way, and acknowledge the ſame with cauſe
Dan.9. confeſſion which the Lorde rehearſeth in chiding them. For what
purpoſe it appeareth by the ſolempne prayer of Daniel, which is in
the ninth Chapter, that thoſe chidinges of the Prophetes which are
alleged, did auayle with the Godly. Of the firſt vſe we ſee an exam-
ple in the Iewes, to whome Hieremie is commaunded to declare the
cauſe of their miſeries, wheras yet it ſhoulde not haue fallen other-
wiſe than the Lorde had foreſaide. Thou ſhalt ſpeake vnto them all
Iere.7. 27. theſe wordes, and they ſhall not heare thee: thou ſhalt call them, and
they ſhall not aunſwere thee. To what ende then did they ſinge to
deafe men? that being euen loth and vnwilling, yet they ſhoulde vn-
derſtande that it was true that they hearde, that it were wicked ſacri-
lege if they ſhoulde lay vpon God the blame of their euils which reſ-
ted in them ſelues. By theſe fewe ſolutions thou mayſt eaſily deliuer

y ſelfe from the infinite heape of teſtimonies, which, for to erect an
nage of free will, the enemies of the grace of God are wont to ga-
er together, as well out of the commaundementes as out of the
oteſtations againſt the profeſſors of the law. It is reprochefully ſpo- Pſa. 78.
en in the Pſalme concerning the Iewes: A frowarde generation that 8.
ane not made their hearte ſtreight. Alſo in an other Pſalme, the Pro- Pſa. 55.
phete exhorteth the men of his age, not no harden their heartes, and 8.
at bycauſe all the faulte of obſtinacie remaineth in the peruerſneſſe
f men. But it is fondely gathered therof, that the hearte is pliable to
ther ſide, the preparing wherof is onely of God. The Prophet ſaith: Pſ. 119.
haue enclined my hearte to keepe thy commaundementes: bycauſe 112.
e had willingely and with a cheerefull earneſt affection of minde ad-
icted himſelfe to God, and yet he doth not boaſt him ſelfe to be the
thor of his owne inclinatiō, which he confeſſeth in the ſame Pſalme
be the gift of God. Therfore we muſt holde in minde the admoni-
on of Paule, where he biddeth the faithfull to worke their owne ſal- Phil. 2.
tion with feare and trembling, bycauſe it is the Lorde that worketh 12.
oth the willing and the perfourming. In deede he aſſigneth them
fices, to be doing, that they ſhoulde not geue them ſelues to ſlug-
ſhneſſe of the fleſh: but in that he commaundeth thē to haue feare
d carefulneſſe, he ſo humbleth them, that they may remembre that
e ſame thing which they are cōmaunded to do, is the propre worke
God, wherin plainely he expreſſeth, that the faithful worke, paſſiue-
, as I may ſo call it, in ſo much as power is miniſtred them from
eauen, that they ſhould claime nothing at all to them ſelues. Wher-
re when Peter exhorteth vs that we ſhould adde power in faith, he 2. Pet. 1.
ounteth not vnto vs a ſeconde office, as if we ſhoulde do any thing 5.
erally by our ſelues, but only he awaketh the ſlothefullneſſe of the
ſh, wherwith commonly faith it ſelfe is choked. To the ſame pur-
ſe ſeemeth that ſaying of Paule: Extinguiſh not ỹ ſpirite, for ſlouth- 1. Theſ.
lneſſe doth oftentimes crepe vpon the faithfull, if it be not cor- 19.
cted. But if any man conclude thereupon, that it is in their owne
oiſe to cheriſh the light being offred them, his ignorannce ſhall be
ſily confuted: bycauſe the ſelfe ſame diligence that Paule requi- 2. Cor.
th, cometh onely from God. For we are alſo oftentimes commaun- 7.
d to purge our ſelues from all filthyneſſe: whereas the holy Ghoſt
the claime to him ſelfe alone the office of making holy. Finally
at by way of graunting the ſame thing, is conueyed to vs that pro-
ely belongeth to God, is plaine by the wordes of Iohn: Whoſoe- 1. Ioh. 5
r is of God, ſaueth him ſelfe. The aduauncers of freewill take holde 18.
this ſaying, as if we were ſaued partely by the power of God,

partely by our owne: as though we had not from heauen the very
Ioh. 17. 15. same safe keeping, wherof the Apostle maketh mention. For what
cause, Christ also praieth his Father to saue vs from euil, and we know
that the godly, while they warre against Satan, do get the victorie by
no other armure and weapõs, but by the armure and weapõs of God.
2. Pet. 1. 22. Wherfore when Peter commaunded vs, to purifie our soules in the
obedience of truth, he byandby addeth as by way of correction, (by
the holy Ghost.) Finally, how all mens strength are of no force in this
1. Ioh. 3. 9. spirituall battell, Iohn briefely sheweth, when he sayeth, that they
which are begotten of God, can not sinne, because the sede of God
1. Ioh. 5. 4. abideth in them. And in an other place, he rendreth a reason why: for
that our faith is the victorie that ouercometh the worlde.

12 Yet there is alleged a testimonie out of the law of Moses, which
semeth to be much against our saluation. For after the publishing of
Deu. 30. 11. the law, he protesteth vnto the people in this maner. The commaun-
dement that I commmaunde thee this day, is not hid from thee, nei-
ther farre of: It is not in heauen, but harde by thee, it is in thy mouth
and in thy heart, thou shouldest do it. Truely if this be taken to be spo-
ken of the bare cõmaundementes, I graunt they be of no smal weight
to this present matter. For though it were easy to mocke it out with
saying, that here is spoken not of the easinesse and redinesse of obedi-
uation, but of knowledge: yet euen so, peraduenture it would still
Rom. 10. 8. leaue some doubt. But the Apostle which is no doubtfull expositor,
taketh away all doubt from vs, which affirmeth that Moses here spake
of the doctrine of the Gospell. But if any obstinate man will say, that
Paule violently wrested those wordes, that they might be drawen to
the Gospel: although his boldenesse so to say shal not be without im-
pietie, yet is there sufficiẽt matter beside the authoritie of the Apostle
to conuince him withall. For if Moses spake of the cõmaundement
only, then he puffed vp the people with a most vaine confidence. For
what should they els haue done, but throwen themselues down head-
long, if they had taken vpõ them the keping of the lawe by their own
strength, as a thing not hard for them? Where is then that so ready
easinesse to keepe the lawe, where there is no accesse vnto it, but by
hedlong fall to destruction? Wherfore there is nothing more certain,
than that Moses in these wordes did meane the couenant of mercie,
which he had published together with the streight requiring of ye law.
Deu. 30. 8. For in a few verses before he had taught, that our heartes must be cir-
cumcised by ỹ hãd of God, that we may loue him. Therfore he placed
ỹ easinesse, whereof he streightway after speaketh, not in the strẽgth of
mã, but in ỹ helpe & succour of ỹ holy Ghost, ẅ performeth his worke
mightely

ghely in our weakeneſſe. Albeit the place is not ſimply to be vn-
ſtanded of the commaundementes, but rather of the promiſes of
e Goſpell, which are ſo farre from ſtabliſhing a power in vs to ob-
yne righteouſneſſe, that they vtterly ouerthrow it. Paul conſidering
at ſame, proueth by this teſtimony, that ſaluation is offred vs in the
oſpell, not vnder that hard and impoſſible condition, wherwith the
w dealeth with vs, that is, that they onely ſhall attayne it which haue
lfilled all the commaundements, but vnder a condition that is eaſie,
ady, and playne to come vnto. Therfore this teſtimony maketh no-
ing to chalenge freedom to the will of man.

13 There are alſo certaine other places wōt to be obiected, wher-
y is ſhewed that God ſomtime, withdrawing ỹ ſuccour of his grace,
eth men, and wayteth to ſee to what end they will applie their en-
cuours, as is that place in Oſee: I will go to my place till they put it
their heart and ſeeke my face. It were a fond thing (ſay they) if the Oſee. 5. 14.
ord ſhould conſider whether Iſrael would ſeke his face, vnleſſe their
indes were pliable that they might afrer their owne wil incline thē-
lues to the one ſide or the other. As though this were not a thinge
ommonly vſed with God in the Prophetes, to make a ſhewe as if he
d deſpiſe and caſt away his people, till they haue amended their liſe.
t what will the aduerſaries gather out of ſuch threatninges? If
ey meane to gather, that the people beinge forſaken of God, may
rpoſe their owne ſaluatiōn: all the Scripture ſhall cry out againſt
em in ſo doing. If they confeſſe that the grace of God is neceſſary
conuerſion, why ſtriue they with vs? But they ſo graunt it neceſſa-
, that ſtill they will haue mans power preſerued vnto him. Howe
oue they that? truely not by this place, nor any like to it. For it is
e thing, to depart aſide from man, and to looke what he will do be-
g giuen ouer and left to himſelfe, and an other thinge to helpe his
le ſtrength after the meaſure of his weakeneſſe. What then (will
me man ſay) do theſe manners of ſpeaking meane? I aunſwere that
ey are aſmuch in effect, as if God had ſayd: Foraſmuch as I preuaile
othing with this ſtubborne people by admoniſhinge, exhorting and
bukinge, I will withdraw my ſelfe a while: and ſitte ſtill and ſuffer
em to be afflicted: I will ſee if at length, after longe miſeries, they
ill beginne to remember me, to ſeeke my face. The Lordes go-
go farre away, ſignifieth the taking away of Prophecy: his lookinge
hat men will do, ſignifieth that he keepinge ſilence, and as it were
idinge himſelfe, doth for a time exerciſe them with diuerſe affli-
ions. Both theſe thinges he doth to humble vs the more. For we
oulde ſooner be dulled than amended with the ſcourges of aduer-

sity, vnlesse he did frame vs to that tractablenesse by his Spirite. Now whereas the Lorde beinge offended, and in a manner wery with our obstinate stubbornnesse, doth not for a time leaue vs (that is by takinge away his word in which he is wont to geue vs a certayne presence of himselfe) and doth make a proufe what we would do in his absence, it is falsely gathered hereof that there is any strength of free will that he should behold and trie, forasmuch as he doth it to no other ende, but to driue vs to acknowledge our owne being nothing.

14 They bringe also for their defence the continuall manner of speakinge, that is vsed both in the Scriptures and in the talke of men. For good workes are called ours, and it is no lesse sayd that we do the thing that is holy and pleasinge to God, than that we commit sinnes. But if sinnes be iustly imputed to vs, as proceedinge from vs truely in righteous doinges also somewhat by the same reason ought to be assigned vnto vs. For it were against reason that it should be sayd that we do those thinges, to the doing whereof being vnable of our owne motiō, we are moued by God like stones. Therfore though we giue the chiefe parte to the grace of God, yet these manners of speaking do shew that our endeuour hath also yet a second parte. If that thing onely were stil enforced, that good workes are called ours,

Mat. 6. I would obiect againe, that the bread is called ours, which we pray to haue giuen vs of God. What will they get by the title of possession, but that by the bountifulnes & free gift of God, the same thing becommeth ours, which otherwise is not due vnto vs? Therefore either lette them laugh at the same absurdity in the Lordes prayer, or let them not recken this to be laughed at, that good workes are called ours, in which we haue no property, but by the liberality of God. But this is somewhat stronger, that the Scripture oftentimes affirmeth that we our selues do worship God, obey the law & apply good workes. Sith these are the dueties properly belonging to the mind and will: howe could it agree that these thinges are both referred to the holy Ghost, & also attributed to vs, vnlesse there were a certaine communicatinge of our endeuour with the power of God? Out of these snares we shall easily vnwinde our selues, if we well consider the manner how the spirite of the Lorde worketh in the holy ones. The similitude wherwith they enuiously presse vs is from the purpose, for who is so fonde to thinke that the mouing of man differeth nothing from the casting of a stone? Neither doth any such thinge follow of our doctrine. We recken among the naturall powers of man, to allow and refuse, to will and not will, to endeuour and to resist, that is, to allow

we vanity and to refuſe perfect goodneſſe, to will euill and to be
willing to good, to endeuour our ſelues to wickedneſſe and to re-
ighteouſneſſe. What doth the Lord herein? If it be his will to vſe
t peruerſeneſſe as an inſtrument of his wrath, he directeth and ap-
pareth it to what end he will, that he by an euill hand may execute
good worke. Shall we then compare a wicked man that ſo ſerueth
power of God, when he laboureth onely to obey his owne luſt,
a ſtone that beinge throwen by the violence of an other, is caried
ther with mouing nor ſenſe nor will of his owne? We ſe how much
ference there is. But what doth he in good thinges, of which is our
ocipall queſtion? when he erecteth his kingdom in them, he by his
re reſtrayneth mans will, that it be not caried vp and downe with
ndering luſtes, according to the inclination of nature: & that it may
bent to holineſſe and righteouſneſſe, he boweth, frameth, faſhio-
th & directeth it to the rule of his righteouſnes: and that it ſhould
ſtumble or fall, he doth ſtabliſh and confirme it with the ſtrength
his ſpirite. For which reaſon Auguſtine ſayth: Thou will ſay vn-
me: then we are wrought, and worke not. Yea thou both worke ſt
d art wrought, and thou worke ſt well when thou art wrought of
at which is good. The ſpirite of God that worketh thee, helpeth
m that worke, and giueth himſelfe the name of a helper, for that
u alſo worke ſt ſomewhat. In the firſt parte he teacheth, that mans
rking is not taken away by the mouing of the holy Ghoſt, becauſe
l is of nature, which is ruled to aſpire to goodneſſe. But where he
andby addeth, that by the name of help, may be gathered that we
ſo do worke ſomewhat, we ought not ſo to take it, as if he did giue
y thing ſeuerally to vs: but becauſe he woulde not cheriſh ſlouth-
neſſe in vs, he ſo matcheth the working of God with ours, that to
ll may be of nature, and to will well of grace. Therefore he ſayd a
le before, Vnleſſe God helpe vs, we ſhall not be able to ouercome,
nor yet to fight at all.

§ Hereby appeareth, that the grace of God (as the word is taken
en we ſpeake of regeneration) is the rule of the ſpirite, to direct &
uerne the will of man. And it can not gouerne it, vnleſſe it correct
reforme it, and renew it (from whenſe we ſay that the beginninge
regeneration is, that that which is ours might be deſtroyed) & vn-
ſe it moue it, ſtirre it, driue it forward, cary it and hold it. Where-
on we do truely ſay, that all the doinges that proceede from it, are
olly the only worke of the ſame grace. In the meane time we de-
e not that it is very true that Auguſtine teacheth, that will is not
ſtroyed by grace, but rather repayred. For both theſe thinges do

ſtand very well together: that mens will be ſayd to be reſtored, when the faultineſſe and peruerſeneſſe thereof being reformed, it is directed to the true rule of iuſtice: and alſo that a new will be ſayd to be created in man, forasmuch as it is ſo defiled and corrupted, that it needeth vtterly to put on a new nature. Nowe is there no cauſe to the contrary, but that we may well be ſayd to do the ſame thing that the ſpirit of God doth in vs, although our owne will do of it ſelfe giue no toward it nothing at all, that may be ſeuered from his grace. And therefore we muſt kepe that in mind, which we haue elſewhere alleged out of Auguſtine, that ſome do in vayne trauaile to finde in the will of man ſome good thinge that is properly her owne. For whatſoeuer mixture men ſtudy to bring from the ſtrength of free wil to the grace of God, it is nothinge but a corruptinge of it, as if a man would delay wine with dirty and bitter water. But although whatſoeuer good is in the wil of man, it proceedeth from ỹ mere inſtinct of the holy Ghoſt, yet becauſe it is naturally planted in vs to will, it is not without cauſe ſayd, that we do thoſe thinges whereof God chalengeth the praiſe to himſelfe. Firſt, becauſe it is ours whatſoeuer by his goodneſſe he worketh in vs, ſo that we vnderſtand it to be not of our ſelues: and then becauſe the minde is ours, the will is ours, the endeuour is ours, which are by him directed to good.

16 Thoſe other teſtimonies beſide theſe, that they ſcrape together here and there, ſhall not much trouble euen meane writers that haue well conceiued onely the ſolutions aboue ſayd. They alleage this Ge. 4.7. ſaying out of Geneſis, Thine appetite ſhalbe vnder thee, and thou ſhalt beare rule ouer it. Which they expound of ſinne, as if ỹ Lord did promiſe to Cain, that the force of ſinne ſhould not get the vpper hand in his minde, if he would labour in ſubduinge of it. But we ſay that better agreeth with the order of the text, that this be taken to be ſpoken of Abell. For there Gods purpoſe was to reproue the wickedneſſe of the enuy that Cain had conceiued againſt his brother. And that he doth two wayes. One, that in vayne he imagined miſchiefe to come to his brother in Gods ſight, before whom no honor is giuen but vnto righteouſneſſe: the other, that he was to much vnthankefull for the benefit of God which he had alredy receiued, which could not abide his brother, although he had him ſubiect vnder his authority. But leaſt we ſhould ſeme therfore to embrace this expoſition, becauſe the other is againſt vs: let vs admitte that God ſpake of ſinne. If it be ſo, then God either promiſeth or commaundeth that which he there declareth. If he commaundeth, then haue we already ſhewed that thereby followeth no prouſe of the power of man. If he promiſeth, whe-

he fulfilling of the promise? for Cain became subiect to sinne, o- which he should haue had dominion. They will say, that in the omise was included a secrete condition, as if it had bin sayd, that he uld haue the victory if he would striue for it. But who will receiue se crooked compasses? For if this dominion be meant of sinne, n no man can doubt that it is spoken by way of commaundement, erein is not determined what we are able to do, but what we ought do, yea though it be aboue our power. Albeit both the matter lfe and the order of Grammer do require, that there be a com- ison made of Cain and Abel, because the elder brother should not e bin set behinde the yonger, vnlesse he had become worse by owne wicked doing.

They vse also the testimony of the Apostle, which saith, that it ot of him that willeth, nor of him that runneth, but of God that h mercy. Wherby they gather that there is somewhat in mans will d endeuour, which of it selfe, though it be weake, beinge bolpen the mercy of God, is not without prosperous successe. But if they soberly wey what matter Paule there intreateth of, they woulde so vnaduisedly abuse this sentence. I know that they may bringe th Origen and Hierome for maintainers of their exposition: and I alde on the other side set Augustine against them. But what they e thought, it maketh no matter to vs, if we know what Paul meant ere he teacheth that saluation is prepared only for them, to whom lord vouchsaueth to graunt his mercy: and that ruine and destru- on is prepared for all those that he hath not chosen. He had vnder example of Pharao declared the state of the reprobate, & had al- confirmed the assurednes of free election by the testimony of Mo- I will haue mercy vpon whom I will haue mercy. Nowe he con- deth, that it is not of him that willeth, or him that runneth, but of d that hath mercy. If it be thus vnderstanded, that wil or endeuour not sufficiēt, because they are to weake for so great a weight, that ich Paule sayth, had not bin aptly spoken: Therefore away with se sutteties, to say: It is not of him that willeth, nor of him that neth, therfore there is some will, there is some running. For Paules aning is more simply, thus: It is not will, it is not running that get he way to saluation, herin is only the mercy of God. For he spea- h no otherwise in this place than he doth to Titus, where he wri- h, that the goodnesse and kindenesse of God appeareth not by the rkes of righteousnes, which we haue done, but for his infinite mer- They themselues that make this argument, that Paule meant that re is some will & some running, because he said, ý it is not of him

Rom. 9. 16.

Li. 7. in epist. ad Rom. Hiero. dial. in Pela.

Tit. 3. 4.

that willeth nor of him that runneth, would not giue me leaue to
ſon after the ſame faſhion, that we haue done ſome good works, be
cauſe Paul ſayth, that we haue not attayned the goodneſſe of God by
the good works that we haue done. If they ſee a fault in this argu
let them open their eyes, & they ſhall perceiue that their owne
Epi.107 ad Vitalem. without the like deceite. For that is a ſure reaſon that Auguſtine
ſteth vpon, If it were therfore ſayd that it is not of him that wil
nor of him that runneth, becauſe neither the will nor the running
ſufficient. Then it may be turned on the contrary parte that it is
of the mercy of God, becauſe it alone worketh not. Sith this ſeemeth
an abſurdity, Auguſtine doth rightfully conclude, that this is ſpo
to this meaning, that there is no good will of man, vnleſſe it be pre
pared of the Lord, not but that we ought both to will and to run,
but becauſe God worketh both in vs. No leſſe vnaptly do ſome wre
1.Cor.3 9. that ſayinge of Paule: We are the workers with God, which ou
dout ought to be reſtrayned only to the miniſters: and that they are
called workers with him, not that they bring any thing of their
but becauſe God vſeth their ſeruice, after that he hath made them
and furniſhed with neceſſary gyftes.

18 They bring foorth Eccleſiaſticus, who, as it is not vnknow
is a wryter of whoſe authority is douted. But although we reiect
not (which yet we may lawfully do) what doth he teſtifie for him
Eccl.15 14. He ſayth, that man ſo ſoone as he was created, was left in the hand
his owne counſell: that commaundementes were giuen him, which
if he obſerued, he ſhoulde agayne be preſerued by them: that before
man was ſet life and death, good and euill: that whatſoeuer he would
ſhould be giuen him. Be it, that man receiued from his creation po
wer to obtaine either life or death. What if on the other ſide we a
ſwere that he loſt it? Truely my minde is not, to ſpeake againſt Ec
mon, which affirmeth that man at the beginning was created vpri
Eccle.7 30. and he forged vnto himſelfe many inuentions. But becauſe man
ſwaruing, loſt as it were by ſhipwrecke both himſelfe and all his g
things, it followeth not byandby, that all that is giuen to his firſt
tion belongeth to his nature being corrupted and degenerate. Th
fore I anſwere, not to them onely, but alſo to Eccleſiaſticus him
whatſoeuer he be. If thou meane to inſtruct man, to ſeeke within
ſelfe power to attayne ſaluation, thy authority is not of ſo great
with vs, that it may be any preiudice, be it neuer ſo ſmall, againſt
vndouted word of God. But if thou only ſtudy to reſtrayne the
of the fleſh, which in laying the blame of her owne euills vpon
vieth to ſeeke a vayne defenſe for it ſelfe, & therefore thou

t vprightneſſe was giuen vnto men, whereby it may appeare that
nſelfe was cauſe of his owne deſtruction, I willingly agree vnto it:
that againe thou agree in this with me, that now by his owne fault
is ſpoyled of thoſe ornamentes, wherwith God had clothed him at
e beginning: & that ſo we confeſſe together, that now he more nee-
h a Phiſician than a defender.

Yet they haue nothing oftener in their mouth thã ỹ parable of
riſt of the wayfaringe man, whom theeues layd abroad halfe dead
the way. I know that it is cõmon almoſt with all wryters, that the Luc.10.
lamity of mãkinde is repreſented vnder the figure of that wayfaring 30.
n. Therupon do our aduerſaries gather an argument, ỹ man is not
maymed with the robbery of ſinne and the Deuill, but ỹ he keepeth
l remayning the leauinges of his former good things, foraſmuch as
is ſayd, that he was left halfe aliue. For where is that halfe life, vnles
ne portion both of right reaſon & will remayned? Firſt if I would
t giue place to their allegory, I beſeech you, what would they do?
r there is no dout that it was deuiſed by the fathers beſide the na-
rall ſenſe of the Lordes wordes. Allegories ought to go no further
n they haue the rule of Scripture going before them: ſo farre is it
that they be by themſelues ſufficient to ground any doctrines. And
re want not reaſons, whereby I can, if I liſt, ouerthrow this deuiſe,
r the word of God leaueth not to man halfe a life, but teacheth that
is vtterly dead, for ſomuch as cõcerneth bleſſed life. And Paul whẽ Eph. 2.
ſpeaketh of our redemption, doth not ſay that we were healed, whẽ 5.
were halfe dead and halfe aliue, but that we were raiſed vp againe
en he were dead. He calleth not vpon them that are halfe aliue to
ciue the light of Chriſt, but them that ſlepe and are buried. And in
e maner ſpeaketh the Lord himſelfe, when he ſayth, that the houre Ioh. 5.
come when the dead ſhall riſe againe at his voice. With what face 25.
ould they ſet this light alluſiõ againſt ſo many plaine ſentences? But
this allegory haue the force of a certaine teſtimony, yet what ſhall
y wring out of vs therby? Mã is halfe aliue, therfore he hath ſom-
at left ſafe. I graunt: he hath a wit capable of vnderſtãding, althogh
earce not to ỹ heauenly and ſpirituall wiſdom: he hath true iudge-
nt of honeſty: he hath ſome feeling of the godhead howbeit ỹ he
aine not the true knowledge of God. But to what purpoſe come all
ſe thinges? Truely they bring not to paſſe that the ſame ſaying of
guſtine be taken frõ vs, which is alſo approued by cõmon conſent
the Schooles: that after mans fall the freely giuen good thinges,
ereupon ſaluation hangeth, are taken away from him, and that his
rall giftes are corrupted and defiled. Lette therefore this trueth

remayne with vs vndouted, which can be ſhaken by no engines, that the minde of man is ſo eſtranged frō the righteouſnes of God, that it cōceiueth, coueteth, & enterpriſeth al wickednes, filthines, vncleanneſſe and miſchiefe: that his heart is ſo throughly ſoked in poyſon of ſinne that it can breath out nothinge but corrupt ſtinke: But if at any time they do vtter any goodnes in ſhew, yet ſtill the minde remayneth ſtil way wrapped in hypocriſie and deceitfull crookedneſſe, and the heart entangled with inward peruerſnes.

The vj. Chapter.

That man being loſt, muſt ſeeke for redemption in Chriſt.

SIth all mankinde hath periſhed in the perſon of Adam, that excellence and nobility of beginninge which we haue ſpoken would ſo litle profit vs, that it would rather turne to our greater ſhame, till God appeare the redeemer in the perſon of his onely begotten Sonne, which acknowledgeth not men defiled and corrupted with ſinne to be his worke. Therefore ſith we are fallen from life into death, all that knowledge of God the creator which we haue entreated, were vnprofitable, vnleſſe there followed alſo the ſetting foorth God a father vnto vs in Chriſt. Truely this was the naturall order that the frame of the world ſhould be a Schoole vnto vs to learne godlineſſe, from whenſe might be made a paſſage for vs to eternalll life and perfect felicity: but ſince our fallinge away, whereſoeuer we turne our eyes, vpward and downeward, the curſe of God ſtill preſenteth it ſelfe vnto our ſight, which while it poſſeſſeth and enwrappeth innocent creatures by our fault, muſt needs ouerwhelme our owne ſoules with deſperation. For although Gods will is that his fatherly fauour toward vs do ſtill many wayes appeare: yet by beholding of the worlde we cannot gather that he is our Father when our conſcience inwardly pricketh vs, and ſheweth that there is in ſinne cauſe of forſaking, why God ſhould not accompt or recken vs for his children. Beſide that there is in vs both ſlouthfullneſſe and vnthankfulneſſe: becauſe both our mindes, as they be blinded, do not ſee the trueth, and alſo as all our ſenſes be peruerſe, we malicioufly deface God of his glory. Therefore we muſt come to that ſayinge of Paul, 1. Cor. 1 becauſe in the wiſdom of God, the world knew not God by wiſedom, 22. it pleaſed God by the fooliſhneſſe of preachinge to ſaue them that beleue. The wiſdom of God he calleth this honorable ſtage of heauen and earth, furniſhed with innumerable miracles, by beholding whereof we ought wiſely to haue knowen God. But becauſe we haue profited therein, he calleth vs backe to the fayth of Chriſt, which is

at it seemeth foolish, ỹ vnbeleuers do disdaine. Wherfore although
e preaching of the crosse do not agree with mās wit, yet ought we
mbly to embrace it, if we desire to returne to God our creator and
aker, that he may beginne againe to be our father. Truely since the
l of the first man, no knowledge of God auailed to saluation, with-
t the Mediatour. For Christ speaketh not of his owne age onely, Ioh. 17.
comprehendeth all ages, whē he sayth that this is the eternall life; 3.
know the father the one true God, & him whom he hath sent Ie-
Christ. And so much the fowler is their sluggishnesse, which take
on them to set open heauen to all prophane and vnbeleuing men,
thout his grace whom, the Scripture ech where teacheth to be the
y gate wherby we entre into saluation. But if any wil restrayne that
ing of Christ only to the publishing of the Gospel, we haue in rea-
esse wherwith to confute him. For this hath bin a cōmon sentence
ll ages & among all nations, that without reconciliation they that
estranged from God & pronounced, accursed and the children of
th, can not please God. And here may be also alleaged that which Iohn. 4.
rist answered to the womā of Samaria: Ye worship what ye know 21.
but we worship that which we know: because the saluation is frō
Iewes. In which wordes he both condemneth of falsehood all the
gions of the Gentiles, and also assigneth a reason why, for that the
deemer was promised vnder the lawe to the onely chosen people.
ereupon it followeth, that no worship euer pleased God, but that
ch had respect vnto Christ. For which cause also Paule affirmeth Ephe. 2.
all the nations of the Gentiles were without God, and voide of 12.
hope of life. Now wheras Iohn teacheth that life was from the
ning in Christ, and that all the world fell from it, we must nedes
rne to the same fountayne Christ. And therfore Christ, insomuch
is the reconciler, affirmeth himselfe to be the life. And truly the
ritance of heauen belongeth to none, but to the childrē of God.
is not meete that they be accompted in the place and degree of
drē, that are not grafted into the body of the only begotten sonne
Iohn plainely testifieth, that they which beleue in his name, are
the children of God. But because it is not directly my purpose
discourse of fayth in Christ, therefore it shall for this time be
ient to haue touched it by the way.

And therefore God neuer shewed himselfe mercifull to the olde
le, nor euer did put them in any hope of grace without the Me-
ur. I omitte to speake of the sacrifices of the lawe, wherein the
ll were openly and plainely taught, that saluation is no where
o be sought, but in the clensing which was performed by Christ

alone. Only this I say, that the blessed and happy state of the church hath bin alway grounded vpon ỹ person of Christ. For though God comprehended all the issue of Abraham in his couenant, yet did Paule wisely reason, that Christ is properly that seede in whom all nations were to be blessed, forasmuch as we know that not all they were reckened his seede that were begotten of him according to the flesh. For (to speake nothing of Ismael and other) how came it to passe that of the two sonnes of Isaac, that is Esau and Iacob, brethren born at one birth, while they were yet together in their mothers wombe, the one was chosen, the other refused? Yea how came it to passe that the elder was reiected and the yonger only tooke place? And how also came it to passe, that the greater parte should be forsaken? It appeareth therefore, that the seede of Abraham was principally reckened in one person, and that the promised saluation did neuer stande sure till it came to Christ, whose office is to gather together the children that were scattered abroad. Therefore the first adoption of the chosen people did hang vpon the grace of ỹ Mediatour. Which though it be not in so plaine wordes expressed by Moses, yet it sufficiently appeareth that it was commonly knowen to all the godly. For knowing that there was any king create among the people, Hanna the mother of Samuell entreatinge of the felicity of the godly, euen then 1.Sam.2 10. thus in her song: God shall giue strength to his king, and shal exalte the horne of his anointed. In which wordes she meaneth that God shall blesse his church. Wherewith also agreeth the oracle that is written a little after adioyned: The Priest whom I shall appoint shall walke before mine anointed. Neither is it to be doubted, but that the wil of the heauenly father was to haue the liuely image of Christ to be set before Psal.2. 12. Dauid and his posterity. Therefore meaning to exhorte the godly to Ioh.5. 23. the feare of God, he biddeth them to kisse the Sonne. Wherewith the saying of the Gospell also agreeth: He that honoreth not the sonne honoreth not the father. Therefore although by fallinge away of the tribes the kingdome decayed: yet it behoued the couenant to stande which God had made in Dauid and his successours: as also he 2.Re.11. & 12.24 the Prophets: I will not altogether cut of the kingdom, for Dauid my seruauntes sake, and for Hierusalems sake, whom I haue chosen. Yet there shall remaine one tribe to thy sonne. Where the same is repeted the second and third time. It is also expressely added 1.Kings 11.39 afflict the seede of Dauid, but not for euerwith in a litle space after, it is sayd. For Dauid his seruantes sake God hath geuen a light 1.K.ngs 15.4. Hierusalem, to rayse vp a sonne and to kepe Hierusalem in it. 1 Kings 11.34. Now when the state grew toward destruction, it was said again

ulde not ſcatter Iuda for Dauid his ſeruantes ſake, becauſe he had
olde ỹ he would giue a light to hi & his ſonnes for euer. Finally this
he ſumme, that all other being paſſed ouer, only Dauid was cho-
, vpon whom the good pleaſure of God ſhould reſt. As in an other
ce it is ſayd: He hath refuſed the tabernacle of Silo, and the ta- Pſa. 77.
nacle of Ioſeph, and he hath not choſen the tribe of Ephraim, but 60. 67.
hath choſen the tribe of Iuda, the mount Sion which he hath lo-
He hath choſen his ſeruant Dauid to feede Iacob his people, and
ell his inheritãce. To cõclude, it pleaſed God ſo to ſaue his church,
the ſafety and preſeruation thereof ſhould hange vpon that one
d, & therfore Dauid crieth out, The Lord ỹ ſtrength of his people,
ſtrength of the ſaluations of his Chriſt. And byandby he addeth a
yer: Saue thy people & bleſſe thine inheritaunce: meaning that the
e of the church is with vnſeparable knot ioyned to the gouernmẽt
Chriſt. And in ỹ ſame meaning in an other place: Lord ſaue vs: Let Pſal. 20.
king heare vs in the day ỹ we ſhall call vpon him. In which words 10.
plainly teacheth, that the faithfull did vpon none other confidence
to the helpe of God, but becauſe they were hidden vnder the ſuc-
r of the king. Which is gathered by an other Pſalm. Lord ſaue vs:
ſed is he that cõmeth in the name of the Lord. Where it is plaine Pſa. 118
ough, that the faithfull are called backe vnto Chriſt, that they may 25. 26.
e that they ſhalbe ſaued by ỹ hand of God. The ſame reſpect hath
other prayer, where all the Church calleth vpon ỹ mercy of God.
thy hand be vpon the man of thy right hand, vpon the ſonne of Pſal. 80
whom thou haſt preſerued (or appointed) to thy ſelfe. For though 18.
author of the Pſalme bewayleth ỹ ſcattring abrode of the whole
ple, yet he praieth for their reſtitution in the head alone. Where,
n the people was led away into exile, the land waſted, & all things
ans ſeruing deſtroyed, Hieremy lamenteth the ouerthrow of the Lamẽt.
urch, he doth principally complaine that by deſtruction of the 4. 20.
dom all hope was cut of from the faithfull. Chriſt (ſayth he)
ſpirit of our mouth is taken in our ſinnes, to whom we ſayd, In thy
owe we ſhall liue among the nations. Hereby now it ſufficiently
areth, that becauſe God can not be merciful to mankinde with-
the Mediatour, therefore Chriſt was alway ſet before the holy fa-
rs in time of the law, to whom they might direct their faith.

Now, where cõfort is promiſed in affliction, ſpecially where the
eraunce of the Church is deſcribed, there the banner of affiance
hope is auaunced in Chriſt alone. God went out to the ſauing of
eople with his Meſſiah, ſayth Habacuc. And ſo oft as the Pro- Hab. 3.
es make mention of the reſtoring of the Church, they call backe 13.

the people to the promiſe made to Dauid, concerning the euerlaſting continuance of the kingdome. And no maruell. For otherwiſe there had bin no aſſurãce of the couenant. For which purpoſe ſerueth that notable anſwere of Eſay. For when he ſaw that the vnbeleuing king Achaz refuſed that which he had declared to him of the raysinge of the ſiege of Hieruſalem and of preſent ſafety, as it were ſodainely he
Eſay. 7. 14. paſſed ouer to Meſſias. Behold a virgine ſhall conceiue and bring forth a Sonne, meaninge indirectly that though the king and his people by their frowardneſſe refuſed the promiſe offered vnto them, as though they did of purpoſe bend themſelues to diſcredite the trueth of God, yet the couenant ſhould not be voide, but that the Redemer ſhould come at his appointed time. Finally it was the care of all the Prophets, to the ende they might ſhew that God would be merciful, & way to ſet out that kingdom of Dauid, wherupon hanged the reſur-
Eſa. 55. 3. tion and euerlaſting ſaluation. So Eſay ſayth: I will make a couenant with you the faithfull mercies of Dauid. Beholde I haue giuen him for a witneſſe vnto nations, that is, becauſe the faythfull when their ſtate is at the worſt, coulde not otherwiſe haue any hope, but by the meanes of him beinge witneſſe, that God would be appeaſed toward them. Likewiſe Hieremy, to raiſe them vp beinge in deſpe-
Hier. 23 6. ſayth: Beholde the dayes come, wherein I will raiſe vp vnto Dauid a righteous branche, and then ſhall Iuda be ſaued, and Iſraell ſhall dwell
Eze. 34. 23. in ſafety. And Ezechiell ſayeth, I raiſe vp one ſheepeherd ouer my ſheepe, euen Dauid my ſeruant. I the Lord will be a God to them, and my ſeruaunt Dauid for a ſheepeherd. And I will make a couenant of peace with them. Alſo in an other place, after he had entreated
Eze. 37. 25. the incredible renuinge, he ſayeth: my ſeruaunt Dauid ſhalbe their King, and there ſhalbe one ſheepeherd ouer all, and I will make an euerlaſtinge couenant of peace with them. I gather here and there fewe places out of many, becauſe I onely meane to haue the reader putte in minde, that the hope of all the godly hath alway bin repoſed no where elſe but in Chriſt. And all the other Prophetes alſo ſpeake
Oſe. 1. 12 agreably hereunto, as it is ſayd in Oſee. The children of Iuda and the children of Iſraell ſhalbe gathered togeather, and ſhall appoynt
Oſe. 3. 5 to themſelues one head. Which he afterward more plainely expreſſeth, The children of Iſraell ſhall returne, & ſhall ſeeke for their God and Dauid their king. And Michee ſpeaking of the reſtoring of the people expreſſely ſayth, The king ſhall go before them, & the
Amos 9 11. Lord in their head. So Amos meaning to prayſe the renuing of the people, ſayth: I will in that day raiſe vp the tabernacle of Dauid that is fallen downe, and I wil hedge vp the gappes, and raiſe vp the

erthrowen,euen becauſe that was the only ſtandard of ſaluation,to
ne the royall glory to riſe vp againe on hie in the ſtocke of Dauid,
hich is fulfilled in Chriſt. Therfore Zacharie,as his age was nerer to Zac.9.9
e appearing of Chriſt,ſo doth he more plainly crie out:be glad thou
ghter of Sion,reioiſe thou daughter of Hieruſalem. Beholde thy
g commeth, righteous and ſaued. Which agreeth with the place
the Pſalme before alleaged. The lorde the ſtrength of the ſalua-
ns of his anointed, Lord ſaue vs. Where ſaluation is deriued from
e head to the whole body.

It was Gods will to haue the Iewes ſo inſtructed with theſe pro-
ccies,that to ſeke for their deliuerance,they ſhould bend their eyes
reſtly to Chriſt. And though they had ſhamfully ſwarued,yet could
e the remẽbrance of the generall principle be aboliſhed,that God
the hand of Chriſt,as he had promiſed to Dauid,would be the de-
erer of his church,and ſo the couenant ſhould be of his owne free
unt,wherby God had adopted his choſen. Hereby it came to paſſe,
t this ſonge ſounded in the mouth of the children when Chriſt a
e before his death entred into Hieruſalẽ,Hoſianna to the ſonne of Mat.21.
uid. For it appeareth that it was commonly knowen and ſpoken 9.
& according to common vſe that they ſong,that the only pledge
Gods mercy remayned vnto them, in the cõming of the Redemer.
this cauſe Chriſt himſelfe, to make his diſciples plainly and per- Ioh.14.
ly beleue in God, biddeth thẽ to beleue on himſelfe, Beleue ye in 1.
d,(ſaith he)then beleue alſo in me. For though(to ſpeake proper-
faith climeth vp from Chriſt to the father,yet he meaneth that the
e faith,albeit it reſt vpon God,doth by litle and litle vaniſh away,
eſſe he become a meane to hold it in aſſured ſtedfaſtneſſe. Other-
e the maieſty of God is to hie for mortall men, which creepe vp-
n the grounde like wormes,to attaine vnto it. Wherefore I allowe
e common ſaying,that God is the obiect of faith,but in ſuch ſorte
t it needeth correction. Becauſe Chriſt is not in vaine called the in- Colo.1.
ble Image of God, but by this title we are put in minde,that if we 15.
e not God in Chriſt, ſaluation can not be knowen vnto vs. For
ough amonge the Iewes, the Scribes and Phariſees had darkened
n falſe inuentions, that which the Prophetes had ſpoken concer-
g the Redeemer: yet Chriſt tooke it for a thing confeſſed as recei-
by common cõſent,that there was none other remedy, deſpered
,and no other meane of deliuering the church, but by giuing the
iatour. In deede that was not commonly knowen amonge the
ple as it ought to haue bin, which Paule teacheth, that Chriſt is Ro.10.4
nde of the lawe. But howe true and aſſured it is, doth playnely

appeare by the law and the Prophetes. I ſpeake not yet of fayth, becauſe there ſhalbe elſewhere a more conuenient place for it. Only let the readers hold this as faſt ſtabliſhed, that the firſt degree of goodneſſe be, to acknowledge God to be a Father vnto vs, to defend, gouerne and cheriſh vs, till he gather vs together into the euerlaſting inheritance of his kingdom: and that hereby it plainly appeareth what we ſayd euen now, that the knowledge of God which bringeth ſaluation, ſtandeth not without Chriſt, and that therefore from the beginning he hath bin ſet forth vnto all the elect, that they ſhould looke vpon him, and that in him ſhould reſt all their affiance. According to this meaning writeth Ireneus, that the Father which is vnmeaſurable, is in his Sonne meaſured, becauſe he hath applied himſelfe to ỹ meaſure of our capacity, leaſt he ſhould drowne our mindes with the vnmeaſurablnes of his glory. Which thing the phrentike men not conſidering, do wreſt a profitable ſentence to a wicked fantaſy, as though there were in Chriſt but a portion of the godhead deriued from the whole perfection: whereas it meaneth nothing elſe, but that God is comprehended in Chriſt alone. That ſayinge of Iohn hath alway ben true: He ỹ hath not the Sonne, neither hath he the father. For though in old time many did boſt that they worſhipped the ſouereigne God the maker of heauen and earth: yet becauſe they had no Mediatour it was impoſſible that they ſhould truely taſt of the mercy of God, or ſo be perſuaded ỹ he was their father. Therefore becauſe they knew not ỹ head that is Chriſt, the knowledge of God was but vaine among them: whereby alſo it came to paſſe, that at length falling into groſſe & filthy ſuperſtitions, they bewrayed their owne ignorance. As at this day the Turkes, although they report with full mouth, that the creator of heauen and earth is their God, yet do they thruſt an idole in place of the true God while they ſwarue from Chriſt.

1. Ioh. 2. 31.

The vij. Chapter.

That the Law was giuen, not to hold ſtill the people in it, but to nourish the hope of ſaluation in Chriſt vntill his comming.

BY this continuall proceſſe that we haue rehearſed, may be gathered, that the law was added about foure hundred yeres after the death of Abraham, not for this entẽt to lead away the chooſen people from Chriſt: but rather to keepe theyr mindes in expectation vntill his comminge, to kindle a deſire of him, & to confirme them in looking for him, that they ſhould not waxe faint with long tariance. I meane by this word Law, not only the ten commande-

lementes, which prescribe a rule how to liue godlily and righteously,
ut also the forme of religion deliuered by the hand of Moses. For
Moses was not made a lawgiuer to aboliſh the bleſſinge promiſed to
he kinred of Abraham: but rather we ſee how euery where he put-
eth the Iewes in remembrance of that free couenaunt made with
eir fathers whoſe heires they were, as if he had bin ſent to renewe
e ſame. That was moſt plainely ſet fooorth by the ceremonies. For
hat were more vaine and fonde, than for men to offer vp lothſome
inke of the fat of cattell, to reconcile themſelues to God therby? to
ee to the ſprinkling of water or bloud to waſh away their filthines?
nally, all the ſeruice of God apointed in the law (if it be conſidered
y it ſelfe, and do not containe ſhadows and figures, which the trueth
ould anſwere vnto) ſhalbe but a very mockery. Wherfore not with-
ut a cauſe both in Stephens ſermō, & in the Epiſtle to the Hebrues Act. 5.
that place ſo diligently weyed, where God commaūdeth Moſes to 44.
ake all things pertaining to the tabernacle, according to the paterne Heb. 8. 5
at had bin ſhewed him in the mount. For if there had not bin ſome Exo. 25.
iritual thing appointed that they ſhould tend vnto, ỹ Iewes ſhould 40.
leſſe haue foodly ſpent their labour in them, than the Gentiles did
their trifles. Prophane men that neuer earneſtly applied the ſtu-
y of godlineſſe, cannot without lothſome tediouſneſſe abide to here
many ſundry faſhions of vſages: and they not onely maruell why
od wearied his people with ſuch a heape of ceremonies, but alſo
ey deſpiſe and ſcorne them as childrens playes. And the cauſe is,
r that they conſider not the end, frō which if the figures of the law
ſeuered, they muſt needes be condemned of vanity. But that ſame
ure ſheweth, that God did not therefore commaund ſacrifices, be-
uſe he would occupie them that worſhipped him with earthly ex-
ciſes, but rather to raiſe vp their minds hier. Which may alſo plain-
appeare by his nature: for as he is ſpirituall, ſo he is delited with no
her worſhippinge but ſpirituall. This do the ſayinges of the Pro-
ctes teſtifie, wherein they rebuke the Iewes of ſluggiſhnes, for that
ey thought that any ſacrifices were of any value with God. Is that
cauſe their purpoſe is to derogate any thing from the law? No, but
cording as they were true expoſitours of the law, ſo they would by
is meane haue mens eyes directed to the marke frō which the cō-
on people ſtrayed. Now by the grace offered to the Iewes it is cer-
nly gathered, that the law was not void of Chriſt. For Moſes did Exo. 10.
forth vnto them this end of the adoption, that they ſhoulde be- 6.
me a prieſtly kingdom to God. Which they coulde not obtaine vn-
there were had for the meane therof a greater and more excellent

reconciliation, than by the bloud of beastes. For what is lesse likely than Adams children, which by inheritably descending infection are all borne the bondslaues of sinne, to be aduaunced to royal dignity & so to become partakers of the glory of God, vnlesse that so excellent a benefit shoulde come vnto them from elsse where than from themselues? Also how could ỹ right of priesthoode remaine in force among them, who by filthinesse of sinnes were abhominable to God, vnles they had bin consecrate in a holy head? Wherefore Peter doth very aptly turne that saying of Moises, where he teacheth, that the time of grace, the tast wherof the Iewes had taken vnder the law, was past

1. Pet. 2. 9. in Christ: Yea are (sayth he) a chosen kinred, a kingly priesthoode. For to this end tendeth that turning of the wordes, to shewe that they, to whom Christ appeared by the Gospel, haue obtained more than their fathers, because they are all endued both ẇ priestly and kingly honor, that trusting vpon their mediatour, they may freely be bold to come forth into the sight of God.

2 And here by the way it is to be noted, that the kingdom which at length was erected in the house of Dauid, is part of the law, & contained vnder the ministery of Moses. Whereupon followeth, that wel in all the kinred of the Leuites as in the posterity of Dauid Christ was set before the eyes of ỹ olde people as in a double looking glasse. For, as I sayd euen now, they could not otherwise be before God than kings or priestes, which were both the bondslaues of sinne and death, & defiled by their owne corruption. Herby appeareth that the

Gala. 3. 24. saying of Paul is most true, that the Iewes were holden as vnder the keping of a Schoolemaister, till the sede came for whose sake the promise was giuen. For, because Christ was not yet familiarly known, they were like vnto children, whose weakenesse could not yet beare full knowledge of heauenly thinges, but howe they were by ceremonies as it were led by the hand to Christ, is before spoken, & more better vnderstanded by many testimonies of the Prophetes. For though it was commaunded them to come daily with newe sacrifice

Esa. 53. Dani. 9. to appease God: yet Esay promiseth that all their sinnes shalbe clensed with one onely sacrifice. Wherewith Daniell agreably sayeth. The priestes appointed of the tribe of Leui, did enter into the Sanctuary, but of the only priest it was once sayd, that by an oth he was chosen

Psa. 110 4. of God to be a priest for euer, according to the order of Melchisedech. At that time the anointing with oile was visible: but Daniel by the vision pronounceth ỹ there shalbe an other manner of anointing. And because I will not tary vpon many examples, the author of the epistle to the Hebrues euen from the 4. chapter to the 11. doth largely

ainely enough ſhewe, that the ceremonies are nothing worth and
ine till we come to Chriſt. As concerning the tenne commaunde-
ers: that leſſon of Paule is likewiſe to be kept in minde, that Chriſt Rom. 10
he ende of the law vnto ſaluation, to euery one that beleueth: And 4.
other leſſon, that Chriſt is the Spirite that quickeneth the letter 2. Cor. 3
ich of it ſelfe ſlayeth. For in the firſt of theſe two, he meaneth that 6.
hteouſneſſe is vainely taught by commaundementes, vntill Chriſt
geue it both by free imputation and by the ſpirite of regeneration.
herfore he worthily calleth Chriſt the fulfilling or ende of the law.
cauſe it ſhoulde nothing profit vs to knowe what God requireth of
vnleſſe he did ſuccour vs fainting and oppreſſed vnder the yoke &
olerable burden. In an other place he teacheth that the lawe was Gal. 3.
de for tranſgreſſions, that is to bring men to humilitie being pro- 19.
gilty of their owne damnation. And, bycauſe this is the true and
ly preparation to ſeke Chriſt, what ſo euer he teacheth in diuerſe
rdes, do all very well agree together. But bycauſe he then was in
tention with peruerſe teachers, which fained that we do deſerue
teouſneſſe by the workes of the lawe, to confute their errour, he
s compelled ſometime to ſpeake preciſely of the bare lawe, which
otherwiſe is clothed with the couenant of free adoption.

But now it is good to know, how being taught by the morall
e, we are made more inexcuſable, that our owne giltyneſſe may
ue vs to craue pardon. If it be true that we be taught perfection of
teouſneſſe in the lawe: then this alſo followeth, that the abſolute
ng thereof is perfect righteouſneſſe before God, that is, whereby
an may be demed and accompted righteous before the heauenly
one of iudgement. Wherefore Moſes, when he had publiſhed the Deu. 30
e, doubted not to proteſt before heauen and earth, that he had ſet 15.
re Iſraell life and death, good and euill. And we may not denie,
that the rewarde of eternall ſaluation belongeth to the vpright
dience of the lawe, as the Lord hath promiſed it. Againe, yet it is
d to examine, whether we performe that obedience, vpon deſert
reof we may conceiue a truſt of that rewarde. For to what ſmall
poſe is it, to ſee the rewarde of eternall life ſet in keping of the
, vnleſſe we further knowe whether we may by that way attaine
ernall life? But herein the weakeneſſe of the lawe doth ſhewe it
. For bycauſe that keping of the lawe is founde in none of vs all,
re excluded from the promiſes of life, and do fall into curſe only.
not nowe tell what doth come to paſſe, but what needes muſt ſo
e to paſſe. For where as the doctrine of the lawe is farre aboue
power of man, he may in deede a farre of, looke at the promiſes,

but yet not gather any fruite of them. Therefore this one thing ...
mayneth, that by the goodneſſe of them he may the better weye ...
owne miſerie, while he conſidereth, that all hope of ſalnation being ...
cut of, death doth certainely hang ouer him. On the other ſide ...
preſſe vs terrible penall lawes, which do holde entangled and ...
bounde not onely a fewe of vs, but euery one without exception: ...
preſſe vs, I ſay, and do purſue vs, with vnappeaſable rigour, ſo that ...
we may ſe moſt preſent death in the lawe.

4 Therfore if we loke only vpon the lawe, we can do nothing ...
be diſcouraged, be confounded, and deſpeire, foraſmuch as by ...
are all damned and curſed, & kept farre of from the bleſſednes ...
he offreth to them that worſhip him. Wilt thou ſay then, Doth ...
Lord ſo mocke vs? For how ſmally doth it differ from mocking, ...
ſhewe forth a hope of felicitie, to allure and exhorte men vnto ...
proteſt that it is layed open for vs, when in the meane ſeaſon the ...
trie vnto it is forcloſed and impoſſible to be come to? I anſwere: ...
though the promiſes of the lawe, in ſo much as they are conditional, ...
do hang vpon the perfect obedience of the lawe, which can no ...
be founde, yet are they not geuen in vaine. For when we haue ...
that they ſhalbe voide and of no effect vnto vs, vnleſſe God ...
vs with his free goodneſſe without regarde of our workes, and ...
we do embrace by faith the ſame goodneſſe geuen vs by the Gospel, ...
then want they not their effectualneſſe, yea with their condition ...
nexed. For then he doth ſo freely geue all thinges vnto vs, that ...
deth this alſo to the heape of his bountifulneſſe, that not refuſing ...
halfe full obedience, and remitting ſo much as it wanteth of ...
formance, he ſo maketh vs to enioy the frute of the promiſes of ...
lawe, as if we our ſelues had fulfilled the condition. But we ...
this preſent procede no further in this matter, bycauſe it ſhalbe ...
largely to be entreated of, when we ſhall ſpeake of the Iuſtification ...
of faith.

5 Wheras we ſaid that it is impoſſible to kepe the lawe, that ...
fewe wordes to be both expounded and proued. For it is wont ...
the people commonly to be accompted an opinion of great abſurdi- ...
tie, ſo farre that Hierome doubted not to pronounce it accurſed: ...
Hierome thought, I do nothing ſtay vpon: as for vs, let vs ſearch ...
is truth. I will not here make long circumſtances of diuerſe ſorte ...
poſſibilities. I call that impoſſible, which both neuer hath bee, ...
alſo is hindered by the ordinance and decree of God, that it ...
herafter may be. If we recorde from the fartheſt time of memorie, ...
ſay that there hath none of the holy men, that being clothed with ...

lie of death, hath euer attained to that full perfection of loue, to
e God with all his heart, with all his minde, with all his ſoule, with
his power: Againe, that there hath bene none that hath not bene
abled with concupiſcence. Who can ſay Nay? I ſee in deede what
uet holy men fooliſh ſuperſtition doth imagine vnto vs, euen ſuch
uſe pureneſſe the heauenly Angels do ſcarcely counteruaile: but
inſt both the Scripture and profe of experience. I ſay alſo, that
re ſhall none heraſter be, that ſhall come to the marke of true per-
ion, vnleſſe he be looſed from the burden of his bodie. For this
at there are open teſtimonies of Scripture. Salomon ſaid, there is
a righteous man vpon the earth that ſinneth not. And Dauid ſaid:
ry liuing man ſhal not be iuſtified in thy ſight. Iob in many places
rmeth the ſame. But Paule moſt plainly of all: that the fleſh luſteth
inſt the ſpirite, and the ſpirite againſt the fleſh. And by no other
ſon he proueth that all that are vnder the lawe, are ſubiect to the
ſe. But bycauſe it is written, that curſed are all they that do not
le in all the commaundementes therof: meaning, or rather taking
a thing confeſſed, that no man can abide in them. And what ſoe-
is foreſpoke by the Scriptures, that muſt be holden for perpetuall,
and neceſſarie. With ſuch ſutteltie did the Pelagians trouble Au-
ine, ſaying that there is wrong done to God, to ſay that he doth
maund more than the faithful are able by his grace to performe.
guſtine, to auoide their cauillation confeſſed, that the Lord might
eede, if he woulde, aduaunce a mortall man to the pureneſſe of
els: but that he neither hath done ſo at any time, nor will do, by-
e he hath otherwiſe affirmed in the Scriptures. And that do I al-
ot denie. But I adde further, that it is inconuenient to diſpute of
power againſt his truth, and that therfore this ſentence is not ſub-
to cauillations if a man ſhoulde ſay, that that thing is impoſſible
e, wherof the Scriptures do pronounce that it ſhall not be. But if
diſpute of the worde: when the Diſciples aſked the Lorde, who
be ſaued, he aunſwered: with men in deede it is impoſſible, but
God all thinges are poſſible. Alſo Auguſtine with a moſt ſtrong
on ſtiffely defendeth, that in this fleſh we neuer yelde to God the
loue that we owe him. Loue (ſaith he) ſo followeth knowledge,
no man can perfectly loue God, but he that hath firſt fully knowē
oodneſſe. We, while we wander in this worlde, ſee by a glaſſe and
darke ſpeech: it followeth therfore, that our loue is vnperfect. Let
therefore remaine out of controuerſie, that in this fleſh it is im-
ble to fulfill the lawe, if we behold the weakeneſſe of our owne
re, as it ſhall yet alſo in an other place be proued by Paule.

1. Reg. 8.46. Pſa.100 43.

Gala. 3. 10.

Deu. 27 26.

Lib. de natu. & gratia.

Mat.19. 25.

Lib.de ſpiritu & litera.

Rom. 8. 3.

6 But that the whole matter may be more plainly set forth: let us in a compendious order gather vp together the office and vse of the lawe which they call Moral. Now, as farre as I vnderstand, it is contained in these three partes. The first is, that while it sheweth to every man the righteousnesse of God, that is, the righteousnesse which only is acceptable to God, it admonish, certifie, proue gilty, yea and condemne euery man of his owne vnrighteousnesse. For so is it needful that man blinded and dronke with loue of himselfe, be driuen back to the knowledge and the confession of his owne weakenesse and vncleannesse: for asmuch as if his vanitie be not euidently conuicted, he swelleth with madde affiance of his owne strength, and can neuer be brought to thinke of the sclēderneſse therof, so long as he measureth it by the proportion of his owne will. But so sone as he beginneth to compare his strength to the hardnesse of the lawe, there he findeth matter to abate his courage. For how so euer he before conceiued great opinion of it, yet byandby he feeleth it to pante vnder so great a burden, and then to shake and folter, at laste euen to fall downe as faint. So being taught by the scholing of the lawe, he putteth of the arrogancie wherwith before he was blinded. Likewise he is to be instructed of an other disease of pride, wherof we haue said that he is sicke. So long as he is suffred to stand to his owne iudgement, he deuiseth Hypocrisie in stede of righteousnesse, wherwith being contented, he riseth vp in courage, by I wote not, what forged righteousnesse, against the grace of God. But so sone as he is compelled to trie his life by the balaunce of the lawe, thē leauing the presumption of the counterfait righteousnesse, he seeth himselfe to be an infinite space distant from holynesse: Againe, that he floweth full of infinite vices, which before he seemed cleane. For the euils of luste are hidden in so deepe and crooked priuie corners, that they easily deceiue the sight of man. And not without cause the Apostle saith, that he knewe not luste, except the lawe had said: Thou shall not luste: bycause except it be Rom. 7. 7. the law disclosed out of her lurking holes, it destroieth miserable men so secretly, that he feeleth not the deadely darte thereof.

7 So the lawe is like a certaine looking glasse wherein we beholde, first our weakenesse, and by that our wickednesse, and laste of all by them both our accursednesse, euen as a glasse representeth vnto vs the spottes of our face. For when power faileth man to follow righteousnesse, then muste he needes sticke faste in the mire of sinnes. And after sinne byandby followeth curse. And of howe much the greater transgression the lawe holdeth vs giltie and conuict, with so much the more grieuous iudgement it condemneth vs. For this purpose maketh

e ſaying of the Apoſtle, that by the lawe is the knowledge of ſinne. Rom. 3.
e there he ſpeaketh onely of the firſt office of the lawe, the proofe 22.
erof is in ſinners not yet regenerate. And like to this are theſe two
inges, that the lawe entred that ſinne might abound, and therfore Rom. 5.
t it is the miniſtration of death that worketh wrath and ſlayeth. 20.
e without doubt ſo much more groweth iniquitie, with how much 2. Cor.
re vnderſtanding of ſinne the conſcience is ſtriken, bycauſe vnto 3.
each of lawe is added obſtinacie againſt the maker of the lawe. It Rom. 4.
loweth therfore that the lawe armeth the wrath of God to the de- 15.
ction of the ſinner, bycauſe of it ſelfe it can do nothing but ac-
ſe, condemne and deſtroie. And as Auguſtine writeth, if the ſpirite
grace be abſent, the lawe is preſent with vs, onely to this ende, to De corre. & gratia. Vide Ambroſ. cap. 2. de Iac. & vita beata, cap. 6.
cuſe vs and kill vs. And yet when this is ſaid, neither is the lawe diſ-
nored thereby, nor any thing taken from the excellencie thereof.
ruely if our will were wholy framed and diſpoſed to the obedience
the lawe, then plainely the onely knowledge of it were ſufficient to
uation. But for aſmuch as our fleſhly and corrupt nature fighteth,
an enemie with the ſpirituall lawe of God, and is nothing amended
th the diſcipline thereof, this followeth that the lawe which was ge-
n for ſaluatiō, (if it hadde founde fitte hearers) tourneth to the oc-
ſion of ſinne and death. For ſith we are all proued tranſgreſſors of
the more plainely that it openeth the righteouſneſſe of God, ſo
ch the more on the other ſide it diſcloſeth our iniquitie: the more
ely that it confirmeth the rewarde of life and ſaluation laide vp for
hteouſneſſe, ſo much the more aſſured it maketh the deſtruction
the wicked. So farre is it of therefore that theſe ſayinges ſhoulde
to the diſhonour of the lawe, that they much auaile to the more
rious commendations of Gods bountie. For truely it hereby ap-
reth that we are hindered by our owne wickedneſſe, and peruerſ-
ſe, that we enioy not the bleſſedneſſe of life ſet openly abroade for
by the lawe. Whereby the grace of God that helpeth vs without
ſuccour of the lawe, is made ſo much the ſweter, and the mercie
re louely that geueth it vnto vs, wherby we learne that he is neuer
aried with often doing vs good and heaping new giftes vpon vs.

And wheras the iniquitie and condemnation of vs all is ſealed
the teſtimonie of the lawe, it is not done for this purpoſe (if at
e we well profit in it) to make vs fall downe with deſpeire, or with
couraged mindes to tumble downe hedlong. In deede the repro-
e are amaſed after that manner, but that is by reaſon of their ob-
acie, but with the children of God there behoueth to be an other Rom. 8.
e of inſtructiō. I graunt, the Apoſtle teſtifieth that we are all con- 19.

demned by iudgement of the lawe, that euery mouth may be ſtopped, and that all the worlde may become bounde vnto God: but the ſame Apoſtle in an other place teacheth, that God hath concluded all vnder vnbeliefe, not to deſtroy all, or to ſuffer all to perish, but that he might haue mercy of all, that leauing the fooliſh opinion of their owne ſtrength, they might vnderſtand, that they ſtand and are vpholden by the onely hande of God: that they being naked and emptie, may flee to his mercie, that they may reſte them ſelues wholly vpon it, hide them ſelues wholly in it, take holde of it alone in ſtead of righteouſneſſe and merites, which is laide open in Chriſt for all men who ſoeuer they be that with true faith do deſire and looke for it. For God in the commaundementes of the lawe appeareth but a rewarder of perfect righteouſneſſe, wherof we all are deſtitute, and on the other ſide a rigorous iudge of euill doinges. But in Chriſt his face ſhineth full of grace and lenity, euen towarde the wretched and vnworthy ſinners.

Rom. 11. 32.

9 Of profiting, to craue the grace of his helpe, Auguſtine ſpeaketh oft, as when he writeth to Hilarie, The lawe commaundeth endeuoring to do the thinges commaunded, and being wearied with our weakeneſſe vnder the lawe, we ſhoulde learne to aſke the helpe of grace. Againe to Aſelius. The profit of the lawe is to conuince man of his owne weakeneſſe, and compell him to craue the Phyſicke of grace that is in Chriſt. Againe to Innocent of Rome, The lawe commaundeth, and grace miniſtreth ſtrength to do. Againe to Valentine: God commaundeth thoſe thinges that we can not do, that we may learne to knowe what to aſke of him. Againe: The lawe was geuen to accuſe you, that being accuſed you ſhould feare, that ſtraight you ſhoulde craue pardon, and not preſume of your owne ſtrength. Againe: The lawe was geuen for this purpoſe, of great to make you to ſhewe that thou haſt no ſtrength of thine owne to righteouſneſſe, that thou as poore, vnworthy and needy, ſhouldeſt flee vnto grace. After, he tourneth his ſpeech to God and ſaith: Do ſo Lorde, O merciful Lorde, commaunde that which can not be fulfilled: yea, commaunde that which can not but by thy grace be fulfilled, that is, men can not fulfill it by their owne ſtrength, euery mouth muſt be ſtopped, and no man may thinke him ſelfe great. Let all be little ones, and let all the worlde be gilty before thee. But I am not wiſe to heape vp ſo many teſtimonies, ſith that holy man hath written a booke purpoſely of that matter, which he hath intituled, Of the Spirite and the letter. The ſeconde profiting he doth not ſo liuely deſcribe, either becauſe he knewe that it did hang vpon the former, or by cauſe he

Epiſtol. 200.

Epiſtol. 200.

Epiſtol. 95.

Lib. de corre. & gratia.

In Pſal. 90.

In Pſal. 118.

Ser. 27.

so well vnderstand it, or bycause he wanted wordes where with
actly & plainly to expresse his meaning of it, which yet he right-
conceyued: but this first office of the lawe is not idle euen in the
robate also. For though they go not thus farre forwarde with the
ldren of God, that after the throwing downe of their flesh they be
ed and florish againe in the inward man, but amased with the first
our do lie still in desperation: yet it serueth to shewe forth the
ine of Gods iudgement, that their consciences be tossed with
h wayes. For they euer willingly desire to make shifte against the
gement of God. Nowe while the same is not yet opened, they yet
stonished with the testimonie of the lawe and their conscience do
raie in them selues what they haue deserued.

The second office of the lawe, is that they which are touched
h no care of that which is iust and right, vnlesse they be compel-
, when they heare the terrible penall ordinaunces therein, may be
rayned at least with feare of punishment. But they are restrained,
because their inwarde minde is moued or affected withall, but by-
se being as it were brideled, they withholde their hande from out-
de worke, and do keepe in their peruersenesse within them, which
erwise they woulde haue outragiously poured out. Thereby they
ome truely nether the better, nor the more righteous before God.
although being letted either by feare or by shame, they dare not
that in practise which they haue conceiued in their minde, not
nly blow abrode the rages of their lust: yet haue they not a hearte
ned to the feare & obedience of God, yea the more that they holde
te them selues, so much the stronglier within they are kindeled,
burne, they boile, ready to do any thing, and to breake forth any
ther, if this terrour of the lawe did not stay them. And not that
y, but also they most spitefully hate the lawe, and do detest God
lawemaker, so that if they coulde, they would very faine take him
y, whome they can not abide, neither when he commaundeth
efull thinges, nor when he reuengeth him vpon the despisers of
aiestie. In some in deede more darkly, and in some more plainely,
in all generally that are not regenerat, is this feeling, that they are
en to the following of the lawe not by willing submission, but re-
g and against their willes, only by violence of feare. But this con-
ed and enforced righteousnesse is necessarie for the publike com-
n state of men, the quiet wherof is herin prouided for, while ordre
ken that all thinges be not cõfounded with vprore, which woulde
e to passe, if all thinges were lawefull for all men. Yea it is not vn-
sonable for the childrẽ of God to be exercised with this Scholing,

so long as they before their calling being yet destitute of the
of sanctification, are still wanton with the folly of the flesh. For
they are drawen backe, though it be but from outwarde licentiou
nesse, by the terrour of Gods vengeance, although for that they a
not yet tamed in minde, they go for the present time but a little
warde, yet they partly grow in vre to beare the yoke of Christ, so
when they are called, they be not altogether rude and raw to
1. Tim. 1. 9. pline, as to a thing vnknowen. This office the Apostle seemeth
prely to haue touched, when he saieth that the lawe was not
the righteous man, but for the vnrighteous and disobedient, wic
and sinners, euill doers and prophane men, slaiers of their
murtherers, fornicators, Sodomites, robbers of children, lyers
periured men, and what soeuer ells is against sounde doctrine. Fu
saieth, that it is a stay to the wilde outraging lustes of the flesh,
ells woulde stray abroade without measure.

11 But to both may that be applyed which he saith in
Gal. 3. 24. place, that the lawe was to the Iewes a Schoolemaister to Christ,
there are two sortes of men, whom with her schooling she leadeth
the hande to Christ. The one sorte, of whome we first spake, by
they are to full of affiance of their owne strength or righteou
are not meete to receiue the grace of Christ, vnlesse they be
pried, therefore the lawe bringeth them downe to humilitie by
ledge of the selues, that so they may be prepared to desire
before they thought they wanted not. The other sorte needeth
to be holden backe, least they so geue loose the reines to the
sonnesse of their flesh, that they fall of altogether from all
righteousnesse. For where the spirite of God doth not yet
there sometime lustes do so boile, that it is in great perill
throw downe the soule that is subiect to them into the forget
and despising of God: and so woulde it come to passe if God
with this remedy prouide for it. Therfore those whom he hath
ted to the inheritaunce of his kingdome, if he do not byandby
nerate them, he keepeth them by the workes of the lawe vnder
vntill the time of his visitation, not that chaste and pure feare
ought to be in children, but yet a profitable feare for this
may according to their capacitie be taught by introduction to
godlinesse. Of this we haue so many proues, that it needeth no
ple. For who soeuer haue any time continued in not knowing of
will cõfesse that this happened vnto them, that they were
the bridle of the law in some feare & obediẽce of God, vntil
that being regenerate by his spirit, they beganne hartely to

The third vſe, which is alſo the principall vſe, and more neare-
oketh vnto the propre ende of the lawe, concerneth the faithfull,
whoſe heartes already liueth and reigneth the ſpirite of God. For
ough they haue the lawe written and grauen in their heartes by
finger of God, that is to ſay, be ſo affectioned and minded by the
ction of the ſpirite that they deſire to obey God, yet do they ſtill
waies profite in the lawe. For it is to them a very good meane,
reby they may dayly better and more aſſuredly learne what is the
of the Lord which they aſpire vnto, and may be confirmed in the
eſtanding thereof. As if a ſeruaunt be already bente with all the
ction of his hearte, to pleaſe his Lorde: yet hath he neede dili-
tely to ſearche out and marke the faſhions of his Lorde, that he
frame and apply him ſelfe vnto them. And let none of vs exempt
ſelfe from this neede. For no manne hath hetherto attained ſo
reat wiſedome, but that he may by dayly inſtruction of the lawe
newe profit in proceding to the purer knowledge of Gods will.
n bycauſe we neede not onely doctrine but alſo exhortation: this
r profite ſhall the ſeruaunt of God take by the lawe, to be by the
meditation thereof ſtirred vp to obedience, to be ſtrengthened
to be holden backe from the ſlippery way of offending. For after
maner, muſt theſe holy ones driue forwarde them ſelues, which
how great cheerefulneſſe ſo euer they trauaile to Godwarde ac-
ing to the ſpirite, yet they are alway loden with the ſluggiſhneſſe
fleſh, that they procede not with ſuch ful redineſſe as they ought.
his fleſh is the lawe geuen as a whippe, that like a ſlowe and dull
it may be pricked forwarde to worke. Yea to the ſpirituall man,
ſe he is not yet diſpatched of the burden of the fleſh, it ſhall be
ninuall pricke that ſuffereth him not to ſtand ſtill. Euen to this
Dauid hadde reſpect, when he did ſet forth the lawe with thoſe
le praiſes: The lawe of the Lorde is vndefiled, conuerting
the iuſtices of the Lorde are vpright, and chearing hearts: the Pſal. 19. 8.
maundemente of the Lorde is bright, that geueth light to the
&c. Againe: A launterne to my feete is thy worde, and a light Pſ. 119. 105.
my pathes, and innumerable other that he rehearſeth in all that
e. Neither are theſe thinges againſt the ſayinges of Paule,
ein is ſhewed, not what vſe the lawe miniſtreth to the regene-
but what it is able to geue to manne of it ſelfe. But here the
et reporteth with howe great profite the Lorde doth inſtruct
by reading of his lawe, to whome he inwardely inſpireth a
eſſe to obey. And he taketh holde not of the commaunde-
s onely, but alſo the promiſe of grace annexed to the thinges,

whiche onely maketh the bitterneſſe to waxe ſweete. For what were leſſe ameable than the lawe, if it ſhoulde onely with reproving and threatening trouble ſoules carefully with feare, and vexe them with terrour? But ſpecially Dauid ſheweth, that he in the law conceyued the Mediatour, without whome there is no delite or ſweeteneſſe.

13 Which while ſome vnſkillfull men canne not diſcerne, they boldely ſhake away all Moſes, and bidde the two tables of the law farewell, bycauſe they thinke it is not agreable for Chriſtians to cleaue to that doctrine that conteineth the miniſtration of death. But this prophane opinion departe farre out of our mindes. For Moſes taught excellently well, that the ſame Lawe which with ſinners engendre nothing but death, ought in the holy to haue a better and more excellent vſe. For thus, when he was ready to die, he openly ſaide to the people: Lay your heartes vpon all the wordes that I Deu. 31 6. teſtifie to you this daie, that ye maie committe them to your children, that ye maie teache them to keepe, to do, and to fulfill all thinges that are written in the volume of this lawe, bycauſe they are not vainely commaunded you, but that euery one ſhoulde learne them: but if no manne canne denie that there appeareth in it an abſolute paterne of righteouſneſſe, then either we muſte haue no rule at all to liue iuſtely and vprightely, or els it is not lawefull for vs to departe from it. For there are not many but one rule of life which is perpetualll and canne not be bowed. Therefore, whereas Dauid Pſal. 1. 2 maketh the life of a righteous manne continually buſied in the meditation of the lawe, let vs not referre that to one age onely, bycauſe it is moſte meete for all ages to the ende of the worlde: but let vs not therefore be frayed awaie, or flee from being inſtructed in it, bycauſe it appointeth a muche more exact holyneſſe than we can performe, while we ſhall carry about the perſon of our bodie. For nowe it executeth not againſt vs the office of a rigorous exactor, that will not be ſatiſfied, but with his full taſke performed: but of perfection where vnto it exhorteth vs, it ſheweth vs a marke, at which in all our life to endeuour, is no leſſe profitable for vs, than agreable with our dutie. In which endeuour if we faile not, it ſhall For all this life is a race, the ſpace whereof being runne out, the Lord wil graunt vs to atteine to that marke, towarde which our endeuours do trauaile a farre of.

14 Nowe therefore, whereas the lawe hath towarde the ſinner a power to exhorte, not ſuch a power as may binde their conſciences with curſe, but ſuche as with often calling on, may ſhake of [illegible]

ſe and pitthe imperfection to awake it: many when they meane
xpreſſe this deliuerance from the curſe thereof, do ſay, that the
e is abrogate to the faithfull. (I ſpeake yet of the lawe morall) not
it doth no more commaunde them that which is right, but only
it be no more vnto them that which it was before, that is, that it
o more, by making afraide and confounding their conſciences,
ne and deſtroie them. And truely ſuch an abrogation of the lawe,
le doche plainely teache, and alſo that the Lord himſelfe ſpake of
ppeareth by this that he woulde not haue confuted that opinion Mat. 5.
he ſhoulde diſſolue the lawe, vnleſſe it hadde bene commonly re- 17.
ed among the Iewes. But foraſmuch as it coulde not riſe cauſe-
and without any colour, it is likely that it grewe vpon falſe vn-
landing of his doctrine, as in a maner all erroures are wonte to
occaſion of truthe, but leaſt we ſhoulde alſo ſtumble at the ſame
e, let vs diligently make diſtinction, what is abrogate in the lawe,
what remaineth yet in force. Where the Lord proteſteth that he
not to deſtroie the lawe, but to fulfill it: and that till heauen
arth paſſe away, no one iote of the lawe ſhoulde paſſe away, but
all ſhoulde be fulfilled: he ſufficiently confirmeth that by his
ning nothing ſhould be taken away from the due keeping of the
. And for good cauſe: ſith he came rather for this ende, to heale
es. Wherefore the doctrine of the lawe remaineth for all Chri-
, inuiolable, which by teaching, admoniſhing, rebuking and cor-
g may frame and prepare vs to euery good worke.

As for thoſe thinges that Paule ſpeaketh of the curſe, it is eui-
that they belong not to the very inſtruction, but onely to the
of binding the conſcience. For the lawe not onely teacheth, but
ith authoritie requireth that which it commaundeth. If it be
erfourmed, yea if duety be ſlacked in any parte, it bendeth her
erboulte of curſe. For this cauſe the Apoſtle ſaith, that all they Gala. 3.
re of the workes of the lawe, are ſubiect to the curſe, bycauſe it 10.
ten: Curſed is euery one, that fulfilleth not all. And he ſaieth, Deu. 27
hey be vnder the workes of the lawe, that do not ſet righteouſ- 26.
n the forgeueneſſe of ſinnes, by which we are looſed from the
of the lawe. He teacheth therefore that we muſt be looſed from
ndes of the lawe, vnleſſe we will miſerably periſh vnder them.
om what bondes? the bondes of that rigorous and ſharp exa-
hat releaſeth nothing of the extremitie of the lawe, and ſuffreth
y offence vnpuniſhed. From this curſe (I ſay) that Chriſt might
e vs, he was made a curſe for vs. For it is written: Curſed is Gal. 3.
one that hangeth vpon the tree. In the chapter following in 12. and 5. 4.

deede he saith, that Christ was made subiect to the lawe, to redeme them that were vnder the lawe: but all in one meaning, for he by-andby addeth, that by adoption we might receiue the right of children. What is that? that we shoulde not be oppressed with perpetuall bondage, that shoulde holde our conscience fast strained with anguish of death. In the meane time this alway remaineth vnshake, that there is nothing withdrawen of the authority of the lawe, but that it ought still to be receiued of vs with the same reuerence and obedience.

16 Of ceremonies it is otherwise, which were abrogate not in effect, but in vse onely. And this, that Christ by his comming hath made an ende of them, doth so nothing diminish their holinesse, that it rather setteth them forth, and maketh them glorious. For as they shoulde haue geuen but a vaine shew to the olde people, vnlesse the power of the death & resurrection of Christ had bene shewed therin: so if they had not ceased, we coulde not at this day discerne to what purpose they were ordained. Therefore Paule, to proue that the hoping of them now is not onely superfluous, but also hurtfull, teacheth Col. 2. 17. that they were shadowes wherof we haue the body in Christ. We see therefore how in the abolishing of them, the trueth shineth better than if they did still a farre of, and as it were with a veile spred before, shewe a figure of Christ that hath already plainely appeared. And Mat. 27 51. therefore the veile of the temple at the death of Christ was rent in two peeces and fell downe: because now the true and expres image of the heauenly good thinges was come to light, which before had bene but vnperfectly begonne with darke rude daughters, as the au- Heb. 10 1. thor of the Epistle to the Hebrues saith. Herevnto serueth that Luk 16. 26. of Christ, that the lawe & the Prophetes were vnto the time of Iohn, and that from that time forwarde, the kingdome of God began to be ioyfully preached: not meaning that the holy fathers were without the preaching that cõtaineth the hope of saluation, & of eternall life, but because a farre of, and vnder shadowes only they did behold that which we at this day see in the full light. But why it behoued that the church of God shoulde climbe vp hyer from those first instructions, Iohn. 1. 15. Iohn the Baptist declareth: for that the lawe is geuen by Moses, but grace and trueth beganne by Iesus Christ. For although the pardon of sinnes were truely promised in the olde sacrifices, and the Ancient couenant was a sure pledge of the fatherly fauor of God: yet this had bene but a shadowe, if it had not bene grounded vpon the grace of Christ, wherein is founde, perfect, and eternall stedfastnesse. Let this then remaine sure, that although the cremonial vsages of the lawe haue ceased to be obserued, yet by the ende of them it is

er knowne howe great was the profit of them before Christes cō-
g, which in taking away the vse of them hath sealed the force and
ct of them with his death.

7 Somewhat more hard is the point that Paule noteth. And he Col.2.
h renued you together with him, when ye were dead by sinnes, and 12.
vncircumcision of your flesh, forgiuing you all your offences, blot-
out the handwriting that remained in the decrees against vs,
ch was contrary vnto vs, and he hath taken it away, fastening it to
crosse. &c. For he seemeth to stretch the abolishing of the lawe
ewhat further that now we haue nothing to do with the decrees
reof. For they erre that expounde it of the lawe morall, whose
peasable rigor rather then doctrine thereof they thinke to be ta-
away. Some more depely waying the wordes of Paule, do espie
t it is properly spoken of the lawe ceremoniall, and do shew that
worde Decree, doth more than once so signifie in Paule. For to Ephe.2.
Ephesians he saith thus: He is our peace, that maketh both to be 14.
, that maketh voide the lawe of commaundementes consisting in
decrees, that he might make two in himselfe into one newe man.
no dout that he speaketh there of the ceremonies, for he calleth
e partition wherewith the Iewes were seuered from the Gentiles:
refore I graunt that those first expositors are rightfully reproued
ese: but yet me thinkes that these do not sufficiently well set forth
minde of the Apostle. For I like not at all, to haue these two pla-
compared together in all pointes, when his purpose was to aduer-
the Ephesians of their adoption into the fellowship of Israel, he
heth that the stop is taken away, wherby they were before time
asunder, that was in ceremonies. For the vsages of washinges and
fices, wherewith the Iewes were made holy vnto the Lorde, do
them from the Gentiles. But in the Epistle to the Colossians,
seeth not that he toucheth a hyer misterie? In deede the point
e disputation there, is of Mosaicall obseruations wherevnto the
Apostles did labor to driue the Christian people. But, as in the
le to the Galathians he fetcheth that controuersie further of, and
were bringeth it backe to the first head therof, so doth he also in
lace. For if in the ceremonies you consider nothing els but a
ssinie of the vse of them, to what purpose was it, to call it a hand-
ng against vs? moreouer to set the whole summe in a maner of
edemption in this, that it shoulde be cancelled? Wherefore the
er it selfe trieth out, that here is some more secret thing to be cō-
d. And I trust that I haue attained the naturall vnderstanding of
t leaste this be graunted me to be true, which in one place is most

truely written by Auguſtine, yea that he hath taken out of the plaine
Heb.7. & 9. & 10. wordes of the Apoſtle, that in the Iewiſh ceremonies was rather confeſſiō than a clenſing of ſinnes. For what did they els by ſacrifices but confeſſe them ſelues in their conſcience guilty of death, that ſhould put clenſinges in their place? What did they with their clenſinges, but teſtifie them ſelues to be vncleane? And ſo was the handwriting of their ſinne, and vncleanneſſe oft renued by them, but there was no diſcharge in that teſtifying thereof. For which cauſe the Apoſtle writeth
Heb. 9. 15. that at length by meane of the death of Chriſt, was performed the redemption of the offences that remained vnder the olde Teſtament. Therfore the Apoſtle doth worthily cal the ceremonies handwritinges againſt thoſe that obſerue them: foraſmuch as by them they did openly ſeale to their owne damnation and vncleanneſſe. And it hindereth not, that they were alſo partakers of the ſame grace with vs. For that they obteined in Chriſt, not in the ceremonies, which there the Apoſtle doth ſeuer from Chriſt, becauſe being at that time vſed, they did obſcure the glorie of Chriſt. Thus learne we, that the ceremonies if they be conſidered by themſelues, are well and fitly called hand writinges againſt the ſaluation of men, becauſe they were as ſeales or inſtrumentes that teſtified their being bounde. When the falſe Apoſtles went about to binde the Chriſtian Church to them againe Paul did not without cauſe admoniſh the Coloſſians, by fetching the ſignification of them further of, to what pointe they ſhoulde fall backe againe, if they ſuffered them ſelues in ſuch ſorte to be yoked by them. For therewithal was the benefite of Chriſt wreſted away from them, in as much as he hauing once performed the eternall clenſing, had vtterly aboliſhed thoſe dayly obſeruations, which were only of force to ſeale ſinnes, but coulde do nothing to the putting away of them.

The viij. Chapter.

An expoſition of the Morall lawe.

HEre I thinke it ſhall not be from the purpoſe, to expound the tenne commaundementes of the lawe with a ſhort expoſition of them, becauſe thereby both that ſhall beſt appeare which I haue touched, that the ſame keping of the which God hath once appointed, remaineth yet in force: and that alſo we ſhall haue beſides that a proofe of the ſeconde point, that the Iewes did not only learne by it what was the true force of godlines, but alſo by the terror of the iudgement, ſith they ſaw themſelues not able to keepe it, they were compelled whether they woulde or no to be drawen to the Mediator. Nowe in ſetting forth the ſumme

ſe things that are required in the true knowledge of God, we haue
ready taught, that we cannot conceiue him according to his great-
ſſe, but that byandby his maieſty preſenteth it ſelfe vnto vs, to binde
o the worſhip of him. In the knowledge of our ſelues we haue ſet
s for the chiefe point, that being voide of the opinion of our owne
ength, and cleane ſtripped of the truſt of our owne righteouſneſſe,
l on the other ſide diſcouraged and beaten downe with conſcience
our owne nedineſſe, we ſhoulde learne perfect humilitie and a-
ſement of our ſelues. The Lord ſetteth forth both theſe pointes in
lawe, where firſt chalenging to himſelfe due power to gouerne,
calleth vs to the reuerence of his diuine maieſtie, and apointeth
t vnto vs wherein it ſtandeth and conſiſteth: and then publiſhing
ule of his righteouſneſſe, (againſt the righteouſneſſe whereof our
ure as it is peruerſe and crooked, doth alway ſtriue, and beneth the
rfection whereof our power as of it ſelfe it is weake and feble to
good, lieth a greate way belowe) he reproueth vs both of weake-
ſſe and vnrighteouſneſſe. Moreouer that inwarde lawe which we
ue before ſaid to be grauen and as it were imprinted in the hartes
al men, doth after a certaine maner enforme vs of the ſame thinges
t are to be learned of the two tables. For our conſcience doth not
er vs to ſleepe a perpetuall ſleepe without feeling, but that it in-
rdly is a witneſſe and admoniſher of thoſe thinges that we owe to
d, and layeth before vs the difference of good and euill, and ſo ac-
eth vs when we ſwarue from our duetie. But man being wrapped in
h darkeneſſe of errours as he is, ſkarſe eué ſlenderly taſteth by that
e of nature, what worſhip pleaſeth God: but truely he is very farre
ant from the right knowledge thereof. Beſide that, he is ſo ſwollen
h arrogancie and ambition, and ſo blinded with ſelfe loue, that he
not yet looke vpon, and as it were, deſcend into him ſelfe to learne
ſubmit and humble him ſelfe, and confeſſe his owne miſerie. Ther-
e (as it was neceſſary both for our dulneſſe and ſtubborneſſe) the
rde hath ſet vs a lawe written, which ſhoulde both more certainely
ine that which in the law naturall was too obſcure, and alſo ſhould
e away our drowſineſſe, and more liuely touche our minde and
embraunce.

Nowe it is eaſy to vnderſtand what is to be learned of the lawe,
is, that as God is our creator, ſo of right he hath the place of our
er and Lorde, and that by this reaſon we owe to him glorie, re-
ence, loue and feare. Yea and alſo that we are not at our owne li-
ies to followe whether ſo euer that luſt of our minde doth moue
but that we ought to hang vpon his becke, and to reſt onely vpon

that which pleaſeth him. Then we learne, that he deliteth in righ-
ouſneſſe and vprightneneſſe, that he abhorreth wickednesſe, and there-
fore, that vnleſſe we will with wicked vnthankefulneſſe fall away from
our creator, we muſt neceſſarily obſerue righteouſneſſe all our life long.
For if then only we yelde vnto him the reuerence that we owe, when
we prefer his will before our owne, it followeth, that there is no o-
ther due worſhip of him, but the obſeruation of righteouſneſſe, holi-
neſſe & cleannesſe. Neither may we pretend this excuſe that we want
power, and like waſted detters be not able to pay. For it is not con-
uenient that we ſhoulde meaſure the glory of God by our own
power: for whatſoeuer we be, he alway abideth like to himſelfe, a
louer of righteouſneſſe, a hater of wickednesſe. What ſoeuer he re-
quireth of vs (becauſe he cā require nothing but that which is right)
by bonde of nature we muſte of neceſſitie obey: but that we are not
able, is our owne fault. For if we be holden bounde of our owne fa-
wherin ſin reigneth, ſo ý we are not loſe at libertie to obey our ſinne,
there is no cauſe why we ſhould allege neceſſitie for our defence, ſeing
euill wherof is both within vs, and to be imputed vnto our ſelues.

3 When we haue thus farre profited by the teaching of the law,
then muſt we by the teaching of the ſame lawe alſo deſcend vnto
ſelues: whereby at length we may cary awaie two thinges. The firſt
is, by comparing the righteouſneſſe of the lawe with our life, to
learne, that we are farre of from being able to ſatisfie the will of God,
and that therefore we are not worthy to haue place among his crea-
tures, much leſſe to be reckened among his children. The ſecond is,
in conſidering our ſtrength, to learne that it is not onely inſufficient
to fulfill the lawe, but alſo vtterly none at all. Hereupon followeth
both a diſtruſt of our owne ſtrength, and a care and fearefulneſſe of
minde. For conſcience can not beare the burden of iniquitie, but that
byandby the iudgement of God is preſent before it: and the vengea-
ment of God can not be felte, but that it ſtriketh into vs a dreadful
horrour of death. And likewiſe being conſtrained with proues of his
owne weakeneſſe, it can not chooſe but byandby fall into deſpaire of
her own ſtrength. Both theſe affectiōs do engendre humility & aſton-
ment of courage. So at length it commeth to paſſe, that man made
afraide with feling of eternal death, which he ſeeth to hang ouer him
by the deſcruing of his owne vnrighteouſneſſe, turneth him ſelfe to
the only mercy of God, as to the onely hauen of ſaluation: that ſeing
that it is not in his power to pay that he oweth vnto the lawe, deſpe-
ring in him ſelfe, he may take breath againe and beginne to cra-
looke for helpe from els where.

4 Be

But the Lord not contented to haue procured a reuerẽce of his
teousneſſe, hath alſo added promiſes and threatninges, to fill our
nes with loue of him, and with hatred of wickednesſe. For, becauſe
minde is to blinde, to be moued with the onely beauty of good-
ſe, it pleaſed the moſt mercifull Father of his tender kindeneſſe, to
re vs with ſweeteneſſe of rewardes, to loue and long for him. He
nounceth therefore, that with him are rewardes layd vp for ver-
, and that he ſhall not ſpende his labour in vaine, whoſoeuer he be,
ſhall obey his commaundementes. He proclaimeth on the other
, that he not only abhorreth vnrighteouſneſſe, but alſo that it ſhal
eſcape vnpuniſhed, for that he will be a reuenger of the contempt
his maieſty. And to exhort vs by all meanes, he promiſeth as well
bleſſinges of this preſent life, as alſo eternall bleſſednesſe, to their
dience that keepe his commaundementes: and to the tranſgreſ-
rs therof, he threatneth both preſent miſeries and the puniſhment
eternall death. For the ſame promiſe, (he that doth theſe thinges,
ll liue in them:) and alſo the threateninge that anſwereth it, (the
le that ſinneth, that ſame ſhall die) do without dout belong to the
nortality or death that is to come, and ſhall neuer be ended. Albe-
whereſoeuer is mentioned the good will or wrath of God, vnder
one is contained the eternity of life, vnder the other eternall de-
ction. Of preſent bleſſinges and curſes there is a long regiſter re-
rſed in the law. And in the penall ordinaunces appeareth the ſo-
aigne cleanneſſe of God, that can ſuffer no iniquity: but in his pro-
es, beſide his great loue of righteouſneſſe, (which he cannot finde
is heart to defraude of her reward) there is alſo proued his mar-
ous bountifullneſſe. For whereas we and all ours are indetted vnto
maieſty, by good right whatſoeuer he requireth of vs, he demaun-
it as due det, but the payment of det is not worthy of rewarde.
erfore he departeth with his owne right, whẽ he offereth reward
ur obediences, which we do not yeld of our ſelues as things that
e not due: but what thoſe promiſes do bring vnto vs, is partly ſayd
dy, and partly ſhall appeare more plainly in place fit for it. It ſuffi-
for this preſent, if we remember and conſider, that there is in the
miſes of the law, no ſmall commendation of righteouſneſſe, that it
the more certainely appeare howe much the keepinge thereof
ſeth God: that the penall ordinaunces are ſet for the more dete-
on of vnrighteouſneſſe, leaſt the ſinner, delited with the ſwete flat-
ngs of vices, ſhould forget that the iudgement of the lawmaker is
pated for him.

Leu. 18. 5. Eze. 18. 4. & 20.

Leu. 26. 4. De. 28. 1

Now whereas the Lord giuing a rule of perfect righteouſneſſe,

hath applied all the partes thereof to his owne will, therein is de-
red that nothing is to him more acceptable than obedience, w
is ſo much more diligētly to be marked, as the wantonneſſe of m
minde is more ready to deuiſe nowe and then diuerſe ſortes of w
ſhipping to winne his fauour withall. For in all ages that irrelig
affectation of religion, becauſe it is naturally planted in the wit
man, hath ſhewed and yet doth ſhew foorth it ſelfe, that men do d
delite to inuent a way to obtaine righteouſneſſe beſide the w
God, wherby it commeth to paſſe, that the commaundements o
law haue but ſmale place among the workes that are commonly
led good works, while that innumerable route of mens workes w
Deu.12. pieth almoſt all the roome. But what other thing meant Moſes
28. to reſtraine ſuch licentiouſneſſe, when after the publiſhing of the
he ſpake thus to the people: Giue heede, and heare all ỹ things t
commaund thee, that it may be well to thee and to thy children
thee for euer, when thou ſhalt do that which is good and plea
before thy God. What I commaunde thee, that onely do
vnto it, nor diminiſh it. And before, when he had proteſted, that
was his wiſedom and vnderſtanding before other nations that h
receiued iudgementes, righteouſneſſe and ceremonies of the La
Deu.4. ſayd further, keepe therefore thy ſelfe & thy ſoule carefully, that
9. forget not the wordes which thine eyes haue ſeene, and that
time they fall out of thy heart. For, becauſe God did foreſee, that
Iſraelites woulde not reſt, but that after they had receiued the l
they would beſide it trauaile in bringinge foorth new righteouſ
if they were not ſeuerely holden backe: therfore he pronounceth
herein is contained the perfection of righteouſneſſe, which
haue bin the ſtrongeſt ſtay to hold them backe, and yet they di
from that boldneſſe ſo much forbidden them. But what of ri
ſurely comprehended within the ſame charge: for it is no doub
that continueth ſtill whereby the Lord hath chalenged to his la
abſolute doctrine of righteouſneſſe, yet we not contented ther
do monſtruouſly trauaile with forginge and coyninge of newe
workes one vpon an other. For the healing of this fault, the hol
medy ſhalbe, if this thought ſhalbe ſtedfaſtly ſettled in vs, that
is giuen vs from God to teach vs a perfect righteouſneſſe: that
is taught no righteouſneſſe, but the ſame that is examined, by
pointed rule of Gods will: that therefore new formes of wo
vainely attempted to winne the fauour of God, whoſe true
ſtandeth in onely obedience: but rather that ſuch ſtudy of good
as wandereth out of the lawe of God, is an intolerable de

s righteousnes and of the true righteousnes Augustine also sayth truely, which calleth the obedience that is done to God, some- e the mother and keeper, somtime the originall of all vertues. Lib.4. de ciui. Dei. ca. 12. de bono coniugali cõtra aduer. Legis & proph. 6.

But when we haue expounded the lawe of the Lord, then more and with more profite shall that be confirmed which I haue be- spoken of the office & vse of the law. But before that I beginne scusse euery seuerall commaundement by it selfe, it shall be good to giue such lessons as serue to the vniuersall knowledge therof. let vs hold for determined, that the life of mã is instructed in the not onely to outward honesty, but also to inward and spirituall teousnesse. Which thinge whereas no mãn can deny, yet there ewe that rightly marke it. That commeth to passe, because they e not vpon the lawmaker, by whose nature the nature of the law ought to be weyed. If any king do by proclamation forbid to cõ- fornication, to kill, or to steale: in this case I graunt that if a man nly conceiue in his minde a lust to commit fornication, to sinne, o steale, and do not commit any of these thinges in dede, he is out he compasse of this prohibitiõ. And the reason is, for that because foresight of a mortal lawmaker, could not extend but to outward ary: his commaundementes are not broken, but when the out- d offences are committed. But God (whose eye nothing escapeth, which regardeth not so much the outward shew as the cleannes he heart) vnder the forbidding of fornication, manslaughter and ft, forbiddeth lust, wrath, hatred, coueting of an other mans, guile, whatsoeuer is like to these. For insomuch as he is a spiritual law- er, he speaketh no lesse to the soule than to the body. But the mã- ghter of the soule, are wrath and hatred: the theft of the soule, is l desire and couetousnesse: the fornication of the soule, is lust. mans lawes also (will some man say) haue regard to ententes & es, and not to successes of fortune. I graunt, but yet they are such entes and willes, as haue outwardly broken out. They weye with at entent euery outwarde act hath bin done, but they searche the secrete thoughtes. Therefore they are satisfied when a man ly withholdeth his handes from offendinge. On the other side, ause the heauenly lawe is made for our myndes, therefore the raynte of myndes is principally needefull to the keepinge there- But the common sorte of menne, euen when they mightily emble there contempt of the lawe, do frame their eyes, their e, their handes, and all the partes of their body to some obseruã- n of the law, in the meane time they hold their heart most farre of n all obedience, and thinke themselues well discharged, if they

keepe close frō men ỹ which they do in the sight of God. They heare it sayd: Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steale: they draw not out their swerd to kill: they ioyne not their bodies with harlots: they lay not their handes vpon other mens goods. All this is well hitherto. But in their whole heartes they breath out murders, they boile in lust, they cast their eyes aside at all mens goods, and deuour them with couetinge. Now wanteth that which was the chiefe point of the lawe. Whense, I pray you, commeth this grosse dulnesse, but that leauing the lawemaker, they rather measure righteousnesse by their owne wit? Against these doth Paul mightily Rom. 7. 14. crie out, affirming that the law is spirituall: whereby he meaneth, that it not onely demaundeth an obedience of the soule, minde and will, but also requireth an Angelike pureneſſe, which hauing all the filthinesse of the flesh cleane wiped away, may sauour nothinge but of the spirite.

7 When we say that this is the meaninge of the lawe, we stand not in a new exposition of our owne, but we follow Christ the best expositour of the law. For when the Pharisees had infected the peo- Matt. 5. 21. ple with a false opinion, that he performeth the law that hath with outward worke committed nothing against the law, he reproueth this most perilous errour, and pronounced that vnchast looking at a woman is fornication: he protested that they are manslayers that hate their brother, for he maketh them guilty of iudgement that haue but conceiued wrath in their minde, and them guilty of the counsell that haue murmuring or grudging haue vttered any token of a displeased mind, and them guilty of Hell fier, that with tauntes and railing breake forth into open anger. They that haue not espied these thinges, haue imagined Christ to be an other Moses, the giuer of the law of the Gospell, which supplied the imperfection of the law of Moses. Whereupon commeth that common principle of the perfection of the law of the Gospell, which far passeth the old law, which is a most pernicious opinion. For hereafter, where we shall gather a summe of the commandementes, it shall appeare by Moses himselfe, how reprochfully they dishonor the law of God. Truely it sheweth that all the holinesse of the fathers did not much differ from hypocrisie, & it leadeth vs away from that only and perfect rule of righteousnesse. But it is very easie to confute that errour: for that they thought that Christ did adde somewhat to the law, whereas he did but restore the law to her integrity, which he made it free, & clensed it being obscured with lies, and defiled with leuen of the Pharises.

8 Let this be our second note, that there is alway more concupis-

he commaundementes and prohibitions, than is by words expref-
, which yet is so to be tempered, that it be not like a Lesbion rule,
ereby licentiously wresting the Scriptures, we may make of euery
g what we list. For many bring to passe by this vnmeasured liber-
of running at large, that with some the authority of Scripture gro-
h in contempt, and other some despeire of vnderstanding it. Ther-
e, if it be possible, we must take some such way, that may by right
perfect path lead vs to the will of God, we must I say search how
e our exposition may exceede the boundes of the wordes, that it
y appeare that it is not an additiō of mens gloses knit to the word
God, but rather that the pure and naturall meaning of the lawgi-
is faithfully rendred. Truely in a manner in all the commaunde-
es it is so manifest, that there are figuratiue speaches, meaninge
e in expressing parte that he may worthily be laughed at that will
raine the meaning of the law to the narrowneſſe of the wordes. It
ident therfore, that sober expositiō doth passe beyond the words:
how farre, that remayneth hard to iudge, vnlesse there be some
sure appointed: wherefore I thinke this to be the best measure,
if it be directed to the entēt of the commaundement, that is, that
uery commaundement be weyed, why it was giuen vs. As for ex-
ple: Euery commaundement is either by way of bidding, or of for-
ding: the trueth of both sortes shall foorth with be founde, if we
sider the intent or the end thereof. As the end of the fift commasi-
ent is, that honor is to be giuen to them to whom God appoin-
it. This therefore is the summe of the commaundement, that it
ght and pleaseth God, that we honor them to whom he hath gi-
any excellency, and that he abhorreth contempt and stubborn-
e against them. The intent of the first commaundement is, that
d alone be honored. The summe therefore of the commaunde-
at shall be, that true godlinesse, that is to say, true worshippe of
maiesty pleaseth God, and that he abhorreth vngodlinesse. So in e-
y commaundement we must looke, vpon what matter it treateth:
n must we search out the ende, till we finde what the lawemaker
h testifie therein properly to please or displease him: and last of all
we draw an argument from the same to the contrary, after this
er: If this pleaseth God, then the contrary displeaseth him: if this
lease him, then the contrary pleaseth him: if he commaunde this,
he forbiddeth the contrary, if he forbid this then he commaun-
the contrary.

That which is now somewhat darkely touched, shall in expoun-
of the commaundements become very plaine by practise, wher-

fore it ſuffiſeth to haue touched it, ſauinge that this laſt point, is to be
ſhortly confirmed with ſome prouſe thereof, becauſe otherwiſe either
it ſhould not be vnderſtanded, or being vnderſtand, it might perhaps
at the beginning ſeeme to ſound like an abſurdity. This proceedeth no
proofe, that when a good thing is commaunded, the euill is forbidden
that is contrary to it: for there is no man but he wil graunt it me. And
common iudgement will not much ſticke to admitte, that when euil
thinges are forbidden, the contrary dueties are commaunded by an
vniuerſall opinion that vertues are commended, when the contrary
vices are condēned. But we require ſomwhat more than thoſe forms
of ſpeach do ſignifie commonly among the people. For they for the
moſt parte take the vertue contrary to any vice, to be the abſtaining
from the ſame vice: we ſay that it proceedeth farther, that is to ſay,
trary dueties & doings. Therfore in this commaundemēt, Thou ſhalt
not kill the common ſenſe of men will conſider nothing elſe, but that
we muſt abſtaine frō all hurt doing, or luſt to do hurt. I ſay that there
is further contained, that we ſhould by all the helpes that we may
ſuccour the life of our neighbour. And, leaſt I ſpeake without a rea-
ſon, I proue it thus: God forbiddeth that our brother be hurt or mi-
uſed, becauſe he willeth that our neighbours life be deare & precious
vnto vs: he doth therfore require withal thoſe duties of loue that may
be done by vs for ỹ preſeruation of it. And ſo may we ſee how the ende
of the commaundement doth alway diſcloſe vnto vs all that we are
therein commaunded or forbidden to do.

10 But why God, in ſuch as it were halfe cōmaundements, hath
by figures rather ſecretly ſignified, than expreſſed what his will is,
whereas there are wont to be many reaſons rendered therof, this one
reaſon pleaſeth me aboue the reſt. Becauſe ỹ fleſh alway endeuoureth
to extenuate the filthineſſe of ſinne, & to colour it with faire pre-
ſes, ſauing where it is euē palpable for groſſenes, he hath ſet forth
an example in euery kinde of offenſe that which was moſt wicked
abhominable, at the hearing whereof our very ſenſes might be mo-
ued with horrour, thereby to imprint in our mindes a more hayn
deteſtinge of euery ſorte of ſinne. This many times deceiueth
weying of vices, that if they be any thing ſecret, we make them ſeem
ſmall. Theſe deceites the Lord doth diſcloſe, when he accuſtometh
to referre all the whole multitude of vices to theſe principall heads
which do beſt of all ſhew, how much euery kinde is abhominable
for example, wrath and hatred are not thought ſo haynous
when they are called by their owne names, but whē they are forbidden
vs vnder the name of manſlaughter, we better vnderſtand how

nable they are before God, by whose word they are set in the
gree of so horrible an offense: and we moued by his iudgement, do
ustome our selues better to wey the haynousnesse of those faultes
t before seemed but light vnto vs.

Thirdly is to be considered, what meaneth the diuiding of the
e of God into two tables, whereof all wise men will iudge that
re is sometime mention made not vnfitly from the purpose, not
thout cause. And we haue a cause ready, that doth not suffer vs to
nayne in dout of this matter. For God so diuided his law into two
es, in which is contayned the whole righteousnesse, that he hath
gned the first to the dueties of religiō that do peculiarly pertaine
he worshipping of his Godhead, the other to the dueties of Cha-
which belong vnto men. The first foundation of righteousnesse
e worship of God: which being once ouerthrowen, all the other
mbers of righteousnesse are torne in sunder and dissolued, like to
partes of a house vniointed and fallen downe. For what manner
ighteousnesse wilt thou call it, that thou vexest not menne with
bery & extorcions, if in the meane time by wicked sacrilege thou
yleſt Gods maiesty of his glory? that thou defilest not thy body
n fornication, if with thy blasphemies thou prophanely abuse the
ed name of God? that thou murthere st no man, if thou trauaill to
roy and extinguish the memorie of God. Wherefore righteouss-
e is vainly bosted of without religion, & maketh no better shew,
n if a mangeled body with the head cutte of, shoulde be brought
th for a beautifull sight. And religion is not onely the principall
e of righteousnes, but also the very soule wherwith it breatheth:
is quickned. For men keepe not equity and loue among themsel-
without the feare of God. Therefore we say, that the worship of
d is the beginning and foundation of righteousnes, because when
taken away all the equity, continence and temperance that men
amonge themselues, is vaine and triflinge before God. We say al-
hat it is the springe heade and liuely breath of righteousnesse, be-
e hereby men do learne to liue amonge themselues temperately
ithout hurt doing one to an other, if they reuerence God as the
ge of right and wronge. Wherefore in the first table he instructeth
godlinesse and the proper dueties of religion, wherewith his ma-
is to be worshipped: in the other he prescribeth howe for the
es sake of his name, we ought to behaue our selues in the fellow-
of men. And for this reason our Lord (as the Euangelistes reherse Mat. 22
d in a summe gather the whole lawe into two principall pointes, 37.
one that we should loue God with all our heart, with all our soule, Luc. 10. 27.

with all our ſtrength: the other, that we loue our neighbour as our ſelues. Thus thou ſeeſt how of the two partes wherein he conclude the whole law, he directeth the one toward God, & appointeth the other toward men.

12 But although the whole lawe be contained in two principal pointes, yet, to the ende to take away all pretenſe of excuſe, it pleaſed our God, to declare in the ten cõmaundements more largely & plainly all things that belong both to the honor, feare & loue of him, and alſo to that charity which he commaundeth vs to beare to men for his ſake. And thy ſtudy is not ill ſpent to know the diuiſion of the commaundementes, ſó that thou remember that it is ſuch a matter wherein euery man ought to haue his iudgement free, for which he ought not contentiouſly to ſtriue with him that thinketh otherwiſe. But we muſt needes touch this point, leaſt the readers ſhoulde either ſcorne or maruell at the diuiſion that we ſhall vſe, as newe and lately deuiſed. That the law is diuided in ten words, becauſe it is ofte repeated by the authority of God himſelfe, it is out of controuerſie, therefore there is no dout of the number, but of the manner of dividing. They that ſo diuide them, that they giue three commaundements to the firſt table, and put other 7. into the ſecond, do wipe out of the number the commaundement concerninge images, or at leaſt they hide it vnder the firſt: whereas without dout it is ſeuerally ſet by the Lord as a commaundement, and the tenth commaundement of not coueting the things of his neighbour, they do fondly teare into two. Before it ſhall byandby be done to vnderſtand, that ſuch manner of diuiſion was vnknowen in the purer age. Other do recken, as we do, ſome generall cõmaundementes in the firſt table, but in place of the firſt they ſet the promiſe without the commaundement. As for me, becauſe I am leſſe I be conuinced by euident reaſon, I take the ten wordes in ſuch ſenſes for ten commaundementes, me thinkes I ſee ſo many diuiſions in very fit order. Therefore, leauing to them their opinion, I will follow that which I beſt allowe, that is, that the ſame which theſe later make the firſt commaundement, ſhalbe in ſteede of a preface to the whole law, and then ſhal follow the commmaundements, foure in the firſt table, and ſixe of the ſeconde, in ſuch order as they ſhalbe numbred.

Libr. 2. qu. vet. Teſt. ſed. Auguſtine alſo to Boniface agreeth with vs which in rehearſing them kepeth this order: that God onely be ſerued with obedience religion, that no idole be worſhipped, that the name of the Lord be not taken in vaine, when he had before ſeuerally ſpoken of the ſabbath dowiſhe commaundement of the Sabbat. In an other place he ſaith that firſt diuiſion pleaſeth him, but for to ſclender a cauſe, that

ſe in the number of three, if the firſt table cõſiſt of three cõmaun-
ements, the miſtery of the trinity more plainly appeareth. Albeit in
ſame place he ſticketh not to confeſſe that otherwiſe he rather li-
h our diuiſion. Beſide theſe, the author of the Vnperfect worke v-
Matthew is of our ſide, Ioſephus, vndoutedly according to the cõ
n conſent of his time, aſſigneth to either table fiue commaunde-
es. Which is both againſt reaſon, becauſe it confoundeth the di-
ſion of religion & charity, and alſo is confuted by the authority
he Lord himſelfe, which in Matthew reckeneth the commaunde-
t of honoringe our parentes, in the number of the ſecond table. Mat. 19. 19.
w let vs heare God himſelfe ſpeaking in his owne wordes.

The firſt commaundement.

I am the Lord thy God, which haue brought thee out of the lande of AEgypt, out of the houſe of bondage. Thou ſhalt haue no ſtraunge Gods before my face.

Whether you make the firſt ſentence a parte of the firſt com-
ndemẽt, or read it ſeuerally, it is indifferent to me, ſo that you do
eny me that it ſtandeth in ſtede of a preface to the whole lawe.
in making of lawes is heede to be taken, that they be not ſhortly
abrogate by contempt. Therfore God firſt of all prouideth, that
aieſty of the law that he ſhal make, may neuer at any time come
ntempt. For ſtabliſhinge whereof he vſeth three maners of ar-
ntes. Firſt he chalengeth to himſelfe power and right of domi-
whereby he may conſtraine his choſen people, that they muſt of
ſay obey him: thẽ he ſetteth forth a promiſe of grace with ſwet-
herof to allure them to ſtudy of holines. Thirdly he reciteth the
s that he did for them, to reproue the Iewes of vnthankefulnes,
y do not with obedience anſwere his kindnes. Vnder the name
onah, the Lord, is meant his authority & lawful dominion. And
ings be of him and do abide in him, it is right that all things be
ed to him, as Paule ſayth. Therfore we are with this word alone Rom. 11. 36.
ently brought vnder the yoke of Gods maieſty, becauſe it were
rnous for vs to ſeeke to withdrawe our ſelues from vnder his
nment, out of whom we can not be.

After that he hath ſhewed that it is he that hath power to
nd, to whom obedience is due, leaſt he ſhould ſeeme to draw
ely neceſſity, he alſo allureth with ſweteneſſe in pronouncing,
e is the God of the Church. For there is hidden in this ſpeach
uall relation, which is contained in the promiſe: I will be to the Ier. 31. 33. Mat. 22. 32.
& they ſhalbe to me a people. Wherupon Chriſt proueth that

Abraham, Isaac and Iacob haue immortall life, by this that God is
stified that he is their God. Wherefore it is as much in effect, as if he
should say thus: I haue chosen you to be my people, not only to d
you good in this present life, but also to giue you ỹ blessednes of the
life to come. But to what end this tendeth, it is noted in diuerse pla
ces in the law. For when the Lord doth vouchsaue to deale thus mer
cifully with vs, to call vs into the company of his people, he chooseth
Deut. 7. 6. & 14. 2. & 26. 18. vs (sayth Moses) that we shoulde be a peculiar people vnto himselfe,
holy people, & should kepe his commaundements. From whence al
cometh this exhortation: Be ye holy, for I am holy. Now out of this
Leu. 19. 2. two is deriued that protestatiō that is in the Prophet: The sonne ho
Mal. 1. 6 noreth the father, and the seruaunt honoreth his Lord. If I be a Lor
where is my feare? If I be a father, where is my loue?

15 Now followeth the rehearsall of his benefit, which ought
be of so much more force to moue vs, as ỹ fault of vnthankefulnes
more detestable euen among men. He then did put Israell in remem
brance of a benefit lately done, but such a one as for the miracle
greatnesse therof being worthy to be had in remembrance for ev
should remaine in force with their posterity. Moreouer it is most ap
able for this present matter. For ỹ Lord seemeth to say that they
deliuered out of miserable bondage for this purpose, that they
with obedience and redines of seruice honor him, the author of
deliuerance. He vseth also, (to the end to hold vs fast in the true w
shipping of him alone) to set out himselfe with certaine titles, wh
he maketh his sacred maiesty to be differently knowen from all
& forged gods. For, as I sayd before, such is our redy inclinatiō to
nity, ioyned with rash boldnes, ỹ so soone as God is named, our
can not take hede to it selfe, but that it byandby falleth away to
vaine inuention. Therfore, when the Lord meaneth to bring a re
for this mischiefe, he setteth out his owne godhead with certa
tles and so doth compasse vs in, as it were within certaine grace
we should wander hither and thither & rashly forge our selues
new God, if forsaking ỹ liuing God, we should erect an idole. For
cause, so oft as the Prophetes meane properly to point out him
cloth him, and as it were enclose him, within those markes, wh
Exo. 3. 6. he had opened himselfe to the people of Israell, And yet when h
called the God of Abrahā, or the God of Israell, when he is set
Amos. 1 2. temple of Hierusalem among the Cherebins, these & like form
Haba. 2. 18. speache do not binde him to one place or to one people, but
onely for this purpose, to stay the thoughts of the godly in that
Ps. 80. 2 & 99. 1 which by his couenant, that he hath made with Israell, hath so

ed himselfe, that it is no way lawfull to vary from such a paterne. Ef. 37. 16.
let this remaine stedfastly emprinted, that there is mention made
the deliuerance to this end, that the Iewes might the more chere-
y giue themselues to the God that doth by right claime them vn-
him. And we (least we should thinke that the same nothing belon-
h to vs,) ought to consider, that the bondage of Ægipt is a figure
he spiritual captiuity, wherin we are all holden bound, vntil our he-
ly deliuerer do make vs free by the power of his arme, & conuey
nto the kingdom of liberty. As therfore, when in the old time he
ded to gather togeather the Israelites that were scattered abroad,
he worshipping of his name, he deliuered them out of the intole-
le dominion of Pharao, wherwith they were oppressed: so al those
hō at this day he professeth himselfe a God, he doth now deliuer
he deadly power of the deuil, which was in a shadow signified by
eporall bondage. Wherfore there is no man, but his minde ought
e inflamed to harken to the law which he heareth to haue proce-
frō the soueraigne king. From whom as all things take their be-
ing, so is it meete that they haue also their ende appointed & di-
ed to him. There is no man (I say) but he ought to be rauished to
eace the lawmaker, to the keeping of whose commaundementes,
taught that he is peculiarly chosen frō whose bounty he looketh
for flowing store of all good things, & also the glory of immor-
tie by whose marueloꝰ power and mercy, he knoweth himselfe
deliuered out of the iawes of death.

After that he hath grounded and stablished the authority of his
he setteth forth the first cōmaundement, *That we haue no straunge
before him.* The ende of this commaundement is, that God will
haue preeminēcie, and wholly enioy his owne authority among
people. And that it may so be, he commaundeth that there be far
vs all vngodlines and superstition, whereby the glory of his god-
e is either diminished or obscured: and by the same reason he
maundeth, that we worshippe and honor him with true ende-
of godlinesse. And the very simplicity of the wordes themselues
a manner expresse the same, For we cannot haue God, but we
also comprehende therein all thinges that properly belonge to
Whereas therfore he forbiddeth vs to haue other Gods, he mea-
itherby, that we should not giue away elsewhere ỹ which is pro-
to him. For although ỹ things ỹ we owe vnto God be innumera-
er not vnfitly they may be brought vnto foure principal points:
ation, wherevnto as a thing hanging vpon it, is adioyned spiri-
obedience of cōscience: Affiance, Inuocation, & Thankesgiuing.

Adoration I call the reuerẽce & worſhip which euery one of vs
deth vnto him, when he ſubmitteth himſelfe vnto his greatnes
fore I do not without cauſe make this a part therof, y we yeelde
conſciences in ſubiection to his lawe. Affiance is an aſſuredne
ſting in him by reknowledging of his powers, whẽ repoſing al
righteouſnes, power, trueth and goodnes in him, we thinke our
bleſſed with onely partaking of him. Inuocation, is a reſorting
minde to his faith and help as to our only ſuccour, ſo oft as
ceſſity preſſeth vs. Thankeſgiuing, is a certaine thankefulnes
the praiſe of all good things is giuen vnto him. Of theſe, as
freth nothing to be conueyed away elſe where, ſo he commande
to be wholly giuen to himſelfe. Neither ſhal it be enough to
from hauing any ſtraunge God, vnleſſe thou reſtraine thy ſelfe
that many wicked cõtemners are wont, which thinke the reſt
to ſcorne all religions: but true religion muſt go before, wher
mindes may be directed to the liuinge God, with knowledge
they being endued, may aſpire to reuerence, feare & worſhip
ieſty, to embrace the communicatinge of all his good thinges,
where to ſeeke for his help, to reknowledge and aduaunce
feſſion of praiſe the magnificence of his works, as to the only
in all the doings of our life. Then, that we beware of peruerte
ſtition, whereby our mindes ſwaruing from the true God, are
hither and thither as it were vnto diuerſe gods. Wherefore, if
cõtented with one God, let vs call to remembrance that which
fore ſaid, that all forged gods are to be driuen farre away, and
worſhip is not to be torne in ſunder, which he alone claimeth
ſelfe. For it is not lawfull to take away any thing from his glor
neuer ſo litle, but that all thinges that belong to him may
maine with him. The percell of ſentence that followeth (Be
face) encreaſeth the hainouſnes: for that God is prouoked
ſo oft as we thruſt our owne inuentions in his place, as if a
woman by bringing in an adulterer openly before her
ſhould the more vexe his minde. Therefore when God
with his preſent power & grace he looked vpon ỹ people
choſen, the more to fray them from the wicked act of falling
him, he glueth them warning that there can be no new gods
in, but that he is witnes and beholder of their ſacrilege. For
neſſe is encreaſed with much wickednes, that man thinketh
his fleinges away he can begile the eyes of God. On the
God crieth out that whatſoeuer we purpoſe, whatſoeuer we
whatſoeuer we practiſe, it commeth in his ſight. Let therfore

nce be cleane euen from the moſt ſecret thoughtes of ſwarueinge
d him, if we will haue our religion to pleaſe the Lord. For he re-
eth to haue the glory of his godhead whole & vncorrupted not
y in outward confeſſion, but alſo in his eyes, which do behold the
l ſecret corners of heartes.

The ſecond Commaundement.

Thou ſhalt not make to thee any grauen image, nor any ſimilitude of thoſe thinges that are in heauen aboue, or in earth beneth, or in the waters vnder the earth. Thou ſhalt not worſhip them, nor ſerue them.

In the firſt commaundement he pronounced that he is the one
d beſide whom there are no other gods to be deuiſed or had, ſo
, he more openly declareth what manner of God he is, and with
kinde of worſhip he is to be honored: that we may not preſume
orge any carnall thing for him. The end therfore of this comaun-
ent is, that he will not haue the lawful worſhip of him, to be pro-
ned with ſuperſtitious vſages. Wherfore in ſumme, he calleth and
eth vs away from the carnall obſeruations, which our fooliſhe
de is wont to inuent, when it conceiueth God according to her
e groſneſſe. And therefore he frameth vs to the lawfull worſhip
him, that is the ſpirituall worſhip, and which is appointed by him.
peaketh of ỹ groſſeſt fault that is in this offenſe, namely outward
ery. And there be two partes of this commaundement. The firſt
ineth our liberty, that we do not preſume to make ſubiect to our
es or by any forme to repreſent God, which is incomprehenſible.
ſecond parte forbiddeth vs to honor any images for religions
Moreouer he ſhortly reciteth all the formes wherewith he was
to be expreſſed in ſhape, by the prophane and ſuperſtitious na-
. By thoſe thinges that are in heauen, he meaneth the Sunne, the
ne, and other Starres, and paraduenture alſo birdes, as expreſſing
meaning in the fourth of Deuteronomy he meaneth as wel birdes
rets. Which note I would not haue ſpoke of but that I ſaw ſome
ulfully to apply it to Angels. Therefore I omit the other partes, Deut. 4. 15.
ſe they are ſufficiently knowen of themſelues. And we haue al-
y in the firſt booke taught plainely enough, that whatſoeuer viſi-
formes of God man doth inuent, they are directly contrary to his
e, and that therefore ſo ſoone as images come foorth, true reli-
is corrupted and defiled.

The penall ordinance that followeth ought not a litle to anaile
ake of our ſlouthfulneſſe. For he threameth: That he is the Lord

our God, a ielous God, that visiteth the iniquity of the fathers
the children vnto the third and fourth generation, in them that
his name, and sheweth mercy vnto thousandes to them that lo
and keepe his commaundementes. This is asmuch in effect, as
shoulde haue sayd, that it is he onely vpon whom we ought
And to bring vs thereunto, he speaketh of his power, that
without punishment suffer it selfe to be contemned or
Here is in deede set the name El, which signifieth God. But
is deriued of strength, to expresse the sense the better, I did not
so to translate it, or to put it into the text. The he calleth him
lous that can abide no fellow. Thirdly he affirmeth that he
reuenger of his maiesty and glory if any do transferre it to
or to grauen images, and that not with a shorte or slender
but such as shall extende to the children and childrens childre
childrens childrens children, that is such as shalbe followers
fathers vngodlinesse: as also he sheweth a perpetuall mercy
tifulnes vnto longe continuance of posterity, to those that lo
and keepe his lawe. It is a common manner with God so to
him the persone of a husband toward vs. For the coniunction
with he bindeth himselfe vnto vs, when he receiueth vs into
some of his church, is like vnto a certaine holy wedlocke, that
stand by mutuall faithfulnes. As he doth all the dueties of a
and true husband, so againe he requireth of vs such loue and
as ought to be in wedlocke, that we yeelde not our soules to
lust, and to filthy desires of the flesh, to be defiled by them. W
pon he that rebuketh the Apostasie of the Iewes, complaineth
they did throw away chastity, & were defiled with adulteries. T
fore, as the husband, the more holy and chast that he himself
more is he kindeled to anger if he see his wiues minde
straūge louer. So the Lord that hath wedded vs vnto himselfe in
Ier. 3. Osee. 2. testifieth that he hath a most feruently burning iealousie, so oft as
cting the pureties of his holy mariage, we are defiled with
stes, but specially then when we transferre to any other, or
with any superstition the worshippe of his name, which ought
most vncorrupted. Forasmuch as by this meane we do not only
the faith giuen in wedlocke, but also do defile the very wedding
with bringing into it adulterers.

19 In the threatening is to be seene what he meaneth by this
he sayth, that he will visite the iniquity of the fathers vpon the
dren vnto the third and fourth generation. For, beside that it
not with the equity of Gods iustice, to punish the innocent for

offence. God himselfe also saith, that he will not make the sonne Eze. 18.
are the wickednes of the father. But this sentence is more than 20.
repeated, of prolonging the punishmēt of the sinnes of the aun-
s vpon the generations to come. For so doth Moses oftentimes Num. 14
e vnto him: Lord, Lord, that rendrest the iniquity of the fathers 8.
children, vnto the third & fourth generation. Likewise Ieremy: Ier. 32.
u that shewest mercy in thousandes, that rendrest the iniqui- 18.
the fathers into the bosome of the children after them. Many,
they trauaile much in losinge this knot, thinke that it is to be
standed onely of temporall punishmentes, which if the children
for the parentes faultes, it is no absurdity, forasmuch as they are
times layed vpon them for their saluation, which is in dede true
Esay declared to Ezechias, that his sonnes should be spoiled of the Esa. 39.
dom, & caried into exile for ỹ sinne that he had committed. The 7.
es of Pharao & Abimelech were plaged for offending Abraham. Gen. 12.
when that is alleaged for assoilinge of this question, it is rather a 17. & 20
than a true exposition. For here & in like places he threatneth a 3.
greuous reuenge thā that it may be limited within the bounds
his present life. It is therefore thus to be taken: that the iust curse
e Lord, lieth not only vpon the head of the wicked mā himselfe,
also vpon his whole family: whē the curse once lieth vpon them,
is else to be looked for, but that the father being destitute of the
of God, line most wickedly, and the sonne likewise forsaken of
Lord for the fathers fauls, do follow the same way of destruction:
ally, the childes child, & the childe of the childes childe, the cur-
eede of detestable men do fall headlong after them?

First let vs see, whether such reuēge be vnsemely for the iustice
od. If all the nature of man be dāmable, we know that destruction
epared for them, to whom the lord vouchsaueth not to commu-
e his grace, Neuertheles they do perish by their own vnrighteous
e, & not by vnrighteous hatred of God. Neither is there left any
e to quarell, why they be not holpen by ỹ grace of God to salua-
as other are. Wheras therfore this punishmēt is laid vpon wicked
& euil doers for their offenses, that their houses be depriued of the
e of God during many generations: who can accuse God for this
iust reuenge? But ỹ Lord on ỹ other side pronounceth, that ỹ pu-
mēt of ỹ fathers sinne shal not passe ouer vnto ỹ sonne. Note what
ere entreated of. When the Israelites had bin long & continually Eze. 18.
ed w many calamities, they began to vse for a Prouerbe, that their 20.
ers had eatē a sower grape, wherwith the childrens teeth were set
dge: whereby they meant that their fathers had cōmited sinnes,

whereof they, being otherwise righteous, and not deserving it,
suffer the punishment, rather by the vnappeaseable wrathfulnes
God, than by a moderate severity. The Prophet pronounceth
thé ẏ it is not so: because they are punished for their owne offe
& that it standeth not with the iustice of God, ẏ the righteous
shoulde suffer punishment for the naughtinesse of the wicked
Which thing also is not contained in this present ordinance. For
Visiting, wherof mention is now made, be fulfilled when the lo
keth away from the house of the wicked his grace, the light o
trueth and other helps of saluation: in this that the children be
blinded & forsaken of him, do go on in the steps of their fathers
susteine curses for their fathers offenses. But inasmuch as the
put to temporall miseries, & at last to eternal destruction, herein
are punished by the iust iudgement of God, not for ẏ sinnes of
but for their owne iniquity.

21 On the other side is offered a promise of enlarging the
of God into a thousand generatiõs, which promise is also often
in the Scriptures, & is set in ẏ solemne couenant of the church
Gen. 17 7. be thy God, and of thy seede after thee. Which thing Salomon
Pro. 20. 7. uing respect vnto, wryteth that ẏ childrẽ of the righteous shall
sed after their death not only by reasõ of holy bringing vp, wh
so not a litle availeth therunto, but also for ẏ blessing promised
couenãt, that the grace of God shall rest eternally in the house
godly. Here upõ groweth great cõfort to the faithfull, great
the wicked. For if euen after death, the remembrance both of
ousnes & wickednesse be of so great force with God, that the
of the one, and the blessinge of the other redoundeth vnto
much more shal light & rest vpon the heads of the doers th
But it maketh nothinge against vs, that the issue of the wicked
times cõmeth to good proufe, & ẏ issue of the faithfull swarv
of kinde: because the lawmaker meant not here to stablish such
petuall rule as should derogate his free electiõ. For it sufficeth
comforte of the righteous and for the terrour of the sinner, th
penalty is not vaine or of no effect, although it do not alwa
place. For as the temporall punishmentes that are layed vpon
wicked men, are testimonies of the wrath of God against sinne
of the iudgement that shal one day be giuẽ vpon all sinners,
many escape vnpunished euen to the ende of their life: so when
giueth one example of this blessing to shew mercy & bounc
to the sonne for the fathers sake, he giueth a proufe of his
perpetuall fauour to them that worship him: and when he once

the wickednesse of the father in the sonne, he sheweth what
ement is prepared for all the reprobate for their owne offences.
ch assurednesse he had in this place principally respect vnto. And
e way he commendeth vnto vs the largenesse of his mercie,
h he extendeth vnto a thousand generations, wheras he assigned
onely fower generations to vengeance.

The third Commaundement.

Thou shalt not take the name of the Lord thy God in vaine.

he ende of this commaundement is, that his will is to haue the
sty of his name to be holy amõg vs. Therfore the summe shalbe,
we do not defile it with cõtempteously and irreuerently vsing it.
which prohibition the commaundement hangeth orderly to-
es, that we take studie and care godlily to reuerence it. Therfore
ght so to order our selues both in our mindes and our tonges,
we neither thinke nor speake any thing of God himselfe or his
ries, but reuerently and with much sobrietie: that in weying his
es, we conceiue nothing but honorable towarde him. These
thinges I say, it behoueth vs not negligently to marke, that what
r our minde conceiueth of him, what soeuer our tong vttereth,
y sauour of his excellencie, and may agree with the holy high-
of his name: and finally may serue to aduaunce his magnificẽce,
we do not rashly or disorderly abuse his holy word and reuerẽd
ries either to ambition, or to couetеousnesse, or to our owne
ges: but that as they beare the dignitie of his name emprinted
m, so they may keepe their honour and estimation among vs.
of all, that we do not carp against or speake euill of his workes,
ese wretched men are wont to babble reprochefully against thẽ:
hat what soeuer we rehearse done by him, we reporte it with
es of praise of his wisedome, righteousnesse & goodnesse. That
sanctifie the name of God. Where otherwise is done, it is defiled
vaine and peruerse abuse, bycause it is violently carried from the
se wherunto onely it was apointed: and though there be no
hurt done, yet it is spoiled of his dignitie, and by little and little
ght to contempe. Now, if there be so much euil in this rash readi-
to vse the name of God out of season, much more mischiefe is
, if it be employed to euill vses, as they do that make it to serue
perstitions of Necromantie, cruell execrations, vnlawfull con-
ons, and other wicked enchauntementes. But swearing is chiefly
ioned in the commaundement, as the thing wherin the peruerse
e of Gods name is most detestable, that thereby we may be the

better altogether frayed away from all defiling thereof. But that
is commaundement geuen of the worſhip of God, and of the
rence of his name, and not of the truthe and equitie that is to
among men, appeareth by that that he afterwarde in the ſecond
condemneth periurie and falſe witneſſe, whereby hurte is done
fellowſhip of men: but it were in vaine to repete it againe, if this
maundement entreated of the dutie of charitie. And alſo the
of the lawe it ſelfe requireth it, bycauſe as it is ſaid, God did
vaine apointe two tables for his lawe, whereby is gathered
this commaundement he chalengeth his owne right to himſelf
defendeth the holyneſſe of his name, and teacheth not what
owe to men.

23 Firſt is to be learned what is an othe. It is a taking of G
witneſſe, to confirme the truthe of that which we ſpeake. For
curſed ſpeaches that conteine manifeſt reproches againſt God,
vnworthy to be reckened among othes. That ſuch taking to wit
whan it is rightly done, is a kinde of worſhipping of God, is
Eſa. 19. 18. in diuerſe places of the Scripture. As when Eſaie propheciet
calling of the Aſſyrians and Egyptians into fellowſhip of the
naunt with Iſrael, They ſhall ſpeake (ſaith he) in the tongue of
naan, and ſhall ſwere in the name of the Lorde. That is to ſay,
ring by the name of the Lorde, they ſhall yelde a confeſſion of
ligion. Againe when he ſpeaketh of the enlargemēt of his kingd
Eſa. 65. 16. he ſaith: Whoſoeuer ſhall bleſſe himſelfe, ſhall bleſſe in the G
the faithfull: and he that ſhall ſwere in the lande, ſhall ſwere in
Iere. 12. 16. God. Hieremie ſaith, If they ſhall teache the people to ſwere
name as they haue taught them to ſwere by Baal, they ſhalbe
vp in the middes of my houſe. And for good cauſe it is ſaid
when we call vpon the name of the Lorde to witneſſe, we do
our religion towarde him. For ſo we confeſſe that he is the
and vnchaungeable truthe, whome we call vpon, not onely
ſubſtantiall witneſſe of truth aboue all other, but alſo as the
ſenſe thereof, which is able to bring forth hidden thinges
and then as the knower of heartes. For where teſtimonies
do faile, there we flee to God for witneſſe, ſpecially where
is to be proued that lieth ſecrete in conſcience. For which
Lorde is bitterly angry with them that ſweare by ſtrange gods
iudgeth that maner of ſwearing to be an argumēt of manifeſt
Iere. 5. 7 from his allegeance: Thy ſonnes haue forſaken me, and do ſwe
them that are no gods. And he declareth the haynouſneſſe of
Soph 1. 5. ſenſe by threatening of puniſhment: I will deſtroy them that

name of the Lorde, and ſweare by Melchan.
Nowe when we vnderſtand that it is the Lordes will that there
our othes a worſhip of his name: ſo much the more diligent
is to be taken, that in ſtede of worſhipping they do not conteine
noour, contempt or abatement of it. For it is no ſmall diſhonour,
periurie is committed in ſwearing by him, wherefore it is called
lawe, Profanation. For what is left to the Lorde when he is Leui.19
ed of his truth? he ſhall then ceaſſe to be God. But truely he is 12.
ed therof, when he is made an affirmer and approuer of falſhod.
refore, when Ioſua minded to driue Achan to confeſſe the truth, Ioſue.7.
My Sonne, geue glorie to the Lorde of Iſraell, meaning there- 19.
at the Lorde is greuouſly diſhonored if a man ſweare falſely by
And no marueil. For we do as much as in vs lieth, in a maner, to
his holy name with a lie. And that this manner of ſpeech was
mong the Iewes ſo oft as any was called to take an othe, appea-
by the like proteſtation, that the Phariſees vſe in the Goſpell of Iohn.9.
To this herediulneſſe the formes of othes that are vſed in the 24.
ures do inſtruct vs: The Lord lyueth, The Lord do theſe thinges 1.Sam.
me, and adde theſe thinges, The Lorde be witneſſe vpon my 14. 2 Reg.6
Which do proue, that we can not call God for witneſſe of our 31.
es, but that we alſo wiſhe him to take vengeance of our periu- 2.Cor.1
we ſpeake deceiptfully. 23.

The name of the Lorde is made vile and common, when it is
ſuperfluous othes, although they be true. For in ſuch caſe it is
ken in vaine. Wherfore it ſhal not be ſufficient to abſteine from
ng falſely, vnleſſe we do alſo remember, that ſwearing was ſuf-
nd ordeined not for luſte or pleaſure, but for neceſſities ſake:
erefore they go beyond the lawfull vſe thereof, that applie it to
s not neceſſarie. And there can no other neceſſitie be preten-
but where it is to ſerue either religion or charitie, wherin at this
en do ſo much licentiouſly offende, and ſo much the more in-
blie, for that by very cuſtome it hath ceſſed to be reckned for
enſe at all, which yet before the iudgement ſeate of God is not
ly weied. For euery where without regard, the name of God
led in trifling talkes, and it is not thought that they do euill, by-
by long ſuffred and vnpuniſhed boldeneſſe, they are come to reſt
ere in poſſeſſion of ſo great wickedneſſe. But the commaunde-
of the Lord remaineth in force, the penaltie abideth in ſtrength,
all one day haue his effect, whereby there is a certaine ſpeciall
ge proclaimed againſt them that vſe his name in vaine. This
maundement is alſo tranſgreſſed in an other point, that in our

othes we put the holy seruantes of God in the place of God, and
manifest vngodlynesse, for so we transfer the glorie of his godhead
Deut.6. 13. and 10 20. Exod. 23.13. to them. Neither is it without cause, that the Lorde hath geuen so
ciall commaundement to swere by his name, and by speciall pro-
tion forbidden, that we shoulde not be heard swere by any
gods. And the Apostle euidently testifieth the same, when he
teth, that men in swearing do call vpon a hier than themselues,
that God which had none greater than his owne glorie to swear
did swere by himselfe.

26 The Anabaptistes not contented with this moderatio of
ring, do detest all othes without exception, bycause the prohi-
Matt.5. Iac.5. of Christ is generall: I say vnto ye, swere not at all, but let your
be yea yea, and nay nay, what so euer is more than this, is of euil.
by this meane, they do without consideration stumble against Ch
while they make him aduersarie to his father, and as if he had
downe from heauen to repeale his fathers decrees. For the ete
Exo.22. 11. God doth in the lawe not onely permit swearing as a thing
Iohn.7. 16. which were enough: but also in necessitie doth commaunde it.
Christ affirmeth that he is all one with his father? that he bringe
other thing, but that which his father commaunded him, that
doctrine is not of himselfe, &c. What then? will they make God
trarie to himselfe, which shall afterwarde forbidde and condemne
same thing in mens behauiours, whiche he hath before allowed
cõmaunding it? But bycause there is some difficultie in the wor
Christ, let vs a little weye them. But herein we shall never attain
truth, vnlesse we bende our eyes vnto the entent of Christ, and
heede vnto the purpose that he there goeth about. His purpose
either to release or restreigne the lawe, but to reduce it to the
and naturall vnderstanding, whiche had bene very muche de
by the false gloses of the Scribes and Pharisees. This if we
minde, we shall not thinke than Christ did vtterly condemne
but only those othes which do transgresse the rule of the lawe. T
by it appeareth, that the people at that time did forbeare no
swearing but periuries, wheras the lawe doth not onely forbi
iuries, but also all idle and superfluous othes. The Lord there
Matt.5. 34. most sure expositour of the lawe, doth admonish them, that
onely euill to forsweare, but also to sweare. But how to swear
vaine. But as for these othes that are commended in the law
leaueth them safe and at libertie. They seme to fight somewhat
strongly when they take earnest holde of this worde At all, whi
is not referred to the worde Sweare, but to the formes of

are after rehearſed. For this was alſo parte of their errour, that
n they did ſweare by heauen and earth, they thought that they
not touch the name of God. Therefore after the principall kinde
ffenſe againſt this commaundement, the Lorde doth alſo cut of
n them all byeſhiftes, that they ſhoulde not thinke that they haue
ood, if not ſpeaking of the name of God they call heauen and
h to witneſſe. For here by the way it is alſo to be noted, that al-
gh the name of God be not expreſſed, yet mé by indirect formes
weare by him, as if they ſweare by the liuely light, by the bread
they eate, by their Baptiſme, or other tokens of Gods liberalitie
rd them. Neither doth Chriſt in that place where he forbiddeth
n to ſweare by heauen and earth and Hieruſalem, ſpeake it to cor-
ſuperſtition, as ſome men falſely thinke, but he rather confuteth
ſophiſticall ſutteltie, which thought it no faulte babblingly to
we out indirect othes, as though they ſpared the holy name of
, which is engrauen in all his benefites. But otherwiſe it is, where
r a mortall man, or a dead man, or an Angell is put in the place
odas among the prophane nations flatterie deuiſed that ſtinking
e of ſwearing by the life or ſoule of the King: for then the falſe
ng of Gods doth obſcure and miniſh the glorie of the one onely
. But when we meane only, to procure credit to our ſayinges by
oly name of God, although the ſame be indirectly done, yet in
ch trifling othes his maieſtie is offended. Chriſt taketh from this
tiouſneſſe, all pretenſe of excuſe, in this that he forbiddeth to
re at all. And Iames tendeth to the ſame purpoſe, reciting the
wordes of Chriſt which I haue before alleged, bycauſe that ſame
boldeneſſe hath alway bene in the worlde, which is a prophane
e of the name of God. For if ye referre this worde, At all, to the
nece, as if without any exception it were altogether vnlawfull to
ret wherefore ſerueth that expoſition which is added afterward:
her by heauen nor by earth, &c? Wherby it ſufficiently appereth
thoſe cauillations are met withall, by which the Iewes thought
ſelues to be excuſed.

Iac. 5. 12.

Therefore it can not nowe be doubtefull to ſounde iudge-
es, that the Lorde in that place did onely reproue thoſe othes
were forbidden by the lawe. For he himſelfe which ſhewed in
e an examplar of the perfection that he taught, did not ſticke to
e when occaſion required. And his diſciples, who (we doubte
did obey their maiſter in all thinges, followed the ſame exam-
who dare ſay that Paule woulde haue ſworne, if ſwearing had
utterly forbidden? but when matter ſo required, he ſware without

any sticking at it, yea sometime adding an execration. But this
stion is not yet ended, bycause some do thinke that only
othes are excepted out of this prohibitiō, as those othes that
when the Magistrate doth offer them to vs and require them
And such as Princes vse to take in stablishing of leagues, or the
when they sweare allegeance to their Prince, or the Soldier
is put to an othe for his true seruice in the warre, and such like.
to this sorte they adioyne, and that rightfully, such othes, as
Heb. 6 16. Paule to confirme the dignitie of the Gospell, for asmuch as
postles in their office are not priuate men but publicke minis
God. And truely I denie not that those are the safest othes,
they are defended with soundest testimonies of Scripture. The
gistrate is commaunded in a doubtefull case to driue the
an othe, and he on the other side to aunswere by othe and the
stle saith, that mens controuersies are by this meane ended. In
cōmaundement bothe these haue a perfect allowance of their
Yea and we may note, that among the olde heathen men, the
and solemne othe was had in great reuerence, but common othes
were vsually spoken without consideration, were either not
very little regarded, bycause they thought that in these they
to do with the maiestie of God at all. But yet it were to much
rous to condemne priuate othes, that are in necessarie cases
holly, and reuerently taken, which are mainteined both by
and examples. For if it be lawefull for priuate men in a weigh
earnest matter to appele to God as iudge betwene them, much
is it lawefull to call him to witnesse. Put the case: thy brother
cuse thee of false breache of faith, thou endeuoreſt to purge
according to the dutie of charitie, and he by no meanes will
himselfe to be satisfied. If thy good name come in perill by
stinate maliciousnesse, thou shalt without offense appele to the
ment of God, that it will please him in time to make thine
knowen. Now if the weight of the wordes be considered, it is
matter to call him to witnesse. Therefore I see not why in this
we shoulde affirme, that the calling him to witnesse is vnlawfull.
we are not without many examples thereof. For though the
Gen. 21 24. and 26. 31. and 31. 53. Abraham and Isaac with Abimelech be said not to serue for
pose, bycause it was made in the name of a publike companie,
cob and Laban were priuate men, which stablished a couenant
mutuall othe betwene themselues. Booz was a priuate man,
Ruth. 3. 13. by the same meane cōfirmed his promise of mariage to Ruth,
was a priuate man, a iust man and fearing God, which affirmed

by othe, the thing that he meant to perſuade him. Therefore no better rule, but that othes be ſo tempered, that they be aduiſed, that they be not common without regard, that they vſed of raging luſte, nor trifling, but that they ſerue iuſte ne-, as where the Lordes glorie is to be mainteined, or the edifi- of our brother furthered, to whiche ende the commaunde- of the lawe tendeth. 1.Re.18. 10.

The fourth Commaundement.

Remember that thou kepe holy the Sabbat day. Six dayes ſhalt thou worke and do all thy workes. But on the ſeuenth day is the Sabbat of the Lord thy God. In it thou ſhalt do no worke. &c.

The ende of this commaundement is, that we being dead to ne affections and workes, ſhoulde be buſied in meditation of ngdome of God, and to the ſame meditation ſhoulde be exer- by ſuch meanes as he hath ordeined. But bycauſe this cõmaun- t hath a peculiar and ſeuerall conſideratiõ from the reſt, there- muſt haue alſo a ſeuerall manner of expoſition. The olde wri- e to call it a ſhadowiſh commaundement, for that it conteineth ward obſeruatiõ of the day, which by the comming of Chriſt ken away with the other figures. Wherin I graũt they ſay true- t they touch but halfe the matter. Wherefore we muſt fetch poſition of it farther of. And (as I thinke) I haue marked that re three cauſes to be conſidered, wherupon this commaunde- conſiſteth. For firſt the heauenly lawemaker meant vnder the the ſeuenth day, to ſet out in figure to the people of Iſrael the ll reſt, whereby the faithfull ought to ceſſe from their owne s, that they might ſuffer God to worke in them. Secondarily, l was to haue one apointed day, wherin they ſhoulde meete to- to heare the law, & execute the ceremonies, or at leaſt beſtow liarly to the meditation of his workes: that by ſuch calling embrance, they might be exerciſed to godlineſſe. Thirdly, he t good to haue a day of reſt graunted to ſeruauntes, and ſuch vnder the gouernement of other, wherein they might haue ceſſing from their labour.

But we are many waies taught, that the ſame ſhadowing of the ll reſt, was the principall point in the Sabbat. For the Lorde d the keping of no commaundement in a maner more ſeuere- n, this: when his meaning is in the Prophetes to declare that all is ouerthrowen, thẽ he complaineth that his Sabbates are pol- lefiled, not kept, not ſanctified: as though that peece of ſeruice Num.15 22. Eze.20. 21. 22. 23. 5.

Leuit.23. 12. and 27. being omitted, there remained no more wherein he might be
Exo.31. 13. and 35.2. red. He did set forth the obseruing thereof with his
Nehe.9. 14. which he cause the faithfull did among other oracles
esteeme the reueling of the Sabbat. For in Nehemiah
the Leuites in a solemne conuocation, Thou hast shewed
thers thy holy Sabbat, and hast geuen them the
and the ceremonies, and the lawe by the hande of
how it is had in singular estimation among all the
of the lawe. All which thinges do serue to set forth
the misterie, which is very well expressed by
Thus you haue in Exodus. See that ye kepe my
it is a token betwene me and you in your
knowe that I am the Lord that sanctifie you: kepe
is holy vnto you. Let the children of Israell kepe
lebrate it in their generations, it is an euerlasting
me and the children of Israell, and a perpetuall
Eze.20. 12. speaketh more at large. But the summe therof
that it is for a token whereby Israell shoulde
sanctifier. If our sanctification be the mortifiyng
then appeareth a most apte relation of the
inward thing it selfe: we must altogether rest,
vs: we must depart from our owne will, we must
Hebr.3. 13. and 4.9. we must banish all lustes of the flesh. Finally, we
the doinges of our owne wit, that we may haue
that we may reste in him, as the Apostle also
30 This perpetuall cessing was represented to the
keping of one day among seuen: which day, to
with greater deuotion, the Lord commaunded with
ple. For it auaileth not a litle to stirre vp mans
knowe that he tendeth to the following of his
search for a secret signification in the number of
as that number is in the Scripture the number of
not without cause chosen to signifie euerlasting
with this also agreeth that Moses in the day that
the Lord did rest from his workes, maketh an ende
succeding of dayes and nightes. There may be also
probable note of the number, that the Lord thereby
that the Sabbat shoulde neuer be perfectly ended,
last day. For in it we beginne our blessed rest, in it we
Esa.66. 23. in profiting more and more. But bycause we
warre with the flesh, it shall not be ended vntill

fulfilled, concerning the continuing of newe Moone with newe
one, of Sabbat with Sabbat, euen then when God ſhalbe all in all. 1. Cor.
ay ſeeme therfore that the Lord hath by the ſeuenth day ſet forth 15.28.
is people the perfection to come of his Sabbat at the laſte day,
our whole life might by continuall meditation of the Sabbat, a-
e to this perfection.

If any man miſlike this obſeruation of the number as a matter
urious, I am not againſt him, but that he may more ſimply take it:
the Lorde ordeined one certaine day, wherein his people might
er the ſcholing of the lawe be exerciſed to the continuall medi-
on of the ſpirituall reſte: And that he aſſigned the ſeuenth day,
er bycauſe he thought it ſufficiēt, or that by ſetting forth the like-
of his owne example, he might the better moue the people to
e it: or at leaſt to put them in minde, that the Sabbat tended
o other ende, but that they ſhould become like vnto their Crea-
For it maketh ſmall matter, ſo that the miſterie remaine which is
in principally ſet forth, concerning the perpetual reſt of our wor-
To conſideration whereof the Prophetes did now and then call
e the Iewes, that they ſhould not thinke them ſelues diſcharged
rnall taking of their reſt. Beſide the places already alleaged, you
thus in Eſay: If thou turne away thy foote from the Sabbat, that Eſa. 58.
doe not thine owne will in my holy day, and ſhalt call the Sab- 13.
delicate and holy of the glorious Lorde, and ſhalt glorifie him
thou doeſt not thine owne wayes, and ſeekeſt not thine owne
o ſpeake the word, thē ſhalt thou be delited in ẏ Lord, &c. But it is
oubt, that by the comming of our Lorde Chriſt, ſo much as was
monialL herein, was abrogate. For he is the truth, by whoſe pre-
all figures doe vaniſh away: he is the body at ſight whereof the
wes are left. He, I ſay, is the true fulfilling of the Sabbat, we being
d with him by Baptiſme, are grafted into the fellowſhip of his Rom. 6.
, that we being made partakers of the reſurrection, we may 4.
in newneſſe of life. Therefore in an other place the Apoſtle
th, that the Sabbat was a ſhadow of a thing to come: and that
ue body, that is to ſay, the perfect ſubſtance of truth is in Chriſt, Col 2.
in the ſame place he hath well declared. That is not contained 16.& 17
e day, but in the whole courſe of our life, vntill that we being
dead to our ſelues, be filled with the life of God. Therefore
ſtious obſeruing of dayes ought to be farre from Chriſtians.

But for aſmuch as the two later cauſes ought not to be recke-
mong the olde ſhadowes, but doe belong a like to all ages: ſince
abbat is abrogate, yet this hath ſtill place with vs, that we ſhould

meete at appoynted dayes to the hearing of the word, to the breaking of the misticall bread, and to publike prayer: and then, that seruauntes and laborers be graunted their rest from their labour. It is out of doubt that in commaunding the Sabbat the Lorde had care of both these thinges. The first of them hath sufficient testimonie by the only vse of the Iewes to proue it. The second, Moses spake of in Deuteronomie in these wordes: that thy man seruaunt and thy maide seruaunt may rest as well as thou: remember that thou thy selfe wast a serue in Egypt. Againe in Exodus: that thy Oxe and thy Asse may rest, and the sonne of thy bondwoman may take breath. Who can deny that both these thinges doe serue for vs as well as for the Iewes? Meetings at the Church, are commaunded vs by the word of God, and the necessitie of them is sufficiently knowen in the very experience of life. Vnlesse they be certainly appoynted and haue their solemnitie dayes, how can they be kept? All thinges by the sentence of the Apostle are to be done comly and in order among vs. But so farre as of, that comlinesse and order can be kept without this policie and moderation, that there is at hand present trouble and ruine of the Church, if it be dissolued. Now if the same necessitie be among vs, the releefe whereof the Lord appointed the Sabbat to the Iewes: let no man say that it belongeth nothing vnto vs. For our most prouident and tender Father, willed no lesse to prouide for our necessitie than for the Iewes. But thou wilt say, why doe we not rather daily meete togither, that the difference of dayes may be taken away? I would God, that were graunted, and truely spirituall wisedome was worthy to haue daily a peece of the time cut out for it. But if it not be obtained of the weakenesse of many to haue daily meetings and the rule of charitie doth not suffer vs to exact more of them, should we not obey the order which we see layed vpon vs by the will of God.

Deu. 5. 14.

Exod. 25.12.

1. Cor. 14.40.

33 I am compelled here to be somewhat long, because at this day many vnquiet spirites doe raise trouble, concerning the Sunday, crie out that the Christian people are nourished in Iewishnesse, because they keepe some obseruation of dayes. But I answere, that we keepe those dayes without any Iewishnesse, because we doe in this behalfe farre differ from the Iewes. For we keepe it not with superstition as a ceremonie, wherein we thinke a spirituall misterie to be figured, but we retaine it as a necessary remedie to the keeping of order in the Church. But Paule teacheth that in keeping thereof this is not to be iudged Christians, because it is a shadow of a thing to come. Therefore he feared that he had laboured in vaine among the

Col. 2. 16.

Gal. 4. 10.

ns, because they did still obserue dayes. And to the Romanes he Rom. 14
meth that it is superstition if any man doe make difference be- 5.
ne day and day. But who, sauing these madde men onely doth not
of what obseruing the Apostle meaneth? For they had no regarde
is politicall ende and the order of the Church, but whereas they
them still as shadowes of spiritual thinges, they did euen so much
en the glory of Christ and the light of the Gospell. They did not
efore cease from handy vvorkes, because they were thinges that
all them away from holy studies and meditations, but for a cer-
e religion, that in ceasing from worke they did dreame that they
kept their misteries of olde time deliuered them. The Apostle, I
mueyeth against this disordered difference of dayes, and not a-
t the lawefull choise of dayes that serueth for the quietnesse of
stian fellowship, for in the Churches that he him selfe did or-
, the Sabbat was kept to this vse. For he appointeth the Corin- 1. Cor.
s the same day, wherein they should gather the collection to re- 16. 2.
the brethren at Ierusalē. If they feare superstitiō, there was more
ger thereof in the feast dayes of the Iewes, than in the Sundayes
he Christians now haue. For, so as was expedient for the ouer-
ing of superstition, the day that the Iewes religiously obserued
en away: and, so as was necessary for keeping of comlinesse, or-
and quiet in the Church, an other day was appoynted for the
vse.

Albeit the old fathers haue not without reason of their choise,
place of the Sabbat day the day that we cal Sunday. For wher-
he Resurrection of the Lorde is the ende and fulfilling of that
hereof the olde Sabbat was a shadow: the Christians are by the
me day that made an ende of shadowes, put in minde that they
no longer sticke vnto the shadowish ceremonie. But yet I doe
rest vpon the number of seuen, that I would binde the church
bondage thereof. Neither will I condemne those Churches,
aue other solemne dayes for their meetings, so that they be
t superstition, which shall be, if they be onely applyed to the
ation of Discipline and well appoynted order. Let the summe
be this: as the truth was geuen to the Iewes vnder a figure, so
liuered vs without any shadowes at all. First that in all our life
e should be in meditation of a continuall Sabbat or rest from
ne workes, that the Lord may worke in vs by his spirite: then
ery man priuately so oft as he hath leasure, should diligently Hist.
e him selfe in godly calling to minde the workes of God, and tri. lib.
t we all should keepe the lawfull order of the Church appoyn- 9. ca. 38.

ted,for the hearing of the worde, for the miniſtration of the ſ
ments and for publike prayer: thirdly that we ſhould not v
oppreſſe them that be vnder vs. And ſo doe the trifelinges of th
prophets vaniſh away that in the ages paſt haue infected the
with a Iewiſh opinion, that ſo much as was ceremoniall in this
maundement is taken away, which they in their tongue call th
pointing of the ſeuenth day, but that ſo much as is morall rem
which is the keeping of one day in the weeke. But that is nothing
in effect,than for reproch of the Iewes to chaunge the day, & to
ſtill the ſame holineſſe in their minde. For there ſtill remaineth
vs the like ſignification of myſterie in the dayes as was among
Iewes. And truely we ſee what good they haue done by ſuch doc
For they that cleaue to their conſtitutions, doe by theſe as muc
exceede the Iewes in groſſe and carnall ſuperſtition of Sabbaths
Eſa.1.3 & 58.13 the rebukings that are read in Eſay, doe no leſſe fitly ſerue for
theſe dayes,than for thoſe that the Prophet reproued in his time
this generall doctrine is principally to be kept, that leſt re
ſhould fall away or waxe faint among vs,holy meetings are to be
gently kept,and thoſe outward helpes are to be vſed that are p
ble for to nouriſh the worſhipping of God.

The fift Commaundement.

Honour thy Father and thy Mother, that thou maiſt liue long vpon the Land which the Lord thy God ſhall giue thee.

35 The ende of this commaundement is, that becauſe the L
deliteth in the preſeruation of his order, therefore he willeth
thoſe degrees of preeminence which he hath ordained be not
ken,the ſumme therefore ſhall be that we reuerence thoſe whom
Lord hath ſet ouer vs, that we yeld to them honour, obedien
thankefulneſſe. Whereupon followeth that it is forbidden vs, to
draw any thing from their dignitie,either by contempt or ob
or vnthankefulnes. For ſo doth the word Honour, in the Scr
1.Tim. 5. ſignifie very largely: as when the Apoſtle ſayeth, that the
which rule well are worthy of double honour,he meaneth not
that reuerence is due vnto them,but alſo ſuch recompenſe a
miniſterie deſerueth. And becauſe this commaundement of
on,doth moſt of all diſagree with the peruerſeneſſe of mans
which as it ſwelleth with greedineſſe of climbing hie,ſo it ha
deth to be brought lowe: therefore he hath ſet that kinde of
ority for example, which by nature is moſt amiable and leaſt
becauſe he might the eaſelyer meeken and reclaime our minde

of ſubmiſſion. Therefore the Lorde doth by litle and litle traine
to all lawfull ſubiection by that which is moſt eaſy to beare, foraſ-
much as the rule of all is alike. For to whome he geueth any preemi-
nence, he doth communicate his owne name with them, ſo farre as is
neceſſarie to preſerue the ſame preeminence: The name of Father,
King, and Lord, do ſo belong vnto him alone, that ſo ofte as we heare
any of them named, our minde muſt needes be touched with a feeling
of his maieſty. Therfore whom he maketh partakers of theſe thinges,
he maketh to gliſter with a certaine ſparke of his brightneſſe, that they
may be honorable euery one according to his degree. Therfore in him
that is our father we haue to cõſider ſomewhat of the nature of God,
becauſe he beareth not the name of God without cauſe. He that is
called Prince or our Lord, hath ſome partaking of honour with God.

Wherfore it ought not to be doubted that God doth here ſet
forth a generall rule, that as we know any man to be by his ordinaunce ſet
ouer vs, ſo we yeelde vnto him reuerence, obedience, thankefulneſſe,
and ſuch other dueties as it lieth in vs to do. And it maketh no diffe-
rence whether they be worthy or vnworthy. For of what ſorte ſoeuer
they be, they haue not without the prouidence of God atteined that
honor, by reaſon wherof the lawemaker would haue them to be hono-
red. Yet namely he hath geuen commaundement of reuerẽce to pa-
rents, that haue brought vs into this life, to which reuerence very Exo. 21.
nature ought in a maner to inſtruct vs. For they are monſters and not Leui. 20
men that breake the authoritie of parentes with diſhonor or ſtub- 9.
bornneſſe. Therefore the Lord commaunded all the diſobedient to Leu. 10.
be ſlaine parentes, to be ſlaine, as men vnworthy to enioy the benefite of 9
life that do not reknowledge by whoſe meanes they came into it. Pro. 10.
By many additions of the lawe it appeareth to be true that we 10.
haue noted, that there are three partes of honour that he here ſpea- Deu. 21.
keth of, Reuerence, Obedience, and Thankefullneſſe. The firſt of 18.
the which the Lord eſtablyſheth when he commaũdeth him to be killed Mat. 15.
that curſeth his Father or his Mother, for there he puniſheth the 4
contempt and diſhonour of them. The ſeconde he confirmeth when Eph. 5. 6
he appointeth the puniſhment of death for the diſobedient and re- Col. 3.
bellious children. To the thirde belongeth that ſaying of Chriſt in 20.
the ſcene of Matthew, that it is the commaundement of God that
we do good to our parentes. And ſo oft as Paule maketh mention of
this commaundement, he expoundeth that therein obedience is required.
Moreouer there is annexed a promiſe for a commendation, which doth
rather put vs in minde, how acceptable vnto God is the ſubmiſ-
ſion that is here commaunded. For Paule vſeth the ſame pricke to

ſtirre vp our dulneſſe when he ſaieth: that this is the firſt com-
dement with promiſe. For the promiſe that went before in the
Table, was not ſpeciall and proprely belonging to one com-
ment, but extēded to the whole law. Now this is thus to be taken
Lord ſpake to the Iſraelites peculiarly of the lande which he had
miſed them for their inheritance. If then the poſſeſsion of lande
a pledge of Gods bountyfullneſſe: let vs not meruell if it pleaſe
to declare his fauour by geuing length of life, by which a man
long enioye his benefit. The meaning therefore is thus. Honour
Father and thy Mother, that by a long ſpace of life thou may
the poſſeſsion of that lande that ſhalbe vnto thee for a teſtimo
my Father. But ſith all the earth is bleſſed to the faithfull, we
worthily recken this preſent life among the bleſſinges of God.
fore this promiſe doth likewiſe belong vnto vs, forſomuch as
continuance of this life is a proofe of Gods good will. For it
is promiſed to vs, nor was promiſed to the Iewes, as though it
ned bleſſedneſſe in it ſelfe, but bycauſe it is wont to be to the
a token of Gods tender loue. Therefore if it chaunce that an
child to his parētes be taken out of this life before his ripe age,
is oftentimes ſeene, yet doth God no leſſe conſtantly continue
perfourmance of his promiſe, than if he ſhoulde reward, him
hundreth Acres of lande, to whome he promiſed but one Acre.
conſiſteth in this, that we ſhould cōſider that long life is ſo
miſed vs, as it is the bleſſing of God, and that it is his bleſſing
as it is a proofe of his fauour, which he by death doth much
plentifully and perfectly witneſſe and ſhew in effect to his ſer

38 Moreouer, when the Lorde promiſeth the bleſſing of
ſente life to the children that honour their parentes with ſuch
rence as they ought, he doth withall ſecretly ſay, that moſt
curſe hangeth ouer the ſtubborne and diſobedient children. A
the ſame ſhoulde not want execution: he pronounceth them
law ſubiect to the iudgement of death, and commaundeth the
put to execution: & if they eſcape that iudgement, he him ſelfe
vengeaunce on them by one meane or other. For we ſee how
numbre of that ſorte of men are ſlaine in battailes and in fra
ſome other tormented in ſtrange vnaccuſtomed faſhions, and
in a manner are a proofe that this threatning is not vaine. But
eſcape to olde age, ſith in this life being depriued of the bleſ
God, they do nothing but miſerably languiſh and are reſerue
greater paines hereafter, they are farre from being partakers
bleſſing promiſed to the godly children. But this is alſo by

noted, that we are not commaunded to obey them but in the
e. And that is euident by the foundation before layed: for they
hie in that place whereunto the Lorde hath aduaunced them,
mmunicating with them a portion of his honour. Therfore the
ssion that is vsed towarde them, ought to be a steppe towarde
onouring of that soueraigne Father. Wherefore, if they moue
transgresse the lawe, then are they worthily not to be accomp-
arentes, but straungers that labour to withdraw vs from obe-
e to the true Father. And so is to be thought of Princes, Lordes
ll sortes of superioures. For it is shamefull and against conue-
e of reason, that their preeminence shoulde preuaile to presse
e his highnesse, sith theyres as it hangeth wholy vpon it, so
t onely to guide vs vnto it.

The sixt Commaundement.

Thou shalt not kill.

The ende of this commaundement is, that forasmuch as God
bounde together all mankinde with a certaine vnitie, that euery
ought to regarde the safetie of all men, as a thing geuen him in
ge. In summe therefore, all violence and wrong, yea and all harme
, wherby our neighboures bodie maie be hurte, is forbidden vs.
therfore we are commaunded, if there be any power of succour
r trauaile to defende the life of our neighboures, that we faith-
imploy the same, that we procure those thinges that may make
eir quiet, that we watch to keepe them from hurte, and if they
any daunger, that we geue them our helping hand. If thou con-
that it is God the lawemaker that so saith, then thinke withall
his meaning is by this rule also to gouerne thy soule. For it were
de thing to thinke, that he which espieth the thoughtes of the
e, and principally resteth vpon them, should instruct nothing but
ody to true righteousnesse. Therefore the manslaughter of the
e is also forbidden in this lawe, and an inwarde affection to pre-
our brothers life is here geuen in commaundement. The hande
de bringeth fourth the manslaughter, but the minde conceiueth
hen it is infected with wrath and hatred. Looke whether thou
be angry with thy brother without burning in desire to do him
. If thou canst not be angry with him, then canst thou not hate
for asmuch as hatred is nothing but an olde rooted anger. Al-
gh thou dissemble and go about to winde out thy selfe by vaine
nstances: yet where anger or hatred is, there is an affection to
. If thou wilt still dally out with shiftes to defende it, it is already 1. Ioh. 3.

pronounced by the mouth of the holy Ghoſt, that he is a murd
that hateth his brother in his hearte. It is pronounced by the mou
Matt. 5. 22. of the Lorde Chriſt, that he is gilty of iudgement that is angry
his brother: that he is gilty of the counſell that ſaith Racha: that
is gilty of Hell fier, that ſaith vnto him, Foole.

40 The Scripture noteth two pointes of equitie, vpon which
commaundement is grounded: bycauſe manne is both the image
God and our owne fleſh, wherefore vnleſſe we will defile the
of God, we muſt haue care to touche man none otherwiſe, than
a ſacred thing: and vnleſſe we will put of all naturallneſſe of man,
muſt cheriſh him as our owne fleſh. That maner of exhortation
is fetched from the redemption and grace of Chriſt, ſhall be entreated
of in an other place. God willed theſe two thinges naturally
conſidered in man, that might perſwade vs to the preſeruatiõ of
that we ſhould both reuerence the image of God emprinted in
and embrace our owne fleſhe. He hath not therefore eſcaped
crime of manſlaughter, that he hath kept him ſelfe from ſhedding
bloude. If thou committe any thinge in dede, if thou go about
thing with endeuour, if thou conceiue any thing in deſire and
poſe that is againſt the ſafetie of an other, thou art holden gilty
manſlaughter. And againe: If thou do not trauaile to thy power
as occaſion may ſerue to defende his life, thou doeſt with like hu
ouſneſſe offende the lawe. But if there be ſo much care taken for
ſafetie of his body, let vs hereby gather, how much ſtudie and
uaile is due to the ſafetie of his ſoule, which in the Lordes ſight
infinitely excell the bodie.

The ſeuenth Commaundement.

Thou ſhalt not committe adulterie.

41 The ende of the cõmaundement is, that bycauſe God lo
charitie and cleanneſſe, therefore all vncleanneſſe ought to de
farre away from vs. The ſumme therefore ſhall be, that we be
with no vncleanneſſe or luſtfull intemperance of the fleſh: Where
aunſwereth the affirmatiue commaundement, that we chaſtly
continently ordre all the partes of our life. But fornication he
biddeth by name, to which all vnchaſte luſte tendeth, that the
neſſe of that which is more groſſe and ſenſible, for ſomuch as it
defileth the body, he might bring vs to abhorre all filthy luſte.
manne was created in this eſtate, not to liue a ſolitarie life, but
a helper ioined vnto him: and ſins that by the curſe of ſinne he
uen the more to this neceſſitie, the Lord hath in this behalfe

elp for him ſo much as was ſufficient, when he ordained mari-
when he ſanctified with his bleſſinge the fellowſhip begonne by
thority. Whereby followeth, that all other fellowſhip of man &
an out of mariage, is accurſed before him, & that the fellowſhip
riage it ſelfe, was ordained for remedy of neceſſity, ẏ we ſhould
nne out into vnbridled luſt. Therefore let vs not flatter our ſel-
ſith we heare that man can not be coupled with woman out of
ge, without the curſe of God.

Nowe foraſmuch as by the condition of nature, and by luſt
enkindeled ſins the fall of man, we are become doutely ſubiect
fire of company of women, except it be thoſe whom God of his
ar grace hath exempted from it: let euery man looke well what
en vnto him. Virginity, I graunt, is a vertue not to be deſpiſed:
th it is to ſome denied, and to ſome graũted but for a time, lette
that are troubled with incontinence and ſtriuinge with it, can
et the vpper hande, reſorte to the helpe of mariage, that ſo they
eepe chaſtity in the degree of their vocation. For they that can
onceiue this word, if they do not ſuccour their owne intempe-
with the remedy that is offered and graunted them, they ſtriue
ſt God and reſiſt his ordinaunce. And let no man carpe againſt
as many do at this day) that beinge aided with the helpe of
he can do all thinges. For the helpe of God is preſent only with Pſa. 29.
, that walke in his wayes, that in their vocation from which they 1. & 14.
withdrawe themſelues, which forſakinge the helpes of God,
uell to ouercome and maiſter their neceſſity with vaine raſh
neſſe. The Lord affirmeth that continence is a ſingular gift of
, & of that ſorte that are not giuen generally, nor vniuerſally to
hole body of the Church, but to a few members thereof. For
e ſayth, that there is a certaine kinde of men, that haue gelded
ſelues for the kingdome of Heauen, that is, that they might
ore looſely and freely applie themſelues to the affayres of the
ly kingdome. But, that no man ſhould thinke that ſuch gel-
is in the power of man, he ſhewed a litle before, that all men
ot able to receiue it, but they to whom it is peculiarly giuen Mat. 19
heauen, whereupon he concludeth: He that can take it, let him 12.
. But Paul yet affirmeth it more plainly, where he wryteth, that 1. Cor. 7
man hath his proper gift of God, one thus, and an other thus. 7.

Whereas we are by open declaration admoniſhed, that it is not
ry mans power to keepe chaſtity in ſingle life, although with
and trauaile he indeuour neuer ſo much vnto it, and that it is a
ar grace, which God giueth but to certaine men, that he may

haue thē the more ready to his worke: do we not ſtriue a[gainſt] and nature which he hath inſtitute, if we do not apply the [...] our life to the proportion of our power? Here the Lord for[bids] fornication, therefore he requireth cleanneſſe and chaſtity of [...] keepe the ſame there is but one way, that euery man measure [...] ſelfe by his owne meaſure. Neither lette a man deſpiſe marriage [...] thinge vnprofitable or ſuperfluous for him, nor otherwiſe deſire [...] gle life, vnleſſe he be able to liue without a wife. And therein [...] him not prouide onely for the quiet and commodity of the fleſh [...] only that being looſed from this bond, he may be the more in re[adi]neſſe & prepared to all dueties of Godlineſſe. And foraſmuch as [...] benefit is giuen to many but for a time, let euery mā ſo long abſ[tain] frō mariage as he ſhalbe meete to liue to kepe ſingle eſtate, if [...] faile him to tame his luſt, let him learne that the Lord hath now [...]

1. Cor. 7 vpon him a neceſſity to marry. This the Apoſtle ſheweth when

2. & 9. commaundeth that to auoide fornication euery man haue his [...] wife, and euery woman haue her owne husband, that he that [...] liue continently ſhould mary in the Lord. Firſt he declareth, that [...] moſt part of men are ſubiect to ỹ vice of incōtinence: & then [...] that be ſubiect vnto it, he excepteth none, but cōmaundeth all [...] only remedy, wherewith vnchaſtity is reſiſted. Therefore if they [...] be incontinent do neglect to helpe their infirmity by this meane, [...] ſinne euen in this that they obey not the commaundemēt of the [...] poſtle. Neither let him flatter himſelfe that toucheth not a wom[an] though he coulde not be rebuked of vnchaſtity, while in the [...]

1. Cor. 6 ſeaſon his minde burneth inwardly with luſt. For Paule defineth [...]

24. ſtity to be a cleannes of the minde, ioyned with chaſtity of the [...] A woman vnmaried (ſayth he) thinketh vpon thoſe things that [...] the Lord, foraſmuch as ſhee is holy both in body and in ſpirit. [...] fore when he bringeth a reaſon to confirme that former com[man]dement, he doth not only ſay, that it is better for a mā to take [...] than to defile himſelfe, with company of a harlot, but he ſayth, [...] it is better to mary than to burne.

44 Now if maried folkes do confeſſe that their fellowſhip [...] ther is bleſſed of the Lord, they are thereby admoniſhed not to [...] it with intemperate and diſſolute luſt: For though the honeſty [...] riage do couer ỹ filthines of incontinence, yet it ought not for[thwith] to be a prouocation therof. Wherfore let not maried folkes [...] that all thinges are lawfull vnto them, but let euery husband [...] his owne wife ſoberly, and likewiſe the wife her husband, [...] doinge, lette them committe nothing vnbeſeeming the honeſ[ty]

perance of mariage. For ſo ought mariage made in the Lord to
ſtrained to meaſure and modeſty, and not to ouerflow into eue-
nde of extreme laſciuiouſneſſe. This wantonneſſe Ambroſe re- Am. lib.
ed with a ſaying very ſore in deede, but not vnfite for it, when he de phil.
th the husbande, the adulterer of his owne wife, which in vſe of
locke hath no care of ſhamefaſtneſſe or honeſty. Laſt of all, let vs
ider what lawemaker doth here condemne fornication, euen he
h ſith of his owne right he ought to poſſeſſe vs wholly, requireth
neſſe of the ſoule, ſpirite and body. Therefore when he forbid-
to commit fornication, he alſo forbiddeth with wanton attire of
, with vncleanly geſtures, & with filthy talke to lay waite to trap
thers chaſtity. For that ſaying is not without good reaſon, which
elaus ſpake to a yong man aboue meaſure wantonly and deinte-
othed, that it made no matter in what parte he were filthily vn-
if we haue regard vnto God that abhorreth all filthines in what
r part either of our ſoule or body it appeareth. And to put thee
of dout, remember that the Lord here commendeth chaſtity. If
Lorde require chaſtity of vs, then he condemneth all that euer is
ſt it. Therefore if thou couet to ſhew obedience, neither let thy
le burne inwardly with euill luſt, nor lette thine eyes runne wan-
y into corrupt affections, nor let thy body be trimmed vp for al-
ment, nor let thy tongue with filthy talke entiſe thy minde to like
ghtes, nor let thy gluttonous belly enflame thee with intempe-
. For all theſe vices are, as it were, certaine blottes, wherwith the
neſſe of chaſtity is beſpotted.

The eight Commaundement.

Thou ſhalt not ſteale.

The ende of this commaundement is, becauſe God abhorreth
ghteouſneſſe, ỹ euery man may haue his owne rendred vnto him.
ſumme therefore ſhall be, that we are forbidden to gape for o-
mens goodes, & that therefore we are commaunded euery man
ploy his faythfull trauaile to preſerue to eche man his owne
es. For thus we ought to thinke, that what euery man poſſeſſeth
happened vnto him by chaunce of fortune, but by the diſtribu-
of the ſoueraigne Lord of all things, & therfore no mans goods
e gotten from him by euill meanes, but that wronge be done to
iſpoſition of God. But of theftes there be many kindes: one ſtan-
in Violence, whē ỹ goods of an other are by any maner of force
obbinge licentiouſneſſe bereued. The other kinde conſiſteth in
cious deceite, where they are guilefully conueied away. An other

ſorte there is that ſtandeth in a more hidden luttelry, when th
wrong from the owner by colour of lawe. An other ſorte in ſtr
where they are ſucked away by pretenſe of gift. But leaſt we ſ
tary too longe vpon rentinge of all the ſeuerall kindes of thef
vs know, that all crafty meanes whereby the poſſeſſions and
of our neighboures are conueyed vnto vs, when they once g
crooked wayes from ſincereneſſe of heart, to a deſire to beguile
any meane to do hurt, are to be accompted for theftes. Altho
pleadinge the lawe, they may preuaile, yet God doth not ot
wey them. For he ſeeth the longe captious ſurtelties, wherew
guilefull man beginneth to entangle the ſimpler minde, till a
he drawe him into his nettes. He ſeeth the hard and vngent
wherwith the mightier oppreſſeth and throweth downe the w
He ſeeth the allurementes, wherwith as with baited hookes, th
tier taketh thee vnware. All which things are hidden from the
ment of man, and come not in his knowledge. And this m
wrong is not only in money, in wares, or in landes, but in ev
right. For we defraude our neighbour of his goodes, if we de
thoſe dueties which we are bound to do for him. If any idle ſ
bailie do deuour his maiſters ſubſtance, & is not heedeful to th
of his thrift, if he either do wrongfully ſpoile, or do riotouſly w
ſubſtance commited vnto him, if a ſeruaunt do mocke his ma
he diſcloſe his ſecretes by any meanes, if he betray his lift
goodes: againe if the Lord do cruelly oppreſſe his houſehold
are before God gilty of theft. For he both withholdeth & co
an other mans goodes, which performeth not that which by th
fice of his calling he oweth to other.

46 We ſhall therfore rightly obey this commaundement, if
contented with our owne eſtate, we ſeeke to get no gaine but
and lawful, if we couet not to waxe rich with wrong, nor go a
ſpoile our neighbour of his goodes that our owne ſubſtance m
creaſe, if we labour not to heape vp cruell riches and wrong
others mens blood, if we do not immeaſurably ſcrape together
way, by right and by wrong, that either our couetouſneſſe may
led, or our prodigality ſatisfied. But on the other ſide, lette thi
perpetuall marke, to aide all men faithfully by counſell and h
keepe their owne ſo farre as we may: but if we haue to do wi
and deceitfull men, lette vs rather be ready to yeelde vp ſome
owne, then to ſtriue with them. And not that only, but let vs co
nicate to their neceſſities, & with our ſtore relieue their neede,
we ſee to be oppreſſed with hard and poore eſtate. Finally, lette

looke how much he is by duety bounde vnto other, and let him fully pay it. For this reaſon lette the people haue in honor all e that are ſet ouer them, let them paciently beare their gouerne-, obey their lawes and commaundementes, refuſe nothing that may beare, ſtill keepinge God fauourable vnto them. Againe, let take care of their people, preſerue common peace, defende the l, reſtraine the euil, & ſo order all things, as ready to giue accompt eir office to the ſoueraigne iudge. Let the Miniſters of churches fully applie their miniſtery, and not corrupt the doctrine of ſal-on, but deliuer it pure & ſincere to the people of God, and let thē ct them not onely with learning, but alſo with example of life: y, let thē ſo be ouer thē, as good ſhepeherdes be ouer the ſhepe. he people likewiſe receiue them for the meſſingers & Apoſtles od, giue them that honor whereof the hieſt maiſter hath vout-l them, and miniſter vnto them ſuch thinges as are neceſſary for life. Lette parentes take on them to feede, rule and teach theyr dren, as committed to them of God, & greue not, nor turne away mindes from them with cruelty, but rather cheriſh & embrace with ſuch lenity and tenderneſſe, as becommeth there perſon. r which manner, we haue already ſayd, that children owe to their ntes their obedience. Let yong men reuerence olde age, euen as Lord willed that age to be honorable. Let old men alſo gouerne eakenes of youth with their wiſedom and experience, wherein excell yonge men, not ratinge them with rough and loude braw-, but tempering ſeuerity with mildeneſſe and gentleneſſe. Lette unges ſhew themſelues diligent and ſeruiſable to obey: and that o the eye, but from the heart, as ſeruing God himſelfe. Alſo lette ers ſhewe themſelues not teſty and hard to pleaſe, nor oppreſſe with to much ſharpenes, not reprochfully vſe them, but rather owledge that they are their brethren and their fellow ſeruaunres r the heauēly Lord, whom they ought mutually to loue & gētly treat. After this manner, I ſay, let euery man conſider what in his ce and place he oweth to his neighbours, and let him pay that he h. Morouer our minde ought alwayes to haue reſpect to the law r, that we may know that this law is made as wel for our mindes, r our handes, that men ſhould ſtudy to defend & further the com-ies and profite of other.

The ninth commaundement.

Thou ſhalt not be a lying witneſſe againſt thy neighbour.

The end of this commaundement is that becauſe God whichis

trueth abhorreth lyinge, we ought to obserue trueth without
full colour. The ſumme therefore ſhall be, that we neither
mans name either with ſlaunders or falſe reportes, nor hinder
in his goodes by lyinge: finally that we offende no man, by
ſpeake euill, or to be buſie: with which prohibition is ioyned
maundement, that ſo farre as we may, we employ our faithfu
deuour for euery man in affirminge the trueth, to defende the
both of his name and goodes. It ſeemeth that the Lord purpo
expounde the meaning of his cõmaundement in the three &
Exo.23. 1. Chapter of Exodus in theſe wordes. Thou ſhalt not vſe the vo
lying, nor ſhalt ioyne thy hande to ſpeake falſe witneſſe for the
Leui.19 15. ked. Againe, Thou ſhalt flee lying. Alſo in an other place he
onely call vs away from lyinge in this point that we be no acc
or whiſperers in the people, but alſo that no man deceiue his
for he forbiddeth them both in ſeuerall commaundementes.
it is no dout, but that as in the commaundementes before, he
forbidden cruelty, vnchaſtity & couetouſnes, ſo in this he reſtr
falſhoode. Whereof there are two partes as we haue noted
For either we offende the good name of our neighbours by
ouſneſſe and froward minde to backebite, or in lying and ſome
euill ſpeakinge we hinder their commodities. There is no d
whether in this place be vnderſtanded ſolemne & iudiciall te
or common teſtimony that is vſed in priuate talkes. For we
way haue recourſe to this principle, that of all the generall
vices one ſpeciall ſorte is ſet for an example, whereunto the re
be referred, and that that is chiefely choſen, wherein the filthi
the fault is moſt apparaunt. Albeit, it were conuenient to ex
more generally to ſlaunders and ſiniſter backebitinges where
neighbours are wrongfully greeued, for that falſhoode of wit
which is vſed in iudiciall courtes, is neuer without periury. B
iuries inſomuch as they do prophane and defile the name of G
already ſufficiently met withall in the third commaundement.
fore the right vſe of this commaundement is, that our tonge
firminge the trueth do ſerue both the good name and profite
neighbours. The equity thereof is more than manifeſt. For if a
name be more precious than any treaſures, whatſoeuer they b
is it no leſſe hurt to a man to be ſpoyled of the goodneſſe of h
than of his goodes. And in bereuing his ſubſtaunce, ſometim
witneſſe doth as much as violence of handes.

48 And yet it is maruelous w̄ how negligent careleſſeneſſe
commonly offende in this point, ſo ẏ there are found very few

otably ſicke of this diſeaſe: we are ſo much delited with a certaine
ned ſwetenes both in ſearching out & in diſcloſing the euills of
. And let vs not thinke ỹ it is a ſufficient excuſe, if oftentimes we
t. For he ỹ forbiddeth thy brothers name to be defiled w̃ lying,
alſo that it be preſerued vntouched ſo farre as the trueth will
For howſoeuer he taketh heede to himſelfe only, ſo that he tell
, yet in the ſame he ſecretly confeſſeth that he hath ſome charge
. But this ought to ſuffice vs to kepe ſafe our neighbours good
, that God hath care of it. Wherfore without dout all euill ſpea-
s vtterly condemned. But we meane not by euill ſpeakinge, that
inge which is vſed for chaſtiſement: nor accuſation, or iudiciall
ſſe, wherby remedy is ſought for an euill, nor publike reprehen-
hich tendeth to put other ſinners in feare, nor bewrayinge of
s to them for whoſe ſafety it behoued that they ſhould be for-
d leaſt they ſhould be in daunger by ignoraunce: but we meane
atefull accuſing, which ariſeth of malicioufneſſe and of a wan-
ill to backebite. Alſo this commaundement is extended to this
, that we couet not to vſe a ſcoffing kinde of a pleaſauntnes, but
led with bitter tauntes, thereby bitingly to touch other mens
vnder pretenſe of paſtime, as many do that ſeeke praiſe of me-
ceites with other mens ſhame yea & greefe, alſo when by ſuch
n railing many times our neighbours are not a litle reproched.
if we bende our eyes to the lawmaker, which muſt accordinge
rightfull authority beare rule no leſſe ouer the eares and
than ouer the tongue: truely we ſhall finde that greedineſſe to
backebitings, and a haſty readines to euill iudgementes are no
orbidden. For it were very fond if a man ſhould thinke that God
the fault of euill ſpeakinge in the tongue, and doth not diſa-
the fault of euill malicioufneſſe in the hearte. Wherefore if
be in vs a true feare and loue of God, let vs endeuour ſo farre as
y and as is expedient, and as charity beareth, that we giue nei-
ur tongue, nor our eares to euill ſpeakinges, and bitter ie-
s, leaſt we raſhly without cauſe yeelde our mindes to indirect
ons. But being indifferent expoſitours of all mens ſayinges and
s, let vs both in iudgement, eares, and tongue gently preſerue
honor ſafe.

The tenth Commaundement.

Thou ſhalt not couet thy neighbours houſe, &c.

The end of this cõmaundement is, ỹ becauſe ỹ lords wil is that

our ſoule be wholly poſſeſſed with the affectiō of loue: all luſt is p
ſhakē out of our minde that is contrary to charity. The ſumme t
fore ſhall be, that no thought creepe into vs, which may moue
mindes with a concupiſcens hurtfull and turninge toward an ev
loſſe: wherewith on the other ſide agreeth the commaundement
whatſoeuer we conceiue, purpoſe, will or ſtudy vpon, be ioyned
the benefit and commodity of our neighbours. But here, as w
ariſeth a hard and comberſome difficulty. For if it be truely ſ
before that vnder the names of fornication and theft are co
the luſt of fornication, and the purpoſe to hurt and deceiue, t
ſeeme ſuperfluouſly ſpoken, that the couetinge of other mens
ſhoulde afterward be ſeuerally forbidden vs. But the diſtinctio
twene purpoſe and couetinge, will eaſily loſe vs this knot. For
poſe (as we haue meant in ſpeakinge of it in the other comm
mentes before) is deliberate conſent of will, when luſt hath
the minde: but couetinge may be without any ſuch either
ment or aſſent, when the minde is only pricked & tickled wi
and peruerſe obiectes. As therefore the Lord hath heretofore
maunded, that the rule of charity ſhoulde gouerne our wille
and workes: ſo he now commaundeth the conceptions of our
to be directed to the ſame rule, that there be none of them c
and writhen, that may prouoke our minde an other way. As he
forbidden our minde to be bowed and ledde into wrath, hau
nication, robbery, and lying: ſo he doth now forbid vs to be
thereunto.

50 And not without cauſe doth he require ſo great vpri
For who can deny that it is righteous, that al the powers of
be poſſeſſed with charity? But if any of thē do ſwarue from
of charity, who can deny that it is diſeaſed? Now whenſe
it that ſo many deſires hurtefull to thy neighbour do enter
heart, but of this, that neglecting him thou careſt onely for
For if thy minde were altogether throughly ſoked with cha
percell thereof ſhoulde be open to ſuch imaginations. The
muſt needes be void of charity, ſo farre as it receiueth conc
But ſome man will obiect, that yet it is not meete that phan
are wont order toſſed in mans wit, & at length do vaniſh away,
be condemned for concupiſcence, whoſe place is in the hea
ſwere: that here our queſtion is of that kinde of phantaſies,
while they are preſent before our mindes, do together bite
our heart with deſire, foraſmuch as it neuer commeth in our
to wiſh for any thing, but that our heart is ſtirred vp and leape

Therfore God cõmaundeth a maruelous feruẽtnes of loue which
lleth not to be entangled with neuer ſo ſmall ſnares of concupi-
e. He requireth a maruelouſly framed minde, which he ſuffereth
o much as with ſlight prouocatiõs to be any thing ſtirred againſt
w of loue. To this expoſition Auguſtine did firſt open me the
: becauſe thou ſhouldeſt not thinke that it is without conſent of
graue authority. And though the Lords purpoſe was to forbid
wrongfull coueting: yet in rehearſing that ſame, he hath brought
for exãple thoſe things that moſt cõmonly do deceiue vs with
e image of delight: becauſe he would leaue nothing to concupi-
e when he draweth it from theſe things, vpon the which it moſt
rageth and triumpheth. Loe, here is the ſeconde Table of the
herein we are taught ſufficiently what we owe to men for Gods
vpon conſideration wherof hangeth the whole rule of charity.
rfore you ſhall but vainely call vpon thoſe dueties that are con-
d in this Table, vnleſſe your doctrine do ſtay vpon the feare and
ence of God, as vpon her foundation. As for them which ſeeke
wo commaundementes in the prohibition of couetinge, the wiſe
r, though I ſay nothing, will iudge that by wrong diuiſion, they
in ſunder that which was but one. And it maketh nothinge a-
vs, that this worde, Thou ſhalt not couet, is the ſecond time re-
d, for after that he had firſt ſet the houſe, then he renteth the
thereof, beginning at the wife: whereby it plainely appeareth,
(as the Hebrues do very well) it ought to be read in one whole
ce, and that God in effect commaundeth, that al that euery man
ſeth, ſhould remaine ſafe and vntouched, not onely from wrong
ſt to defraude them, but alſo from the very leaſt deſire that may
our mindes.

But now to what ende the whole lawe tendeth, it ſhall not be
o iudge: that is, to the fulfilling of righteouſneſſe, that it might
the life of man after the example of the pureneſſe of God. For
hath therein ſo painted out his owne nature, as if a man do
me in deedes that which is there commaunded, he ſhall in a
r expreſſe an image of God in his life. Therefore when Moſes
to bring the ſumme thereof into the mindes of the Iſraelites,
d: And nowe Iſraell, what doth the Lorde thy God aske of
but that thou feare the Lorde, and walke in his wayes? loue
d ſerue him in all thy heart, and in all thy ſoule, and keepe his
aundementes? And he ceaſſed not ſtill to ſing the ſame ſong a-
nto them, ſo oft as he purpoſed to ſhewe the ende of the law.
octrine of the lawe hath ſuch reſpect hereunto, that it ioyneth

Deu. 10 12.

Deut.6. 5.& 11. 13. man, or as Moſes in an other place termeth it, maketh man to ſtand faſt to his God in holineſſe of life. Now the perfection of that holineſſe conſiſteth in the two principall pointes already rehearſed, That we loue the Lorde God with all our hearte, all our ſoule, and all our
Mat.22 ſtrength, and our neighbour as our ſelues. And the firſt in deede is that our ſoule be in all partes filled with the loue of God. From that byandby of it ſelfe foorth floweth the loue of our neighbour.
1.Tim.1 15. Which thing the Apoſtle ſheweth when he wryteth, that the end of the law is Loue out of a pure conſcience, and a faith not fayned. We ſee how, as it were, in the heade is ſet conſcience and faith vnfayned, that is to ſay in one worde true Godlineſſe, and that from thence charity deriued. Therefore he is deceiued, whoſoeuer thinketh that in the lawe are taught onely certaine rudimentes and firſt inſtructions of righteouſneſſe, wherewith men became to be taught in the firſt ſchoolinge, but not yet directed to the true marke of good woorkes: whereas beyonde that ſentence of Moſes and this of Paul you canne deſire nothinge as wantinge of the higheſt perfection. For howe farre, I pray you, will he proceede that will not be contented with this inſtitution, whereby manne is inſtructed to the feare of God, to ſpirituall worſhippinge, to obeyinge of the commandementes, to follow the vprightnes of the way of the Lord: finally pureneſſe of conſcience, ſincere faith and loue? Whereby is conſummed that expoſition of the law, which ſearcheth for and findeth out in the commaundementes thereof all the dueties of God and loue. For they that follow onely the drie and bare principles, it taught but the one halfe of Gods will, know not the end thereof, the Apoſtle witneſſeth.

52 But whereas in rehearſing the ſumme of the law, Chriſt the Apoſtle do ſomtime leaue out ỹ firſt Table: many are deceiued that while they woulde faine draw their words to both the Tables. Chriſt in Matthew calleth the chiefe pointes of the law, Mercy, Judgement, Faith: vnder the word Faith, it is not dourtful to me, but that he vnderſtandeth trueth or faithfulneſſe toward men. But ſome, that the ſentence might be extended to the whole law, take it for religiouſneſſe toward
Matt.5. 13. God. But they labour in vaine. For Chriſt ſpeaketh of thoſe workes wherwith man ought to proue himſelfe righteous. This reaſon wel note, we will alſo ceſſe to maruell why, when a yong man asketh of Chriſt what be the commaundementes by keping wherof we enter into life, he anſwered theſe things only: Thou ſhalt not kil. Thou ſhalt not commit adultery. Thou ſhalt not ſteale. Thou ſhalt beare no falſe
Mat.19. 18. witneſſe. Honor thy Father and thy Mother. Loue thy neighbour as

For the obeying of the firſt Table conſiſted in manner all either
e affection of ỹ heart, or in ceremonies: the affection of the heart
ered not, & as for the ceremonies the hypocrites did continual-
But the workes of charity are ſuch, as by them we may declare
ſect righteouſneſſe. But this commeth eche where ſo oft in the
hetes, that it muſt needes be familiar to a reader but meanely
ciſed in them. For in a manner alway when they exhorte to re-
unce, they leaue out the firſt Table, and only call vpon Fayth,
ernēt, Mercy & Equity. And thus they do not ouerskip the feare
od, but they require the earneſt profe thereof by the tokens
This is well knowē, that when they ſpeake of the keeping of the
hey do for ỹ moſt part reſt vpon the ſecond Table, becauſe ther-
e ſtudy of righteouſnes and vprightneſſe is moſt openly ſeene. It
deleſſe to rehearſe the places, becauſe euery man will of himſelf
marke that which I ſay.

But thou wilt ſay, is it then more auaileable to the perfectiō of
eouſnes, to liue innocently among men, than with true godlines
nor God? No, but becauſe a man doth not eaſily kepe charity in
intes, vnles he earneſtly feare God, therfore it is therby proued,
e hath godlineſſe alſo. Beſide that, foraſmuch as the Lord well
eth, that no benefit can come from vs vnto him, which thing he
alſo teſtifie by ỹ Prophet: therefore he requireth not our ducties Pſal. 16.
mſelfe, but doth exerciſe vs in good workes towarde our neigh-
Therfore not without cauſe the Apoſtle ſetteth the whole per-
of the holy ones in charity. And not incōueniently in another Eph. 1. 5
he calleth ỹ ſame the fulfillinge of the law: adding that he hath Coloſ. 3
rmed ỹ law that loueth his neighbour. Againe, That all ỹ law is 14.
rehended in one word, Loue thy neighbour as thy ſelfe. For he Ro. 13.
eth no other thinge but the ſame which Chriſt doth when he
Whatſoeuer ye will that men do to you, do ye the ſame to thē. Matt. 7.
is is the law & the Prophets, It is certaine, that in the law & the 12.
hetes, Faith and all that belongeth to the true worſhip of God,
th the principall place, & that Loue is beneth it in a lower de-
but the Lords meaning is, that in the law is only preſcribed vnto
obſeruation of right and equity, wherin we be exerciſed to teſti-
godly feare of him, if there be any in vs.

Here therfore let vs ſticke faſt, that then our life ſhalbe beſt fra-
o Gods will and the rule of his law, when it ſhall be euery way
rofitable to our brethren. But in the whole lawe there is not
one ſillable that appointeth to man any rule of ſuch thinges as
ll do or leaue vndone to the commodity of his owne fleſh. And

surely sith men are so borne of such disposition naturally that they be too much caried all headlong to the loue of themselues, and how much soeuer they fall from the trueth yet still they keepe that self loue, there needed no law any more to enflame that loue, that was na-
Au. li. 1. de doct. Chr. ca. 23. turally of it selfe too much beyonde measure. Whereby it plainly ap-peareth, that not the loue of our selues, but ỹ loue of God & of our neighbour is the keeping of the commaundements, & that he liueth best & most holily, ỹ (so nere as may be) liueth & trauaileth lest for himselfe, & that no man liueth worse & more wickedly than he that liueth and trauaileth for himselfe & only thinketh vpon and seeketh for things of his owne. And the Lord, the more to expresse with how great earnestnesse we ought to be led to the loue of our neighbour, appointed it to be measured by the loue of our selues as by a rule, be-cause he had no other vehement or stronger affection to measure by. And the force of the maner of speakinge is diligently to be weyed. For he doth not, as certaine Sophisters haue foolishly dreamed, put the first degree to the loue of our selues, and the second to charity, but rather that affection of loue which we do all naturally draw to our sel-
1. Cor. 13. 5. ues he giueth away vnto other, wherupon ỹ Apostle sayth, that Cha-rity seketh not her owne. And their reasō is not to be esteemed worth a heare that ỹ thing ruled is euer inferiour to his Rule. For God did not make the loue of our selues a rule whereunto charity towards o-ther should be subiect, but whereas by peruersnes of nature, ỹ affec-tion of loue was wont to rest in our selues, he sheweth that now it ought to be elsewhere spred abroad, that we should with no lesse cheere-nesse, feruentnesse, & carefulnesse be ready to do good to our neigh-bour than to our selues.

55 Now sith Christ hath shewed in the parable of the Samaritane
Luc. 10. 36. that vnder the name of Neighbour euery man is cōtained be he neuer so straunge vnto vs: there is no cause why we shoulde restraine the commaundement of loue within the boūdes of our owne frendes and acquaintances. I deny not that the nerer that any man is vnto vs, the more familiarly he is to be holden with our endeuours to do him good. For so the order of humanity requireth, that so many more duties of friendshippe men shoulde communicate together, as they are bound together with streighter bonds of kinred, familiarity or neigh-bourhoode, & that without any offense of God, by whose prouidence we are in a manner driuen therunto. But I say that all mākinde with-out exception is to be embraced with one affection of charity. & that in this behalfe is no difference of Barbarous or Grecian, of worthy & vnworthy, of friend or foe, because they are to be considered in God

not in themselues: from which consideration when we turne away, no maruell if we be entangled with many errours. Wherefore if will keepe the true trade of louing, we must not turne our eyes vnman, the sight of whom would ofter enforce vs to hate thā to loue, vnto God which cōmaundeth that the loue which we offer him, poured abroade amonge all men: that this be a perpetuall foundaon, that whatsoeuer the man be, yet he ought to be loued because d is loued.

Wherfore it was a most pestilent either ignorāce or malice, that Schoolemen of these commaundementes, touchinge not desiring euengement, and louing our enemies, which in the olde time both e giuen to the Iewes and at the same time were commonly giuen ll Christians, haue made Councels which it is in our liberty to o-, or not obey. And the necessary obeying of them, they haue pouer to Mōkes which were though but in this one point forsoth re righteous thā simple Christians, that they willingly bound them es to kepe the Councels. And they render a reason why they re- them not for lawes, for that they seme too burdenous & heauy, ially for Christians that are vnder the law of grace. So dare they ume to repell the eternall law of God touching the louing of our hbours? Is there any such difference in any leafe of the law? & are therein rather eche where founde commaundementes that do t seuerely require of vs to loue our enemies? For what manner of ng is that, where we are commaunded to feede our enemy whē he ngry? to set into the right way his Oxen or Asses straying out of Pro. 25.
way, or to ease them when they faint vnder their burden? Shall we 21.
ood to his beastes for his sake without any good wil to himselfe? Exo. 23.
at? is not the word of the Lord euerlastinge: Leaue vengeance to 4.
and I will requite it? Which also is spoken more plainely at large Deu. 32.
a other place. Seke not vengeance, neither be mindeful of the inju- 35.
f thy Citizens. Either let them blot these things out of the law, or Leu. 19.
hem acknowledge that the Lord was a lawmaker, and not lyingly 18.
that he was a councell giuer.

And what I pray you meane these things that they haue pre- ed to mocke withall in their vnsauory glose? Loue your enemies, Matt. 5.
ood to them that hate you, pray for thē that persecute you, blesse 44.
n that curse you, that ye may be the childrē of your father which heauen. Who can not heare reason with Chrysostome, that by so Lib. de
ssary a cause it plainely appeareth that they are no exhortations compū-
commaundementes? What remaineth more when we be blotted ctione
of the numbre of the children of God? But by their opinion, only cordis.

Monkes ſhall be the children of the heauenly father, they onely ha
be bolde to call vpon God their Father: what ſhall the Church do
the meane ſeaſon? it ſhall by like right be ſent away to the Gentiles
Mat. 5. 46. Publicans. For Chriſt ſayth: If ye be friendely to your friendes, wh
fauour looke you for therby? do not ỹ Gentiles & publicans the ſame
But we ſhall be in good caſe forſoth, if the title of Chriſtians belo
vnto vs, and the inheritaunce of the kingdome of heauen taken a
Lib. de doctri. Chriſti. cap. 30. from vs. And no leſſe ſtrong is Auguſtines argument. When (ſaith h
the Lord forbiddeth to commit fornication, he no leſſe forbiddeth
touch the wife of thine enemy thā of thy friend. When he forbi
theft, he giueth leaue to ſteale nothing at all, either frō thy friende
from thine enemy. But theſe two, not to ſteale, & not to commit
Ro. 13. 9. nication, Paule bringeth within the compaſſe of the rule of loue,
& teacheth that they are contained vnder this cōmaundement, Th
ſhalt loue thy neighbour as thy ſelfe. Therfore, either Paul muſt h
bin a falſe expoſitour of the lawe, or it neceſſarily followeth here
that our enemies ought alſo to be loued, euen by commaundem
like as our friendes. Therfore they do truely bewray themſelues t
the children of Satan, that do ſo licentiouſly ſhake of the cōmon
of the children of God. It is to be douted, whether they haue p
ſhed this doctrine with more groſſe dulnes or ſhameleſnes. For
are none of the olde wryters that do not pronounce as of a thing
taine, that theſe are mere cōmaundementes. And that euen in Gre
ries age it was not douted of, appeareth by his owne affirmatiō, w
without controuerſie taketh them for commaundementes. And h
fooliſhly do they reaſon? They ſay ỹ they are to weighty a burden
Chriſtiās. As though there could be deuiſed any thing more weig
than to loue God with all our heart, with all our ſoule, with all
ſtrēgth. In cōpariſon of this law any thing may be cōpted eaſy, w
ther it be to loue our enemy, or to lay away all deſire of reuenge
of our minde. In dede all things are hie & hard to our weakenes
the leaſt title of the lawe. It is the Lord in whom we vſe ſtrength
him giue what he commaundeth, & commaund what he wil. Chri
men to be vnder the law of grace, is not vnbridledly to wander w
out law, but to be graffed in Chriſt, by whoſe grace they are free
the curſe of the law, and by whoſe ſpirite they haue a law wr
their heartes. This grace Paule vnproperly called a law, allu
the law of God againſt which he did ſet it in compariſon. But
men do in the name of the law, diſpute vpon a matter of nothing

58 Of like ſorte it is, that they called Veniall ſinne, both
vngodlineſſe that is againſt the firſt table, and alſo the diuiſion

tinge of the last commaundement. For they define it thus, that it
desire without aduised assent, which resteth not long in the heare.
I say, that it can not come at all into the heart, but by want of
e things that are required in the law. We forbid to haue strange
. When the minde shaken with the engines of distrust, looketh
t elsewhere: whē it is touched with a soden desire to remoue her
Tedieſſe some other way: whense come these motions, although
y quickely vanish away, but of this, that there is some thing in the
e empty, to receiue such tentations? And to the ende not to draw
this argumēt to greater length, there is a commaundement giuē
oue God with all our heart, with all our minde, with all our soule:
en all the powers of our soule be not bent to the loue of God, we
e already departed from the obedience of the law, Because the e-
nies that do therein arise against his kingdome, and interrupt his
rees, do proue that God hath not his throne wel stablished in our
science. As for the last commaundement, we haue already shewed
t it properly belongeth hereunto. Hath any desire of minde pric-
vs? we are already guilty of couetinge, and therewithall are made
gressors of the law. Because the Lord doth forbid vs, not only to
pose & practise any thing that may be to an others losse, but also
e pricked & swell with coueting it. But the curse of God doth al-
hang ouer the transgressiō of the law. We can not therfore proue
the very least desires free from iudgement of death. In weyinge
nnes (saith Augustine) let vs not bring false balances to wey what Li. 2. de
list and how we list at our owne pleasure, saying: this is heauy, and bap. cō-
is light. But let vs bring Gods balāce out of the holy Scriptures, tra Do-
t of the Lordes treasorie, and let vs therein wey what is heauy: natist.
er let vs not wey, but reknowledge thinges already weyed by the cap. 6.
de. But what sayth the Scripture? Truely when Paule sayth that
ewarde of sinne is death, he sheweth that he knew not this slin-
e distinction. Sith we are to much enclined to hypocrisie, this
stimēt therof ought not to haue bin added to flatter our slouth-
consciences.

I would to God, they would consider what ỳ saying of Christ
meth: He that transgresseth one of the least of these commaunde- Mat. 5.
nes, & teacheth men so, shalbe compted none in the kingdom of 19.
. Are not they of that sort, when they dare so extenuate the trās-
ion of the law, as if it were not worthy of death? but they ought
ue considered, not only what is cōmaunded, but what he is that
aundeth, because his authority is diminished in euery transgres-
, howe litle soeuer it be, of the lawe that he hath giuen in com-

maundement. Is it a small matter with them, that God [illegible] offended in any thinge? Moreouer if God hath declared his [illegible] the lawe, whatsoeuer is contrary to the lawe, displeaseth him, [illegible] they imagine the wrath of God to be so disarmed, that [illegible] of death shall not foorwith follow vpon them? And he himself [illegible] pronounced it plainely, if they would rather finde in their [illegible] to heare his voyce, than to trouble the cleare trueth with their [illegible]

Exe. 18. 20. Rom. 6. 23. nory subtelties of argumēt. The soule (sayth he) that sinneth, [illegible] shall dye. Againe, which I euen now alleaged: The reward of [illegible] is death. But albeit they graunt it to be a sinne, because they [illegible] denie it: yet they stand stiffe in this, that it is no deadly sinne. [illegible] they haue hitherto too much borne with their owne madnesse, [illegible] them yet at length learne to waxe wiser. But if they continue [illegible] tage, we will bid them farewell: and let the children of God learn [illegible] that all sinne is deadly, because it is a rebellion against the [illegible] God, which of necessity prouoketh his wrath, because it is a [illegible] of the law, vpon which the iudgemēt of God is pronounced [illegible] exception: and that the sinnes of the holy ones are venial or [illegible] nable, not of their owne nature, but because they obtayne [illegible] the mercy of God.

The ix. Chapter.

That Christ, although he was knowen to the Iewes vnder the law, yet was deliuered only by the Gospell.

BEcause it pleased God in the olde time not vainely by [illegible] tions and sacrifices to declare himselfe a Father, and [illegible] vaine he did consecrate a chosen people to himselfe: euen [illegible] without dout he was knowen in the same image, wherein

Mal 4. 2 nowe appeareth to vs with full brightnesse. Therefore Malachie [illegible] ter that he had bidden the Iewes to take heede to the law of [illegible] and to continue in study therof, (because after his death there [illegible] come a certaine interruptiō of the office of the Prophetes) did [illegible] with declare, that there shoulde arise a sonne of righteousnesse, [illegible] which wordes he teacheth, that the law auaileth to this purpose, [illegible] holdy godly in expectation of Christ to come: but yet that there [illegible]

1. Pet. 1. 12. much more light to be hoped for, when he should be come in the [illegible] For this reason doth Peter say, that the Prophetes did make [illegible] and diligently enquire, of the saluation that is now opened [illegible] Gospell: & that it was reueled vnto them, that they should [illegible] not to themselues, nor to their owne age but vnto vs, those things [illegible] are declared by the Gospell. Not that their doctrine was [illegible]

e people in olde time, or nothing auailed themſelues: but by-
they enioyed not the treaſure which God ſent vnto vs by their
For at this day the grace whereof they teſtified, is familiarly ſet
re our eyes. And wheras they did but a litle ſippe of it, there is
d vnto vs a more plentifull enioying thereof. Therefore Chriſt
ſelfe, which affirmeth that he had witneſſe borne him by Moſes,
molleth the meaſure of grace whereby we excell the Iewes. For
ing to the Diſciples, he ſaid: Bleſſed are the eyes that ſee that
h ye ſee, & bleſſed are the eares that heare that which ye heare.
many kinges and Prophetes haue wiſhed it, and haue not obtei-
This is no ſmall commendation of the reueling of the Goſpell,
God preferred vs before the holy fathers that excelled in rare
neſſe. With which ſentence that other place diſagreeth not,
e it is ſaid, that Abraham ſawe the day of Chriſt, and reioyſed.
though the ſight of a thing farre diſtant was ſomewhat darke, yet
anted nothing to the aſſurance of good hope. And thenſe came
ioye which accompanied the holy Prophet, euen to his death.
that ſaying of Iohn Baptiſt, No man hath ſeen God at any time,
ly begotten that is in the boſome of the father, hath declared,
nto vs, doth not exclude the godly which had ben dead before
from the felowſhip of the vnderſtanding and light that ſhineth
e perſone of Chriſt. But comparing their eſtate with oures, he
eth that thoſe miſteries, which they ſaw but darkely vnder ſhad-
s, are manifeſt to vs: as the author of the epiſtle to the Hebrewes
well ſet out, ſaying, that God diuerſly and many wayes ſpake in
time by the Prophets, but now by his beloued Sonne. Although
ore that only begotten one, which is at this day to vs the bright-
of the glory, and the point of the ſubſtance of God the father,
olde time knowen to the Iewes, as we haue in an other place
ed out of Paule, that he was the guide of the olde deliuerance:
it true, which the ſame Paul els where teacheth, that God which
maunded the light to ſhine out of darkeneſſe, hath nowe ſhined
our hearres to ſet forth the knowledge of the glorie of God in
ce of Ieſus Chriſt: bycauſe when he appered in this his image, he
a maner make himſelfe viſible, in compariſon of the darke and
wiſh forme that had ben of him before. And ſo much the more
and deteſtable is their vnthankefulneſſe and peruerſneſſe, that
re ſo blinde at midde day. And therefore Paule ſaith, that their
s are darkened by Satan, that they ſhoulde not ſee the glorie of
ſhining in the Goſpell, though there be no veile ſet betwene
and it.

Iohn. 5. 46. Mat. 13. 16. Luc. 10. 23.
Iohn. 8. 56.
Iohn. 1. 18.
Heb. 1. 1
2. Cor. 4 6.

2 Now I take the Goſpell for the cleere diſcloſing of the myſ-
1. Tim. 4. 6. rie of Chriſt. I graunt truely, that in that reſpect that Paule calleth the Goſpell the doctrine of faith, all the promiſes that we here and finde in the lawe, concerning the free forgeueneſſe of ſinnes, wherby God reconcileth men to himſelfe, are accompted partes therof, bycauſe he compareth faith againſt theſe terrors, wherewith the conſcience ſhould be troubled and vexed, if ſaluation were to be ſought by workes. Wherevpon followeth, that in taking the name of the Goſpell largely, there are conteined vnder it all the teſtimonies that God in olde time gaue to his fathers, of the mercie and fatherly fauour. But in the more excellent ſignification of it, I ſay it is applied to the eſtabliſhing of the grace geuen in Chriſt. And that meaning is not only receyued by common vſe, but alſo hangeth vpon the authoritie of
Matt. 4. 9. Mar. 1. 1. Chriſt and the Apoſtles. Wherevpon this is proprely aſcribed to him, that he preached the Goſpell of the kingdome. And Marke keeth his preface in this maner, The beginning of the Goſpell of Ieſus Chriſt. And there is no neede to gather places to proue a thing ſufficiently knowen. Chriſt therfore by his comming hath made
2. Tim. 1. 10. the life and immortalitie by the Goſpell. By which wordes he meaneth, not that the fathers were drowned in darkeneſſe of death vntill the ſonne of God did put on fleſh: but clayming this preheminence of honour to the Goſpell, he teacheth that it is a newe and vnwonted kinde of meſſage, wherby God performed thoſe things which he had promiſed, that the truth of his promiſes ſhoulde be fulfilled in the perſone of the Sonne. For although the faithful haue alway found by experience, that ſame ſaying of Paule to be true, that in Chriſt are all the promiſes, yea and Amen, bycauſe they were ſealed in their heartes: yet bycauſe he hath accompliſhed all partes of our ſaluation in his fleſh, therefore that ſelfe liuely deliuering of the thinges is fully obteined a newe and ſingular title of praiſe. Whervpon ſerueth
Iohn. 1. 51. that ſaying of Chriſt: Hereafter ye ſhall ſee the heauens open, and the Angels of God aſcending and deſcending vpon the ſonne of man: though he ſeeme to haue relation vnto the ladder ſhewed in a viſion to the Patriarch Iacob: yet he ſetteth out the excellencie of his kingdome by this marke, that he opened the gate of heauen to all men, that the entrie thereof maie ſtand familiarly open to all men.

3 But yet we muſt take hede of the deueliſh imagination of Seruetus, which when he goeth about, or at leaſt ſaineth that he goeth about, to extoll the greatneſſe of the grace of Chriſt, vtterly aboliſheth the promiſes, as if they were ended together with the Law. He layeth for him, that by the faith of the Goſpell there is

vs the accomplishmēt of all the promises: as though there were
fference betwene vs and Christ. I did in deede euen nowe declare
Christ lefte nothing vnperfourmed of the whole summe of our
on: but it is wrongfully gathered thereupon, that we do already
the benefites purchaced by him, as though that saying of Paule
false, that our saluation is hidde in hope, I graunt in deede, that
by beleuing in Christ, do also passe from death to life: But in the
e season we must holde this saying of Iohn, that although we
we be the children of God, yet it hath not as yet appeared, till
albe like vnto him: that is, till we shall see him suche as he is.
refore although Christ offer vnto vs in his Gospell present ful-
of spiritual good thinges, yet the enioying therof lieth stil hidde
the keping of hope, till being vnclothed of the corruptible
we be transfigured into the glorie of him that goeth before vs.
e meane time the holy Ghost biddeth vs to reste vpon the pro-
, whose authoritie ought with vs to put to silence all the bar-
es of that filthy dogge. For as Paule witnesseth, godlinesse hath 1. Tim.
mise as well of the life to come, as of the life present. For which 4 8.
n he boasteth that he is an Apostle of Christ, according to the 2. Tim. 1
mise of life that is in him. And in an other place he putteth vs in 2. Cor. 7
le, that we haue the same promises, which in the olde time were
n to the holy men. Finally, he setteth this for the summe of feli-
, that we are sealed vp with the holy spirite of promise, but yet
o no otherwise enioy Christ, but so farre as we embrace him
ed with his promises. Wherby it cometh to passe, that he in dede
leth in our heartes, and yet we wander in iourney abrode from
bycause we walke by faith & not by sight. And these two thinges
ot ill agree together: that we possesse in Christ all that perteineth
e perfection of the heauenly life: and yet that faith is a behol-
of good thinges that are not seene. Onely there is a difference
noted in the nature or qualitie of the promises: bycause the
ell sheweth with her finger that thing, whiche the lawe did
ow vnder figures.

And hereby also is their errour conuinced, whiche do neuer
rwise compare the lawe with the Gospell, but as they compare
merites of workes with the free imputation of righteousnesse.
ough in deede this comparison of contraries be not to be reiec-
bycause Paule doth oftentimes vnderstand by the name of the
rule to liue righteously, wherin God requireth of vs, that which
, not geuing vs any hope of life, vnlesse we in all pointes obey it:
on the other side adding a curse if we do neuer so litle swarue

from it: that is in such places as he disputeth, the we do freely
God, and are by pardon reckened righteous, bycause the obser
of the lawe, wherunto the rewarde is promised, is no where fo
Therefore Paule doth fitly make the righteousnesse of the law
of the Gospell, contrarie the one to the other. But the Gos
not so succede in place of the whole lawe, that it should bring
diuers meane of saluation, but rather to confirme and proue
force, what so euer the lawe had promised, and to ioine the
the shadowes. For when Christ saith, that the lawe and the Pro
were vntill Iohn: he maketh not the fathers subiect to the
which the bond seruantes of the lawe can not escape: but rather
that they were instructed with certaine rudimentes, so as they
a great way beeneath the heigth of the doctrine of the Go

Rom. 1. 16. Therefore Paule calling the Gospell the power of God, to
to euery beleuer, by and by addeth, that it hath witnesse of the
and the Prophetes. But in the ende of the same Epistle, although
shewe that the title of praise of Iesus Christ is the reuelation
misterie kept secret in euerlasting times: yet he doth qualifie
saying, with adding an exposition, teaching that he is openly
by the writinges of the Prophets. Wherupon we gather, that
we are to entreate of the whole lawe, the Gospell differeth from
lawe onely in respect of the plaine disclosing thereof. But yet
inestimable flowing store of grace, which hath ben layed open
in Christ, it is not without cause said, that at his cóming the
kingdome of God was erected in earth.

5 Now betwene the lawe and the Gospell came Iohn, which
an office that was meane and of affinitie to them both. For
when he called Christ the lambe of God, and the sacrifice
cleansing of sinnes, he shewed forth the summe of the Gospell
bycause he did not expresse that same incóparable strégth and
which at length appered in his resurrection, therefore Christ

Mat. 11. 11. that he was not egal to the Apostles. For so do those words
meane: that though Iohn excell among the sonnes of women
that is least in the kingdome of heauen, is greater than he.
he doeth not there commend the persones of men, but after
preferred Iohn before all the Prophetes, he auaunceth the
of the Gospell to the hiest degree: which preaching we
Iohn. 1. 23. other place signified by the kingdome of heauen. But where
himselfe doth aunswere that he is but a voice, as though he
feriour to the Prophetes, he doth not that for fained humilitie
but meaneth to teach that the propre office of the Embassa

ommitted to him, but that he onely executeth the office of an
itor: as it was foreſpoken by Malachie: Beholde, I ſende Elias Mal.4.5
rophet, before that the great and terrible day of the Lorde do
. And truely he did nothing els in the whole courſe of his mini-
, but endevour to get diſciples to Chriſt: as alſo Eſaie proueth,
his was enioyned him from God. And in this ſenſe Chriſt is cal-
andell burning and ſhining, bycauſe the broade day had not yet Iohn.5.
red. And yet this is no let, but that he may be reckened among 35.
ablishers of the Goſpel, like as he vſed the ſame Baptiſme, which
terwarde deliuered to the Apoſtles. But that which he beganne,
ot fulfilled but by the Apoſtles, with free proceding, after that
was taken vp from them into the heauenly glorie.

The x. Chapter.

Of the likeneſſe of the olde and newe Teſtament.

Y the thinges aforſaid it may nowe appeare euidently, that all
the men whome from the beginning of the worlde God adop-
ted into the eſtate of his people, were with the ſame lawe, and
with the bonde of the ſame doctrine, which nowe remaineth
e among vs, bound in conuenant to him. But bycauſe it is of no
mportance that this point be well eſtabliſhed, I will adioyne
for an addition, ſith the fathers were partakers of all one inhe-
with vs, and hoped for all one ſaluation by the grace of al one
tour, how farre their eſtate differed from oures in this fellow-
t although the teſtimonies that we haue gathered out of the
d the Prophets for proofe therof, do make it plaine that there
ner any other rule of religion and godlineſſe in the people of
et bycauſe in writers there are oftentimes many thinges ſpo-
the difference of the olde and new Teſtament, that may make
der that is not of very ſharp iudgement to be in doubt: there-
ſhall rightfully apoint one peculiar place for the better and
act diſcuſſing of this matter: Yea and that thing alſo, which
ſe ſhoulde haue bene very profitable for vs, is nowe made ne-
by that monſtruous loſel Seruettus, and by diuerſe other mad
the ſect of Anabaptiſtes, which haue no other opinion of the
of Iſraell, than as of a hearde of ſwine: which they fondely
haue bene fatted vp by the Lorde here in this earth, without
e of heauenly immortalitie. Therefore that we may keepe
s peſtilent errour from godly mindes, and alſo to plucke out
all doubtes which are wont byandby to ariſe vpon hearing
of the diuerſitie betwene the olde and newe Teſtament: let

vs by the way looke, what they haue in them like, and what vn
one to the other: what couenant the Lorde made with the Iewes
in the olde time before the cõming of Christ, and what couenant
hath nowe made with vs sins Christ hath bene openly shewed.

2 And both these pointes may be made plaine with one wo
The couenãt of all the fathers so differeth nothing from ours in
stance and in the matter it selfe, that it is altogether one and the
same: but the ministration is diuers. But bycause of so great
nesse no man were able to attaine a certaine vnderstanding, we
needes proceede on with a longer declaration if we meane to
any thing at all. But in shewing how they are like or rather all one
shalbe superfluous to discourse againe of new vpõ all the speci
ticulars that haue already bene declared: and it shalbe out of
to mingle those thinges together that remaine yet to be spoke
other places. Here we must chiefly rest vpon three principall
First, that we holde, that carnall wealth and felicitie was not
marke apointed to the Iewes to aspire vnto, but that they were
adoption chosen vnto the hope of immortalitie: and that the
this adoption was certainly assured vnto them both by oracles
the lawe, & by the prophecies. Secondarily, that the couenant
by they were ioyned to the Lord, was vpholden not by any
of theires, but by the onely mercie of God that called them. Th
that they both had and knew Christ the mediatour, by whome
shoulde both be ioyned to God and enioie his promises. Of
pointes, bycause the second paraduẽture is not yet sufficiẽtly
it shall in place apointed for it be declared at large. For we sha
firme by many and cleere testimonies of the Prophetes, that it
his owne meere goodnesse and tender fauour, what so euer
Lord at any time did, and promised to the people of Israell. Th
also hath already had here and there some plaine declaration
and we haue not left the first altogether vntouched.

3 Therefore in setting out of this point, bycause it most
belongeth to this present matter, and for that they make vs
trouersie about it, we will emploie the more earnest trauaile
so that if there wante yet any thing of the explication of the
may be by the way supplied, or in conuenient place be added.
Rom. 1. the Apostle taketh away all doubt of them all, when he
2. God the Father long before by the Prophetes in the holy
promised the Gospell, which he afterwarde published
Rom. 3. the time apointed. Againe, that the righteousnesse of
21. taught by the Gospell it selfe, hath witnesse of the lawe

re. For the Gospell doth not holde the heartes of men in the ioy
is present life, but lifteth them vp to the hope of immortalitie:
not fasten them to earthly delites, but preaching to them a hope
l vp in heauen, doth in a manner transport them thether. For thus
ſheweth in an other place. Sins that ye beleeued the Gospell, ye Ephe. 1.
ealed vp with the holy Spirite of promise, which is the earnest of 13.
nheritaunce, for the redemption of the possession purchaced.
ne, we haue heard of your faith in Christ Iesu, and of your cha- Col. 1. 4
towarde the holy ones, for the hopes sake that is layed vp for
n heauē, wherof ye haue heard by the true speech of the Gospel.
ne: He hath called vs by the Gospel to the partaking of the glorie 1. Thess.
r lorde Iesus Christ. Wherefore it is called, both the worde of 2. 14.
tion, and the power of God to saue the faithful, and the kingdome
auen. Now if the doctrine of the Gospell be spirituall, and ope-
he entrie to the possessiō of an incorruptible life: let vs not thinke
hey to whome it was promised and declared, did passe ouer and
t the care of their soule, & lie dully like beastes in seeking plea-
of the body. Neither let any man here cauill that the promises
are sealed in the law and the Prophetes, cōcerning the Gospel,
ordeined for the new people. For within a little after that which
ke of the Gospell promised in the lawe, he addeth, that all the
es that the law conteineth, are without doubt properly directed
m that are vnder the lawe. I graunt in deede it is in an other ar-
nt. But he was not so forgetfull, that when he had ones said that Rom. 3.
thinges which the lawe conteineth belong to the Iewes, he did 19.
member what in a fewe verses before he had affirmed of the
ll promised in the lawe. Wherefore the Apostle sheweth most
, that the old Testamēt chiefly tended to the life to come, when
h, that vnder it are conteined the promises of the Gospell.
y the same reason followeth, both that it stoode vpon the free
e of God, and also was confirmed by the meane of Christ. For
ry preaching of the Gospell pronounceth no other thing, but
nners are iustified by the fatherly kindenesse of God, without
wne deserving: and the whole summe therof is fulfilled in Christ.
then dare make the Iewes without Christ, with whome we
that the couenant of the Gospell was made, whereof Christ is
ly foundation? Who dare make them strangers from the bene-
free saluation, to whome we heare that the doctrine of the
nesse of faith was ministred? But, that we dispute not longe
idēt matter, we haue a notable sentence of the Lord. Abrahā Iohn. 8.
d that he might see my day, he sawe it and was glad. And the 56.

ſame thing whiche Chriſt there teſtifieth of Abraham, the h
ſheweth that it was vniuerſall in the faithfull people, when h
Heb. 13 8. that Chriſt abideth, yeſterday, this day, and for euer. For he ſp
not there only of the eternal godhed of Chriſt, but alſo of his
which was continually opened to the faithfull. Wherefore h
Luke 1. 54. and 72. bleſſed Virgin and Zacharie in their ſonges, do ſay, that the fa
reueled in Chriſt, is the performance of the promiſes, which G
olde time had made to Abraham and the Patriarches. If the L
geuing his Chriſt, diſcharged his olde othe, it can not be ſaid h
the ende therof was alway in Chriſt, and euerlaſting life.

5 Yea and the Apoſtle doth make the Iſraelites egall with u
onely in the grace of the couenant, but alſo in ſignification of
mentes. For meaning by examples of puniſhmentes, wherew
Scripture reciteth that they were corrected in the olde time, to
1. Cor. 10. 1. & 11. the Corinthians afraide, that they ſhoulde not runne into the li
fenſes, he beginneth with this preface, that there is no cauſe w
ſhoulde chalenge any prerogatiue vnto our ſelues, to deliuer u
the vengeance of God which they ſuſteined, for aſmuch as the
did not onely graunt vnto them the ſame benefites, but he hath
ouſly ſet forth his grace among them with the ſame tokens: A
ſhoulde haue ſayd: If ye truſt that ye be out of peril, bycauſe
Baptiſme wherewith ye be marked, and the Supper which ye
ceyue, haue excellent promiſes, and in the meane time deſpiſe
goodneſſe of God, ye are licẽtiouſly wanton: Know ye, that the
alſo were not without ſuch ſacramentes, againſt whome yet th
did moſt ſeuerely put his iudgementes in execution. They were
tized in paſſing ouer the Sea, and in the cloude wherewith they
defended from the burning heate of the ſonne. They ſay, that
ſame paſſage was a carnall Baptiſme, which after a certaine p
tion aunſwereth to our ſpirituall Baptiſme. But if that were
true, the Apoſtles argument coulde not procede, which meaneth
to haue this taken away from the Chriſtiãs, that they thinke th
excell ỹ Iewes by the prerogatiue of Baptiſme. Neither is that
byandby after followeth, ſubiect to this cauillation: that th
eate the ſame ſpirituall meate that we eate, and dronke the ſa
rituall drinke, which he expoundeth to be Chriſt.

6 To ouerthrow this ſentence of Paule, they obiecte that
Iohn. 6. Chriſt ſaith: Your fathers did eate Manna in the wildernesse, a
dead: he that eateth my fleſh, ſhall not die for euer. Which
ces are very eaſily made to agree together. The Lord, bycauſe h
talked to hearers that ſought onely to be filled with foode

but cared not for the meate of the soule, tempered his talke
that to their capacitie, but specially he frameth the compari-
Manna and of his body according to their sense. They required
e, to getue himselfe some credite, woulde approue his power
ing some such miracle, as Moses did in the wildernesse, when
ined Manna from Heauen. But in Manna they conceyued no-
ut the remedie of carnall hunger, wherewith the people was
ted that they pearced not to that hier misterie which Paule
spost vnto: Christ therefore, to shew how much greater a be-
hey ought to looke for at his hande, than that which they re-
that Moses did bestow vpon their fathers, frameth this com-
: If it were a great miracle in your opinion, and worthy to be
bred, that the Lord by Moses ministred foode from Heauen
people, to sustaine them for a small time, that they shoulde not
for hunger in the wildernesse: gather hereby how much more
is in the meate that geueth immortalitie. We see why the Lord
ver that thing which was principall in Manna, and spake only
aiest profit of it: euen bycause the Iewes as it were of purpose
che him, did caste Moses in his teeth, which succored them
of the people with remedie of Manna: he aunswered that he
inister of a much hier grace, in cõparison wherof, the carnall
f the people, which alone they so much esteemed, ought of
o be nothing regarded. But Paule, bycause he knew that the
when he rained Manna from heauen, did not onely poure it
for the feding of their belly, but also did distribute it for a
l misterie, to be a figure of the spirituall quickning that is
Christ, did not neglect that parte that was most worthy of cõ-
on. Wherfore is certainely and clerely followeth, that the same
s of eternall and heuenly life, which now the Lorde vouche-
o graunt vnto vs, were not only cõmunicated vnto the Iewes,
sealed with very spirituall Sacramentes. Of which matter
e disputeth largely against Faustus the Manichee.
But if the readers had rather to haue testimonies alledged vn-
out of the lawe and the Propheter, whereby they may per-
ue the spirituall couenant was common also to the fathers, as
e by Christ and the Apostles: I will also follow that desire,
much the more willingly, bycause by that meanie the aduer-
saries shalbe more surely convinced, so that they shall haue afterward
no dally. And I will beginne at that proofe, which although
that the Anabaptistes pride will thinke very fonde and in a
to be laughed at, yet shall much auaile with such readers as

are willing to learne and haue their ſounde wit. And I take it
principle confeſſed, that there is ſuch effectuall force of life
worde of God, that whomeſo euer God vouchſaueth to
1.Pet.1. takers therof, it quickeneth their ſoules. For this ſaying of Peter
23. alway ben of force, that it is the incorruptible ſeede which
Eſa. 40. for euer, as he alſo gathereth out of the wordes of Eſaie. Now
6. God in the olde time bounde the Iewes vnto him with this
bonde, it is no doubt that he did alſo ſeuer them into the
eternall life. For when I ſay they embraced the worde, which
ioine them nier to God, I take it for the maner of communica-
not that general maner, which is poured abrode throughout
uen and earth and all the creatures of the worlde, which alone
do quicken all thinges, euery one after the proportion of
ture, yet it doth not deliuer them from neceſſitie of corruption
I ſpeake of this ſpeciall maner, whereby the ſoules of the
both lightened vnto the knowledge of God, and in a maner
to him. By this enlightening of the worde, ſith Adam, Abel, N
braham, and the other fathers cleaued vnto God, I ſay that
doubtefull that they had an entrie into the immortall king
God. For it was a ſounde partaking of God, which can not be
the benefit of eternall life.

8 But if this ſeeme ſomewhat entangled: go to, let vs com
very forme of the couenant, which ſhal not only ſatisfie ſobre
but alſo ſhall ſufficiently conuince their ignorance that bende
Leui.26 ſelues to ſpeake againſt it. For God did alway thus couenant
12. ſeruantes: I will be to you a God, and ye ſhalbe to me a peo
which wordes the Prophetes themſelues are wont to expo
both life and ſaluation, and the whole ſumme of bleſſednes
Pſ.144. prehended. For Dauid doth not without cauſe often pron
15. bleſſed is the people, whoſe God is the lorde: bleſſed is the
Pſal.33. which he hath choſen to be his inheritance: and that not for
12. felicities ſake, but bycauſe he deliuereth them from death, l
ueth them for euer, and continually ſheweth them eternall
whome he hath taken to his people: as it is in the other P
Abac.1. Thou art our God, we ſhall not die: The Lorde is our king,
12. maker, he ſhall ſaue vs. Bleſſed art thou, O Iſraell, bycauſe
Eſa. 33. ſaued in the lorde God. But, not to labour ouermuch in a thing
21. leſſe, this admonition is founde eche where in the Prophets
Deu.33. ſhall wante nothing towarde all aboundance of good things,
29. ſurance of ſaluation, ſo that the Lorde be our God. And
For if his face ſo ſone as it beginneth to ſhine, is a moſt perfect

lation, to what man shall he openly shew himselfe for his God, that he will also open to him his treasure of saluation? For he is God with this condition, to dwell in the middest of vs: as he te- Leu. 26. 12.
d by Moses. But such presence can not be obteined, but that life be also together had in possession with it. And although there no more expressed, yet had they a promise of spirituall life enough in these wordes: I am your God. For he did not declare Exo. 6. 7.
he woulde be a God vnto their bodies alone, but principally to soules. But soules vnlesse they be ioyned to God by righteous- remaine estranged from him in death. But on the other side, let ning be present, it shall bring euerlasting saluation with it.

Beside that, he did not onely testifie that he was to them their but he also promised that he woulde be so all way: to the ende their hope not contented with present benefites, shoulde be ex- to eternitie. And many sayinges do shewe, that the speaking in ture time meant so much, as where the faithfull not onely in eeds, but also for the time to come, doe confort them selues his, that God will neuer faile them. Now as concerning the se- part of the promise, he yet more plainely assured them of the of God to be prolonged vnto them beyond the bounder of , in sayeng: I will be the God of your seede after you. For if he Gen. 17 7.
to declare his good will towarde them being dead; in doing o their posterite, much more woulde his fauour not faile to- themselues. For God is not like vnto menne, which do there- ry their loue to their frendes children, bycause their power is ed by death; so that they can not emploie their frendely upon them to whome they did beare good will. But God, bountifulnesse is not hindered by death, taketh not away very dead the frute of his mercie, which for their sakes he Exo. 20. 6.
our into a thousand generations. Therefore the Lordes will notable proofe to sette forth vnto them the greatnesse and plentie of his goodnesse which they shoulde feele after death, e described it to be such as shoulde flow ouer into all their po- And the truth of this promise the Lorde did then seale, and e brought forth the fulfilling of it, when he named himselfe Exo. 3. 6.
of Abraham, Isaac and Iacob, long after their death. For, Mat. 22 32.
ad it not been a fonde naming, if they had vtterly perished? had it ben all one, as if he had said, I am the God of them not. Wherefore the Euangelistes reherse, that with this one Luc. 20. 38.
the Sadduces were so driuen to a streight, that they coulde e that Moses did testifie the resurrection of the dead, for that

Deu.33 3. they had learned by Moſes, that all the Saintes were in his hande. Wherupō it was eaſy to gather, that they are not deſtroyed by death, whome he that is the iudge of life and death had receyued in to his ſauegard, cuſtodie, and protection.

10 Now (which is the principal point wherevpon this controuerſie hangeth) let vs looke, whether the faithful themſelues haue not ben ſo inſtructed of the Lord, that they perceyued that they ſhoulde haue a better life els where, & ſo neglecting this life, had an eie to the other. Firſt the ſtate of life that was enioyned them by God, was a cōtinuall exerciſe, whereby they might be put in minde, that they were the moſt miſerable of all men, if their happineſſe were only in this life. Gen.3. 17. Adam, moſt vnhappy, euen with onely remembrance of the happineſſe that he had loſt, did with painefull labours hardely ſuſteine his nedineſſe, and that he ſhoulde not be preſſed with the curſe of God in the onely labours of his handes, euen there receyued he extreme ſorrowe of that which remained for him to be his comfort. Of his two ſonnes, the one was taken away by the wicked ſlaughter of his Gen.4. 8. brother: the other he had lefte aliue, whoſe ſight he worthily deteſted and abhorred. Abel cruelly murthered in the very floure of his age, became an example of the wretchedneſſe of men. Noe, while the Gen.6. 22. whole worlde careleſly liued in pleaſure, ſpent a good part of his age with great werineſſe in bilding the Arke. This that he eſcaped death, came to paſſe by his greater troubles, than if he ſhoulde haue died a Gen.9. 24. hundred deathes. For beſide that the Arke was to him as a graue for tenne monethes, there is nothing more vnpleaſant than to be holden ſo longe in manner drowned in dong of beaſtes. When he had paſſed ouer ſo great difficulties, he fell into newe matter of griefe, he ſaw him ſelfe ſcorned of his owne ſonne, and was compelled with his owne mouth to curſe him, whome by the great benefit of God he had receyued ſafe from the generall floode.

Gen.12 4. 11 Abraham in deede may be one alone to be compared with a hundred thouſand, if we conſider his faith, which is ſet forth vnto vs for the beſt rule of beleeuing, of whoſe kinred we muſt be accompted, that we may be the children of God. But what more abſurditie is there, than Abraham to be the father of all the faithfull, and not to poſſeſſe ſo much as the ſmaleſt corner amōg them? but he can not be throwen downe out of the number, no not from the moſt honorable degree, but that the whole church muſt be deſtroyed. Now as touching the experiēces of his life: When he was firſt called by the commaundement of God, he was plucked away from his countrey, his parentes and his frendes, in whome men thinke to be the chiefe ſweetneſſe

nesse of life: euen as if God of determined purpose meant to spoyle him of all the pleasures of life. So soone as he came into the lande where he was commaunded to dwell, he was driuen out from thense with famine. Thither he fled for succour, where to saue himselfe, he was compelled to deliuer out his wife to be abused, which we knowe not whether it were not more bitter to him thā many deathes. Whē he was returned into the lande of his owne dwelling, he was driuen out againe from thense with famine. What a felicitie is this, to dwell in that lande, wherin a man must so oft be hungry, yea die for famine if he runne not away? And therewithall he was brought to that necessitie with Abimelech, that he must needes redeeme his life with the losse of his wife, while many yeares long he wandred vncertainely hither and thither, he was compelled by the continuall brawlinges of his seruantes to put away his nephew, whome he loued as his owne sonne. Which departing without doubt he dyd no otherwise take, than if he had suffred the cutting of one of his limmes. A litle after, he heard that he was carried away captiue by his enemies. Whether so euer he went, he founde neighbours outragcously barbarous, which woulde not suffer him so much as to drinke water out of the welles that himselfe had digged with great labour. For he would not haue redeemed the vse of them at the hand of king Gerar, if he had not first ben forbidden. Nowe when he came to olde age, he saw the thing which is the most vnpleasant & bitter that that age hath, himselfe punished with hauing no children, till beside all hope he begate Ismaell, whose birth yet he payed dere for, when he was wery with the brawling of Sara, as if he in mainteining the stubbornesse of his bondewoman, were himselfe the cause of the trouble of his household. At length Isaac was borne, but with this condition that his first begotten Ismaell must, as forsaken, be cruelly caste out of doores. When only Isaac was left, in whome the weryed age of the silly good man might rest, within a litle after he was commaunded to kill him. What can mans wit deuise more miserable, than the father to be made the butcher of his owne sonne? If Isaac had dyed of any sickenesse, who woulde not haue thought the olde man most miserable, that had a sonne geuen him in mockeage, for whome his griefe of want of children should be doubled? If he had ben slaine by some straunger, the vnhappinesse of the thing would haue much encreased his miserie. But this passeth all examples of miserie, to haue him slaine with his fathers owne hand. Finally, he was in all the whole course of his life so tossed and vexed, as if a man would in a table paint out an example of a miserable life, he coulde finde none more fit, than this of Abraham. Gen. 12 12.

And let noe man obiect that he was not altogether vnhappy, for that he at length prosperously escaped from so many and so great tempestes. For we can not say that he liueth a blessed life, which for a long space together painefully weareth out of infinite troubles, but him that without feeling of euils, quietly enioyeth present good thinges.

12 Isaac that was lesse troubled with euilles, yet scarce euer tolde any tast of sweetenesse. He also felt the same vexations, that do not suffer a manne to be blessed in the earth. Famine chaced him out of
Gen. 26 35. the lande of Chanaan: he had his wife violently plucked away from his bosome: his neighbours oft troubled him, and by all meanes oppressed him, so that he was faine to striue for his water: at home in
Gen. 28 1. his owne house, he suffred much troublesomnesse by his children wiues, he was greeued with disagreementes of his sonnes, and could not remedie that so great a mischiefe, but by the banishment of him whome he had blessed. But as for Iacob, he is nothing els but a no-
Gen. 28 5. table example of extreme infelicitie. He passed his childehod not vnquietly at home among the threateninges and terrors of his elder brother, to which at length he was compelled to geue place. When
Gen. 29 30. he was fled from his parentes and his natiue countrey, beside that it was a greuous thing to liue in banishment, he was nothing more kyndly or gently receiued of his vncle Laban. Thé it sufficed not that he had serued seuen yeare a hard and cruell seruice, but that also he must be by guile defrauded of his wife. For an other wiues sake he was driuen into new seruice, where he was all the day fried with heate of the sunne, and all the night lay waking and pained with frost and cold, as himselfe complained. While he by the space of twentie yeares suffred so hard a life, he was dayly vexed with newe iniuries of his
Gen. 31. 23. father in lawe. Neither was he quiet in his owne house, seyng it deuided and in a maner scattered abrode with the hatred, brawling and enuie of his wiues. When he was commaunded to returne into his countrey, he was compelled to watche an auantage to take his iourney, much like a shamefull running away: and yet coulde he not so escape the vniust dealing of his father in lawe, but was faine to suffer his reproches and rebukes in the middes of his iourney. Then fell he
Gen. 32 11. into a much more cruell destresse. For when he came nere to his brother, he had so many deathes before his eyes, as might be prepared by a cruell man and a bent enemie. So was he aboue measure tormented and as it were drawen in sonder with terrible feares, so long as he looked for his brothers cõmyng: when he came ones in his sight, he
Gen. 33 16. fell down as halfe dead at his feete, vntil he foũd him more fauorable than he durst haue hoped. Beside that, at his first entrie into the lande, he

he loſt Rachel his derely beloued wife. Afterwarde he heard worde that the ſonne which he had by her, and whome therefore he loued aboue the reſte, was torne with wilde beaſtes: by whoſe death howe great griefe he conceyued, he himſelfe declared in this, that after long weping he obſtinately ſtopped vp all wayes whereby comfort might come to him, leauing himſelfe nothing, but to goe downe to his ſonne wayling into the graue. In the meane time howe great cauſes of griefe, wayting and werineſſe were the rauiſhment and deflouring of his daughter, and the boldeneſſe of his ſonnes in reuenging it, which not onely made him to be abhorred in ſight of all the inhabitaunts of that countrey, but alſo procured him moſte preſent perill of vtter deſtruction? Then followed that horrible outragious offenſe of Ruben his firſt begotten ſonne, which was ſuch as their coulde not chaunce a more greuous. For whereas the defiling of a mans wife is reckned among the hyeſt ill fortunes: what is to be ſaide of it, when that wickedneſſe is committed by a mans owne ſonne? Within a lide while after, his houſe is ſpotted with an other vnnaturall adulterie: ſo that ſo many ſhames might well breake a hearte, that otherwiſe were moſt conſtant and vnable to be vanquiſhed with calamities. Nere before the ende of his life, while he ſought to prouide ſuccour for the famine of himſelfe and other, he has ſtriken with tidynges of a newe misfortune, vnderſtanding that an other of his ſonnes was kept in priſon, for recouering of whome he was compelled to leaue to the reſt Beniamin his onely dearling. Whō can thinke, that in ſuch a heape of miſcheues he had any one moment geuen him ſafely to take breath in? And therefore he himſelfe the beſte witneſſe of himſelfe, affirmed to Pharao, that his dayes were ſhorte and euill vpon the earth. Nowe truely he that declareth that he hath paſſed his life by continuall miſeries, denieth that he felt that proſperitie which the Lorde had promiſed him. Therefore either Iacob did vnkindely and vnthankefully weye the grace of God, or he truely profeſſed that he had ben miſerable vpon the earth. If his affirmation were true, then it followeth, that he had not his hope faſtened vpon earthly thinges.

Gen. 37 35.

Gen. 34 2.

Gen. 35 12.

Gen. 37 18.

Gen. 42 32.

Gen. 47 9.

13 If theſe holy fathers loked for (as vndoubtedly they did) a bleſſed life at the hande of God, truely they both thought and ſaw it to be an other maner of bleſſednеſſe, than the bleſſednеſſe of earthly life. Which thing the Apoſtle alſo doth ſhewe excellently well: Abraham (ſaith he) dwelt by faith in the lande of promiſe as in a ſtrange lande, dwelling in tentes with Iſaac and Iacob parteners with him of the ſame inheritaunce. For they loked for a citie ſet vpon a good

He. 11. 9.

foundation, the maker and bilder wherof is God. All these are dead in faith, not receyuing the thinges promised, but loking at them a farre of, and beleuing and confessing that they were gestes and straungers vpon the land. Whereby they declare that they sought for a countrie, and if they had ben moued with desire of that lande from whence they came, they had power to returne. But they sought for a better, that is the heauenly countrie. Wherefore God is not ashamed to be called their God, for asmuche as he hath prepared them a citie. For they had bene duller than blockes, to followe promises so earnestly, wherof there appered no hope in earth, vnlesse they had loked for the fulfilling of them els where. But this he chiefely enforceth, and that not without good reason, that they called this life a iourney to home, euen as Moses reporteth. From if they were straungers and sonners in the lande of Chanaan, where is the Lordes promise whereby they were made heires of it? He sheweth plainely therefore, that the Lordes promise, cõcerning the possessiõ therof, had a further respect. Wherefore they purchased not one foote in the lande of Chanaan, but for burial, wherby they testified, that they did not hope that they should receiue the frute of the promise till after death. And that is the cause why Iacob so much esteemed to be buried there, that he compelled his sonne Ioseph to promise it him, and to sweare to performe it: and why Ioseph willed his bones, certaine ages after, whẽ they were long before fallen into powder, to be remoued thither.

Gen. 47 9.

Gen. 47 29. and 30.

Gen. 50 25.

14 Finally, it appeareth plainely, that in all the trauailes of this life they had alway set before them the blessednesse of the life to come. For to what purpose shoulde Iacob haue so much desired, and with so great daunger sought the preeminence of the first begotten, which should procure him nothing but banishment, and in a maner to be cut of from beyng his childe: but no good at all, vnlesse he had respected a hyer blessing? And he declared, that he had this meaning by the wordes which he spake among his last breathinges: Lorde, I will loke for thy saluation. What saluation coulde he haue loked for, when he sawe that he laie ready to geue vp the ghost, vnlesse he had seene in death the beginning of a newe life? But what dispute we of the holy ones and children of God, when euen he was not without a taste of such vnderstanding, which otherwise was enemie to the truthe? For what meant Balaam when he said: Let my soule die the death of the righteous, and let my laste times be like vnto theires? but that he meante the same thing that Dauid afterwarde vttered, that the death of the Saintes is precious in the sight of the Lorde, but the death of the wicked, is very euill? If the furthest bounde and ende were

Gen. 49 18.

Num. 23 10.

Psa. 116. 15.

Psal. 34. 22.

in death, there could in no wise be noted no difference betwene the righteous and vnrighteous, they differ one from the other by the diuersity of the estates, that after death shall befall to them both.

25 We are not yet come beyonde Moses: Which (as these men say) had no other office, but to perswade the carnal people to worship God by the fruteffullnesse of the ground & plenty of all thinges. And yet (vnlesse a man will flee the light that willingly offereth it selfe) there is already a plaine declaration of the spirituall couenant. But if we come downe to the Prophetes, there with most full brightenesse both the life euerlasting and the kingdome of Christ do vtter themselues. And first of all Dauid, which as he was before ỹ other in time, so accordinge to the order of Gods distribution, he shewed the heauenly misteries in shadowes more darkely than the rest, yet with what plainesse and certainty directeth he all his sayings to that end? How he esteemed the earthly dwelling, this sentence testifieth: I am here a forener & stranger, as all my fathers were. Euery liuing man is vanity, euery one walketh about as a shadow. But now what is my expectation, Lord? euen to thee is my hope. Truely he that confessing that in the earth there is nothinge sounde or stedfast, keepeth still a stedfastnes of hope in God, cõsidereth his felicity laied vp in an other place. To such consideration is he wont to call all the faithfull, so oft as he meaneth to comfort them truely. For in an other place, after he had spoken of the shormesse, and the transitorie and vanishing image of mans life, he addeth: but the mercy of the Lord is for euer vpon them that feare him. Like whereunto is that which is in the hundred and second Psalme. At the beginning Lord thou didst lay the foundation of the earth, and the heauens are the workes of thy handes. They shal perish, but thou abidest: they shall waxe olde like a garment, and thou shalt change them as apparell, but thou remaine the selfe same, and thy yeares shall not faile: the sonnes of thy seruauntes shall dwell, and thy posterity shalbe stablished before thee. If the Godly ceasse not for the decay of heauen & earth to be stablished before the Lord, it followeth, that their saluation is ioyned with the eternity of God. But that hope can not stand at all, vnlesse it rest vpon the promise that is set forth in Esay: The heauens (sayth the Lord) shall vanish away like smoke, the earth shalbe worne out like a garment, & the inhabitantes of it shall perish like those thinges. But my saluation shalbe for euer, & my righteousnes shall not faile: where euerlastingnes is giuẽ to righteousnes & saluation, not in respect ỹ they remaine with God, but in respect that they are felt of men.

Psa. 39. 13.

Psa 101 17.

Esa. 51. 6.

26 Neither may we otherwise take those thinges, that he com-

monly speaketh of the prosperous successe of the faithfull, but to apply thē to the open shewing of the heauenly glory. As these sayings
Psa. 97. 10. The Lord kepeth the soules of the righteous, he shall deliuer them from the hand of the sinner. Light is arisen to the righteous, and ioy to the vpright in heart. The righteousnes of the Godly man abideth
Psa. 112. 7 9. for euer: his horne shalbe exalted in glory, the desire of the sinner shall
Psa. 140 12. perish. Againe: but the righteous shal confesse vnto thy name, the vpright shall dwell with thy countenance. Againe: the righteous shall be
Psa. 112 6. in eternall remembrance. Againe: The Lord shall redeeme the soules
Psa. 34. 23. of his seruantes. For the Lord oftentimes leaueth his seruantes to the lust of the wicked, not only to be vexed, but also to be torne in peces & destroied: he suffereth the good to lye languishing in darkenesse & filth, while the wicked do in a manner shine among the starres. And he doth not so chere them with ỹ brightnes of his coũtenance, that they enioy long cõtinuing gladnes. Wherfore euen he also hideth not, that if the faithfull fasten their eyes vpon the present state of thinges, they shalbe striken with a sore tẽptation, as though there were no fauour or reward of innocency with God. So much doth wickednes for the most part prosper & florish, while the company of the Godly is oppressed with shame, pouerty, contempt & all kindes of crosses. It wan-
Psa. 73. 17. ted but litle (sayth he) that my foote slipped not, & my steppes fell not abroade, while the fortune of fooles grieueth me, and while I see the prosperity of ỹ wicked. At length after rehearsall of it he concludeth. I bent my thought, if I could vnderstand these thinges. But it is a trauell to my spirit, till I enter into the sanctuary of the Lord, & vnderstand the last end of them.

17 Let vs therfore learne, yet by this confession of Dauid, that the holy fathers vnder the old testament were not ignorant, how seldom or neuer God doth in this worlde performe to his seruaunres those things that he promiseth them, & that therefore they did lift vp their mindes to Gods sanctuary, wherin they had ỹ laied vp in store, which appeareth not in ỹ shadow of this present life. That was ỹ last iudgement of God, which when they coulde not see with eyes, they were content to vnderstand by faith. Trusting vpon which affiance, whatsoeuer happened in the world, yet they douted not a time would once come, when the promises of God should be fulfilled. As these sayings do witnesse, I will behold the face of God in righteousnesse: I will be
Psal. 17. Psa. 52. 10. satisfied with thy countenance. Againe. I as a greene Olive tree in the house of the Lord. Againe. The righteous shall florish as a Date tree,
Psa. 92. 13. and shall spred in branches like the Ceder of Libanus, beinge planted in the house of ỹ Lord, they shall florish in the Palaces of our God.

They

They shall still beare frute, they shall be fat and greene in their olde age. When he had sayd a litle before: How deepe are thy thoughtes, O Lord, while the wicked do florish, they bud out like an herbe, that they may perish for ever. Where is that faire shew and beauty of the world fall, but when the face of this worlde shall be turned inward by disclosing of the kingdom of God? When they turned their eyes to that eternity, they despised the hardnesse enduring but a moment of present miseries, & boldly burst foorth into these words: Thou shalt not suffer for ever the righteous to die, but thou shalt throw downe the wicked headlong into ỹ pit of destruction. Where as in this world the pit of eternall destruction that may swallow vp the wicked? Amõg those felicities, this is also reckened in an other place, that they close vp the end of their life in a momẽt, without long languishing. Where is that so great stedfastnesse of the holy ones, whom Dauid himselfe teacheth where complaineth, not only to be shaken with trouble, but also to be oppressed, and vtterly broken in peeces? Forsooth, he did set before his eyes, not what the altering course of the world beareth, which is ruinable & more vnstedfast than the ebbinge and flowing of tides, but what the Lord will do, when he shall one day sitte for the eternall dealing of heauen and earth. As in an other place he excellently wel describeth it: The fooliſh do stay vpon their welthines, & are proude because of their great riches. And yet no mã, though he florish in neuer so great dignity, can redeeme his brother from death, no man can pay to God the price of his ransome, but whereas they see that both the wise do die, and that the wicked also and fooles do perish & leaue their riches to strangers, yet they thinke that their houses shall abide for ever, and their dwellings to the ende of ages, and they aduaunce their names vpon the earth, but man shall not continue in honor: he shalbe like to the beastes that die. This imagination of theirs is extreme folly, which yet their posterity do greedily follow. They shall be placed like a flocke in Hell, and death shall haue rule ouer them. When the light ariseth, the vpright shall haue dominion ouer them, the beauty of them shall perish, Hell is their dwelling house. First this is a skoffinge to scorne of the fooliſh, for that they rest on the slippery and rolling good things of the worlde, doth shew that the wise must seeke a farre other felicity. But there he more euidently discloseth the mistery of the resurrection, where after the destruction & extinguishment of them, he erecteth the kingdom of the Godly. For what rising of light (I pray you) shal we call that, but the reuealing of the new life which followeth the end of this present life.

Pſa. 55. 23.

Iob. 21. 13.

Pſa. 49. 7.

18 From thence did spring vp that consideration, which the faith-

full oftentimes vſed for a comfort of their miſeries and remedy of
Pſ.30.6 patience: It is but a moment in the Lordes diſpleaſure, and life in his mercy. How did they determine afflictions to end in a moment, that were in affliction in a manner their life long? where did they eſpie ſo long an enduring of Gods kindeneſſe, whereof they ſcarſely felt any litle taſt? If they had ſticked faſt vpon the earth, they coulde haue founde no ſuch thing, but becauſe they looked vpon heauen, they acknowledged that it is but a moment of time, while the Lord exerciſe his holy ones by the croſſe, but that his mercies, wherin they are gathered together, do laſt the worldes age. Againe, they did foreſee that eternall and neuer endinge deſtruction of the vngodly, which were
Pro.10. 7. in a dreame happy for one day. Whereupon came theſe ſayinges: The remembrance of the righteous ſhall be in bleſſinge, but the name of
Pſa.100 16. & 30.22. 1.Sam.2 9. the wicked ſhall rot. Precious is the death of the Saintes in the ſight of the Lord, but the death of the wicked, moſt euill. Againe in Samuel. The Lorde ſhall keepe the feete of the holy, and the wicked ſhall be put to ſilence in darkeneſſe. Which do declare that they wel knew, that howſoeuer the holy were diuerſly caried about, yet their laſt end is life and ſaluation: and that the proſperity of the wicked is a pleſaunt way, whereby they by litle and litle ſlide forward into the gulfe of death. Therefore they called the death of ſuch, the deſtruction of
Ere.28. 10. & 31 the vncircumciſed, as of them from whom the hope of the reſurrection was cut away. Wherefore Dauid could not deuiſe a more grie-
Pſa. 69. 26. uous curſe than this: Let them be blotted out of the booke of life, & not be written with the righteous.

19 But aboue all other, notable is that ſaying of Iob: I know that my redemer liueth, & in the laſt day I ſhal riſe againe out of the earth, and in my fleſh I ſhall ſee God my ſauiour: This hope is layed vp in my boſome: Some that haue a minde to make a ſhew of their ſharpe wit, do cauill that this is not to be vnderſtanded of the laſt reſurrection, but of the firſt day that Iob looked to haue God more gentle to
Iob.19. 25. him, which although we graunt them in parte, yet ſhall we enforce them to confeſſe whether they will or no, that Iob coulde not haue come to that largenes of hope, if he had reſted his thought vpon the earth. Therefore we muſt needes confeſſe, that he lifted vp his eyes to the immortality to come, which ſaw, that his redeemer would be preſent with him euen lying in his graue. For to them that thinke only of this preſent life, death is their vttermoſt deſperation: which very
Iob. 13. 15. death could not cut of Iobs hope. Yea though he kill me (ſaid he) nuertheleſſe I will ſtill hope in him. And let no troſter here carpe againſt me and ſay, that theſe were the ſayinges but of a few, whereby is not

proued

proued that such doctrine was among the Iewes. For I will byandby answere him, that these sew did not in these sayinges vtter any secret wisdom, wherevnto only certaine excellent wittes were severally & privately suffered to attaine, but that as they were by the holy Ghost appointed teachers of the people, so they openly published those misteries of God that were to be vniuersally learned, and ought to be the principles of the common religion among the people. Therfore while we heare the publike oracles of the holy Ghost, wherin he spake of the spirituall life so clearly and plainly in the Church of the Iewes, it were a point of vntolerable stubbornnesse to send them away onely to the fleshly couenant, wherein is mention made of nothinge, but erth and earthly wealthinesse.

20 If I come downe to the later Prophetes, there we may freely walke as in our owne fielde. For if it were not hard for vs to get the vpper hande in Dauid, Iob, and Samuel, here it shall be much more ease. For God kept this distribution and order in disposing the couenant of his mercy, that how much the nearer it drew on in processe of time to y ful performance thereof, with so much greater encreasementes of reuelation he did day by day more brightly shew it. Therfore at the beginninge when the first promise of saluation was made vnto Adam, there glistered out but as it were smale sparkles of it. After, hauinge more added vnto it, a greater largenesse of light began to be put forth: which from thense forth brake out more and more, and displaied her brightnesse farther abroade, till at length all the cloudes were driuen away, and Christ the sonne of righteousnesse fully lightned the whole world. We neede not therefore to feare that we faile of testimonies of the Prophetes, if we seeke them to proue our cause, but because I see that there will arise a huge deale of matter, whereupon I shoulde be constrained of necessity to tary longer then the proportion of my purpose may beare, for it woulde so grow to a worke of a great volume, and also because I haue already, by those thinges that I haue sayd before, made plaine the way, euen for a reader of meane capacity, so as he may go forward without stumblinge: therefore I will at this present abstaine from longe tediousnesse: which to do is no lesse necessary: but giuinge the readers warning before hande, that they remember to opē their owne way with that key that we haue first giuen them in their hande. That is, that so oft as the Prophetes speake of the blessednesse of the faithful people, whereof scarsely the least steppes are seene in this present life, they may resorte to this distinction: that the Prophetes, the better to expresse the goodnesse of God, did as in a shadow expresse it to the

people by temporall benefites, as by certaine rough drawinge of the portraiture therof: but that the perfect image, that they haue painted therof, was such as might rauish mens mindes out of the earth, & out of the elements of this worlde, and of the age that shall perish, and of necessity raise it vp to the cõsidering of the felicity of the life that is to come and spirituall.

21 We will be content with one example. When the Israelites being caried away to Babylon, saw their scattering abroade to be like vnto death, they coulde hardly be remoued from this opinion that they thought that all was but fables that Ezechiel propheciedof their restitution: because they reckened it euen all one as if he had told them that rotten carcases shoulde be restored againe to life. The Lord to shew, that euen that same difficulty could not stop him from bringinge his benefite to effect, shewed to the Prophet in a vision a fielde full of drie bones, to the which in a moment with the only power of his word he restored breath and liuelinesse. The vision dede serued to correct the incredulity at that present time: but in the meane season he did put the Iewes in minde how farre the power of the Lord extended beyond the accompt of the people, which so easily quickened with his only becke, bones already rotten and scattered abroade: wherfore you shal cõpare that with an other saying of Esaie. The dead shall rise, my carcase, they shall rise againe. Awake ye and reioyse that dwell in the dust, because the deaw of the greene fields is thy deaw, & thou shalt plucke downe the lande of the Giantes into ruine. Go my people, enter into thy tentes: shut thy dores vpon thee hide thee a little while, till my displeasure passe ouer. For behold, the Lord shall go out of his place, to visite the iniquity of the dwellers vpõ the earth against him, and the earth shall shewe forth her bloode, and shall no longer hide her slaine.

Ezec. 37. 4.

Esa. 26. 19.

22 Albeit a man should do fondly, that would go about to draw all to such a rule. For there be some places that without any couering do shew the immortality to come, that is prepared for the faithfull in the kingdome of God, of which sorte we haue recited some, and of like sorte are the most part of the rest, specially these two, the one in Esay. As a new heauen, & a new earth which I make to stande before me, so shall your seede stande, and there shalbe moneth of moneths and Sabbat of Sabbat: all flesh shall come to worshippe before my face, saith the Lord. And they shall go out and see the deade carcases of the men that haue offended against me, that their worme shall not die, and their fier shall not be quenched. The other of Daniel. In that time shall rise vp Michael the great prince, that stãdeth for the sonnes

Esa. 66. 22.

Da. 12. 1

of his people, and there shall come a time of distresse, such as was not since nations first began to be, and then shall all thy people be saued that shall be founde wrytten in thy booke. And of those that slepe in the dust of the earth, there shall awake some to eternall life, and some to euerlasting shame.

23 Now as for prouing ỹ other two pointes that the fathers had Christ for pledge of their couenant, and that they reposed in him all their assurance of blessing, I will not trauaile therein at all, because they haue both lesse controuersie & more plainnesse. Let vs therfore boldly determine this, which by no engines of the deuil may be remoued, that the olde Testament or couenant which the Lord made with his people Israel, was not limited within the compasse of earthly things, but also conteined the promise of the spirituall and eternall life: the expectation wherof must nedes haue bin imprinted in all their mindes that truely consented to the couenant. But let vs put farre away this mad and pernicious opinion, that either God did set forth in his promise to the Iewes nothing else, or that the Iewes sought nothing else but filing of their belly, delites of the flesh, florishing wealth, outward power, fruitfullnesse of children, and whatsoeuer a naturall man esteemeth. For at this day Christ promiseth no other kingdom of heauen to his, but where they shall rest with Abraham, Isaac, and Iacob. And Matt. 8. 11.
euer affirmed, that the Iewes of his time were heires of the grace of Act. 3. 29.
the Gospel, for that they were the children of the Prophets, comprehended in the couenant, which the Lord had in the olde time made with his people. And, that the same shoulde not be witnessed with
words only, the Lord also approued it by deede. For in the very mo- Mat. 27. 51.
ment that he rose againe, he vouchsaued to haue many of ỹ holy men
to rise againe in company with him, & made them to be seene in the
City: so giuing an assured token, that whatsoeuer he did and suffered
for ỹ purchasing of eternall saluation, perraineth no lesse to the faith-
full of the old testamẽt, than vnto vs. For as Peter testifieth, they were Act. 15. 8.
also endued with ỹ same spirit of faith, wherby we are regenerate in-
to life. Now, when we heare that the same spirit which is in vs a cer-
taine sparcle of immortality, wherupon it is also in an other place cal-
led the earnest of our inheritance, did likewise dwell in thẽ, how dare
we take from thẽ ỹ inheritance of life? Wherby it is so much ỹ more
marueil, that in the olde time the Sadduces fell to such grosseneſse of
error, that they denied both the resurrection & also the substance of
soules, both which pointes they saw sealed with so cleare testimonies
of Scripture. And no lesse to be marueled at, euen at this day, were the
fully of all that nation in looking for the earthly kingdom of Christ,

if the Scriptures had not long before declared, that they ſhould haue that puniſhment for reſuſinge the Goſpell. For ſo it behoued, by the iuſt iudgement of God, to ſtrike thoſe mindes with blindenes, which in refuſing the light of heauen being offered them, did wilfully bring themſelues into darkeneſſe. Therfore they read and continually turne
2. Cor. 3. 14. ouer Moſes, but they are ſtopped with a veile ſet betwene them and him, that they can not ſee the light that ſhineth in his countenance. And ſo ſhal it remaine couered & hidden from them, till he be turned to Chriſt, from whom now they trauaile to leade & drawe him away ſo much as in them lieth.

The xi. Chapter.

Of the difference of the one Teſtament from the other.

WHat then? wilt thou ſay: ſhall there be no difference left betwene the olde Teſtament and the New? and to what purpoſe ſerue all thoſe places of Scripture, where they are compared one againſt the other, as things moſt contrary? I do willingly allowe thoſe differences that are rehearſed in the Scripture: but ſo that they nothinge hinder the vnity already eſtabliſhed, as it ſhalbe plaine to ſee when we ſhall haue entreated of them in order. Thoſe differences are (as farre as euer I could marke or can remember) chiefely foure in number, to the which if you liſt to adioyne the 5. I am not againſt it. I ſay and truſt to proue that they are all ſuch as rather belonge to the manner of miniſtration, than to the ſubſtance of them. And by this meane they ſhall nothing hinder, but that the promiſes of both the old and new teſtament may remayne all one and all one foundation of the ſame promiſes, Chriſt. Now the firſt difference is, that although, euen, in the old time alſo, the Lordes will was to direct the mindes of his people, and to haue them raiſed vp to the heauenly inheritance: yet, that they might be the better nouriſhed in hope thereof, he gaue it to be ſeene or rather to be taſted of, vnder earthly benefites? But now hauing reueled the grace of the life to come, by the Goſpell, he more clearly and plainely directeth our mindes the ſtreight way to the meditation thereof, leauing the infancy our maner of exerciſing which he vſed with the Iſraelites. They that marke not this purpoſe of God, do not thinke that the olde people climbed any hier than to ỹ good things promiſed to ỹ body. They ſo often heare the lande of Chanaan named, as the excellent, or rather only reward for the kepers of Gods law. They heare that God threatneth nothing more ſeuerely to the tranſgreſſors of the ſame law, than that

that they ſhalbe driuen out of the poſſeſſion of the ſame land, & ſcattered abroade into ſtrange regions. They ſee that in a maner to this effect come all the bleſſings & curſes that are pronounced by Moſes. Hereby they do vndoutedly determine, that the Iewes not for their owne ſakes, but for others, were ſeuered frō other nations: that is, that the Church of Chriſt might haue an image, in whoſe outward forme ſhe might ſee examples of ſpirituall things. But ſith the Scripture doth ſometimes ſhew, that God himſelfe directed all the earthly benefites that he did for them to this end, that ſo he might leade them by the hand to the hope of heauēly benefites. It was too much vnskilfulnes, I will not ſay blockiſhneſſe, not to conſider this order of diſpoſition. The iſſue or point of our controuerſie with this ſorte of men is this, that they teach that the poſſeſſiō of the land of Chanaan was to the Iſraelites their chiefe and laſt bleſſednes, & that to vs after the reueling of Chriſt, it doth but figuratiuely ſignifie ỹ heauenly inheritance. On the other ſide we affirme, that they did in the earthly poſſeſſion which they enioyed, as in a lookinge glaſſe behold the inheritance to come, which they beleued to be prepared for them in heauen.

2 That ſhall better appeare by the ſimilitude that Paul vſed to the Galatians. He compareth the nation of the Iewes to an heire, within age, which beinge not yet able to to gouerne himſelfe, followeth the guiding of the tutor or ſchoolemaiſter, to whoſe cuſtody he is committed. And whereas he applieth that ſimilitude to the ceremonies, that nothinge hindereth but that it may alſo very fitly ſerue to this purpoſe. The ſame inheritance was appointed for them, that was appointed for vs: but ſuch as yet for want of age, they were not of capacity to enter vpon and vſe. The ſame Church was among them, but thereof the age was yet but childiſh. Therefore the Lord kept them vnder this ſchooling, that he gaue them not the ſpirituall promiſes ſo naked and openly, but as it were ſhadowed w earthly promiſes. Therfore, where he called Abraham, Iſaac, and Iacob, and their poſterity vnto hope of immortality, he promiſed them the land of Chanaan to be their inheritance: not to determine their hopes vpon it, but that in beholding of it, they ſhoulde exerciſe and confirme themſelues in the hope of that true inheritance that did not yet appeare. And that they might not be deceiued, there was giuen them a hier promiſe to teſtify, that that lande was not the hieſt benefite of God. So Abraham was not ſuffred to lie ſlouthfull in the promiſe receiued of the lande, but his minde was with a greater promiſe raiſed vp vnto the Lord. For Abraham heard this ſayd vnto him: I am thy protector, & thy reward exceeding great. Here we ſee, that Abraham hath the ende of his re- Gal. 4.1 Ge. 15.1

ward set forth in the Lord, that he should not accompt vpon a transitory and slippery reward in the elementes of this worlde, but rather thinke it to be such as can not wither away. Afterward he adioyneth the promise of the land to no other intent, but that it should be a token of the good will of God, & a figure of the heauenly inheritance. And that the holy men had this meaning, their owne sayinges do declare. So Dauid riseth vpward from temporall blessings, to that same highest & last blessing, My heart (saith he) & my flesh faint for desire of thee. God is my portion for euer. Againe, The Lord is ỹ part of my inheritance, and of my cup: thou art he that sauest mine heritage for me. Againe. I haue cried vnto thee, O Lorde, I haue sayd, Thou art my hope, my portion in the land of the liuing. Truely they that dare so speake, do without dout professe that with their hope they climbe aboue the world, and all the good thinges here present. But the Prophetes do oft describe this blessednesse of ỹ world to come, vnder the figure that they had receiued of the Lord. And so are these sayings to be vnderstanded. That ỹ Godly shal possesse the lande by inheritãce, and the wicked shalbe destroied out of it. That Hierusalẽ shal abound with all kinde of richesse, and Sion ouerflow with plenty of all things. All which we see, can not properly be spokẽ of the land of our wayfaringe, or the earthly Ierusalem, but of the true contry of the faithfull, and that heauenly citie wherein the Lord hath cõmaunded blessing and life for euer.

Psal. 73. 26. & 84. 4.
Psal. 16. 5.
Psa. 142 6.
Iob. 18. 17.
Psa. 133 3.

3 This is the reason why it is read that the holy mẽ in time of the olde testament, did esteme the mortal life & the blessings therof more than is now meete to do. For although they knew wel ỹ they should not rest in it, as in the end of their race, yet whẽ they called to mind what markes of his grace ỹ lord had pointed therin, to exercise them according to ỹ small rate of their tendernes, they felt a greater sweetnes of it, than if they had considered it by it selfe, But as the Lorde testifying his good will toward the faithfull, by present good things did as in shadowe expresse the spirituall felicity, by such figures and signes: so on the other side he did in corporall paines shew examples of his iudgement against the reprobate. Therfore, as the benefites of God were to be seene in earthly things, so were also his punishments. While the vnskilfull do not weye this comparison or agreement, as I may call it betwene the punishmentes and the rewardes, they marueil at so much alteration in God, that in olde time was so sodainly ready to take vengeãce on euery offence of man with sterne & horrible punishmentes, & now as if he had layed away the affection of his old angrines, he punisheth both much more gentlie & seldomer, yea and for

the

e ſame cauſe they do almoſt imagine ſeuerall gods of ỹ old & new
ſtament: which the Manichees did in dede. But wé ſhal eaſily be de-
ered from ſuch doutes, if we lay our mindes to conſider this order-
diſpoſition of God that I haue ſpoken of, whoſe will was for the
me to ſignifie & ſet forth in figure both the grace of the eternall fe-
city to come, by temporall benefites, and the greuouſnes of the ſpi-
uall death, by corporall paines. Whereby he deliuered his Teſtamét
the Iſraelites, as yet after a certaine maner folded vp.

4 An other difference of the olde and newe Teſtament is ſayd to
e in the figures: for that the olde teſtament did ſhew onely an image
abſence of the trueth, and a ſhadow in ſteede of the body. But the
w teſtament giueth the trueth preſent, and the ſounde body it ſelfe.
nd this difference is mentioned commonly whereſoeuer the newe
ſtament is in compariſon ſet againſt the olde: but it is more largely
treated of in the epiſtle to the Hebrues than any where elſe. There
e Apoſtle diſputeth againſt them, which thought that the obſerua-
on of Moſes law might not be taken away, but that they ſhould al-
draw with them the ruine of all religion. To confute this errour,
vſeth that which had bin foreſpoken by the Prophete concerning
e prieſthoode of Chriſt. For whereas there is giuen him an eternall Pſa. 100
ieſthoode, it is certaine, that that prieſthoode is taken away, wherin 10.
w ſucceſſours were daily put in, one after an other. But he proueth
at the inſtitution of this new prieſthoode is to be preferred, becauſe
is ſtabliſhed with an oth. He after addeth further, that in the ſame
ange of the prieſthoode, is alſo contained the change of the Te- Heb. 7.
ment. And that it was neceſſary ſo to be, he proueth by this reaſon: 11. & 19
that the weakeneſſe of the law was ſuch that it coulde helpe no- & 9. 9.
g, to perfection. Then he proceedeth in declaring what was that & 10. 1.
akenes, euen this, that it had certaine outward righteouſnes of the
h, which could not make the obſeruers of them perfect, according
conſcience: that by ſacrifices of beaſtes, it could neither wipe away
nes, nor purchaſe true holines. He concludeth therfore that there
s in it a ſhadow of good thinges to come, but not the liuely image
the thinges themſelues: & that therfore it had no other office, but
be as an introduction into a better hope, which is deliuered in
Goſpell. Here is to be ſeene, in what point the couenant of the
is compared with the couenant of the Goſpell: and the miniſtery
Chriſt with the miniſtery of Moſes. For if the compariſon concer-
the ſubſtance of the promiſes, then were there great difference
weene the two teſtamentes: but ſith the point of our caſe lea-
h vs an other way, we muſt tende to this ende, to finde out the

trueth. Let vs then set forth here the couenant which he hath stabli-
shed to be eternall, and neuer to perish. The accomplishment there-
wherby it attaineth to be stablished & continuing in force, is Christ.
While such establishment was in expectation, the Lord did by Mo-
apoint ceremonies, to be as it were solemne signes of the confir-
tion. Now this came there in question, whether the ceremonies that
were ordained in ỹ law ought to giue place to Christ or no. Although
these ceremonies were in dede only accidents, or verily additions and
things adioyned, or (as the people call them) acceſſary thinges to the
couenant, yet becauſe they were instrumentes or meanes of the ad-
ministration therof, they beare the name of the couenant it selfe, a
the like is wont to be attributed to other Sacramentes. Therefore in
ſumme, the olde Testament is in this place called the solemne forme
of confirming the couenant, contained in Ceremonies and Sacrifices.
The Apoſtle ſayth, that becauſe in it is nothinge perfect, vnleſſe we
paſſe further, therefore it behoued that they ſhould be diſcontinued
and abrogate, that place might be giuen to Christ the aſſurer and me-
diatour of a better teſtament, by whom eternall ſanctification is ob-
purchaced to the elect, and the tranſgreſſions blotted out that rema-
ned vnder the law. Or, if you like it better, thus: That the olde teſta-
ment of the Lord was that, which was deliuered, wrapped vp in the
ſhadowiſh and effectuall obſeruation of ceremonies: and that there-
fore it was but for a time, becauſe it did but (as it were) hang in ſuſpe-
vntill it might ſtay vpon a more ſtedfaſt and ſubſtantiall confirma-
and that then onely it was made newe and eternall, after that it w
conſecrate and ſtabliſhed by the blood of Christ. Whereupon Chri
calleth the cup that he gaue at his ſupper to his Diſciples; The cup
Mat. 26 28. of the new teſtament in his blood: to ſignifie, that then the teſtam
of God attaineth his trueth: by which it becommeth new & eternal
when it is ſealed with his blood.

5 Hereby appeareth in what ſenſe the Apoſtle ſayd: that in the
Gal. 3. 24. & 4. ſchoolinge of the law, the Iewes were brought vnto Christ, before
that he was ſhewed in the fleſh. And he confeſſeth, that they were the
children and heires of God, but yet ſuch, as for their yong age were
be kept vnder the cuſtody of a ſchoolemaiſter. For it behoued, that
ere the ſonne of righteouſneſſe was yet riſen, their ſhould neither be
ſo great brightneſſe of reuelation, nor ſo great deepe ſight of vnder-
ſtandinge. Therefore God ſo gaue them in meaſure the light of his
word, that they ſaw it as yet farre of and darkely. Therefore Paule ex-
preſſeth this ſclenderneſſe of vnderſtandinge by the tearme of yong
age, which the Lordes will was to haue to be exerciſed with the ele-
mentes

rentes of this world & with outward obseruations, as rules of instruction for children vntill Christ should shine abroad, by whom it behoued that the knowledge of the faithfull people should grow to full age. This distinction Christ himselfe meant of, when he said, that the Mat.11. 13.
law and the Prophetes were vntill Iohn, and that from thensefoorth the kingdom of God is preached. What did the law & the Prophetes open to men of their time? euen this, they gaue a tast of that wisdom which in time to come should be plainly disclosed: and they shewed it before as it were twinclingly shining a far of. But whē it came to passe that Christ might be pointed to with the finger, thē was the kingdom of God set opē. For in him are laied abroade the treasures of all wisdom and vnderstanding, whereby we attaine, euen in a manner, into the se- Col.1.9
cret closets of heauen.

6 And it maketh not against vs, that there can scarsely any one be found in the Christian Church, that in excellency of faith may be cōpared with Abraham, or that the Prophetes excelled in such force of spirite, that euen at this day they lighten the whole world withall. For our question is not here, what grace the Lord hath bestowed vpon a fewe, but what ordinarie disposition he vsed in teaching his people: such as is declared in the Prophetes themselues, which were endued with peculiar knowledge aboue the rest. For euen their preachinge is darke and enclosed in figures, as of thinges a farre of. Moreouer how marueilous knowledge soeuer appeared in them aboue other, yet forasmuch as they were driuen of necessity to submit them to the common childish instructiō of the people, they themselues also were reckoned in the number of children. Finally, there neuer chaunged any such cleare sight to any at that time, but that it did in some parte sauour of the darkenesse of the time. Whereupon Christ sayd, Many Mat.13. 17.
kings and Prophetes haue desired to see the thinges that ye see, and haue not seene them: and to heare the things that ye heare, and haue Luc.10. 24.
not heard them. Therefore blessed are your eyes, because they see, & your eares because they heare. And truely it was meete that the presence of Christ should haue this excellency of prerogatiue, that from it should arise the cleare reuealing of the heauenly misteries. And for this purpose also maketh that, which euē we now alleaged out of the first epistle of Peter: that it was opened to them, that their trauaile was 1.Pet.1. 12.
profitable, principally for our age.

7 Now I come to the third difference, which is taken out of Ie- Ier.31. 31.
remie, whose wordes are these. Behold the dayes shall come, sayth the Lord, and I will make a new couenant with the house of Israell, & the house of Iuda, not according to the couenant that I made with your

Fathers, in the day when I tooke them by the hande, to leade the out of the lande of Ægypt, the couenant that they made voide although I ruled ouer them. But this shal be the couenant that I will make with the house of Israell. I will put my lawe in their bowelles, and I will wryte it in their heartes, and I will be mercifull to their iniquity. And no man shall teach his neighbour, and no man his brother. For they shall all know me, from the least vnto the most. Of which wordes the Apostle tooke occasion to make this comparison betwene the law & the Gospell, that he called the law a literall, and the Gospell a spirituall doctrine: the law, he said, was fashioned out in Tables of stone, the Gospell written in heartes: that the law was the preaching of death, the Gospell the preaching of life: the law the preaching of damnation, the Gospell the preachinge of righteousnesse: that the lawe is made voide, that the Gospell abideth. Sith the Apostles purpose was but to declare the meaninge of the Prophet, it shall be sufficient that we weye the wordes of one of thē, to attaine the meaning of them both. Albeit, there is some vnlikenes betwene them. For the Apostle speaketh more odiously of the law than the Prophet doth: and that not in simple respect of the law, but becausе there were certaine naughty men, hauing a wrong zeale to the law, which did with peruerse loue of the ceremonies, obscure the brightnesse of the Gospell. He disputeth of the nature of the law, accordinge to their errour and foolish affection. Therefore it shall be good to note that peculiarly in Paul. But both of them, becausе they do by comparison set the olde and the new testament, the one against the other: do consider nothing in the law, but that which properly belongeth vnto it. As for example. The law doth commonly in euery place containe promises of mercy, but becausе they are borowed from elsewhere, therefore they are not reckened as part of the law, whē the mere nature of the law is spoken of. The onely thing they ascribe vnto it, to commaunde thinges that are right, and to forbid wicked doings: to promise reward to the followers of righteousnesse, and to threaten punishment to the transgressours: but in the meane time neither to change nor amende the peuersenes of heart, that is naturally in all men.

1. Cor. 3 6.

8 Now let vs expounde the Apostles comparison, one peece after an other. The old testament is literal, becausе it was published without the effectuall workinge of the spirite: The new is spirituall, which the Lord hath spiritually grauen in the heartes of men. Therfore the second diuersity is as it were a declaration of the first. The old is deadly, becausе it can do nothinge but wrappe all mankinde within the curse. The new is the instrument of life, becausе it deliuereth from curse, & restoreth

reſtoreth into fauour with God. The olde is the miniſtery of damnation, becauſe it condemneth all Adams children of vnrighteouſneſſe. The new is the miniſtery of righteouſneſſe, becauſe it reuealeth the mercy of God, by which we are made righteous. The laſt diuerſity is to be referred to the ceremonies. Becauſe the old teſtament had an image of thinges abſent, it behoued that it ſhould in time decay & vaniſh away: but the Goſpell, becauſe it giueth the true body in deede, keepeth ſtill a firme & perpetuall ſtedfaſtnes. Ieremie in deede calleth euen the morall lawes, a weake and fraile couenant: but that is for another reaſon, becauſe by the ſodaine falling away of the vnthankefull people, it was byandby broken, but foraſmuch as ſuch breakinge of it was the fault of the people, it can not properly be layd vpon the teſtament. But the ceremonies, foraſmuch as by their owne weakeneſſe were diſſolued by the cõming of Chriſt, had the cauſe of their weakeneſſe within themſelues. Now, that difference of the letter and ſpirite is not ſo to be takẽ, as though the Lord had giuen his lawes to the Iewes without any frute at all, hauing none of thẽ conuerted vnto him: But it is ſpoken by way of compariſon, to aduaunce the aboundance of grace, wherewith the ſame lawmaker as it were putting on a new perſonage, did honorably ſet forth the preaching of the Goſpell. For if we recken vp the multitude of theſe whom the Lord out of all peoples hath by the preaching of the Goſpel regenerate with his ſpirite, and gathered into the communion of his Church, we ſhall ſay, that there were very fewe, or in a manner none in the olde time in Iſraell, that with affection of minde and entirely from their heart embraced the couenant of the Lord: who yet were very many, if they be reckened in their owne number without compariſon.

9 Out of the third differẽce riſeth ỹ fourth. For the Scripture calleth the old teſtament, the teſtamẽt of bondage, for that it ingendreth feare in mens mindes: but the new teſtament, the teſtament of liberty, becauſe it raiſeth them vp to confidence & aſſurednes. So ſaith Paule in the eight to the Romaines. Ye haue not receiued the ſpirit of bondage againe to feare, but ỹ ſpirit of adoption, by which we crie Abba, father. Hereunto ſerueth that in the epiſtle to the Hebrues, that the faithfull are not now come to the bodily mount, and to kindled fire, & whirlewinde, darkenes and tempeſt, where nothing can be heard or ſeene but that ſtriketh mens mindes with terrour, in ſomuch that Moſes himſelfe quaked for feare, when the terrible voice ſounded, which they all beſought, that they might not heare: But that we are come to the Mount Sion, and the Citie of the liuinge God, the heauenly Hieruſalem. But that which Paule ſhortely toucheth in the

Ro. 8. 15

Heb. 12. 18.

ſentéce that we haue alleaged out of the epiſtle to the Romaines, he ſetteth out more largely in the Epiſtle to the Galatians, when he maketh an allegory of ỳ two ſonnes of Abraham, after this manner, that Agar the bondwoman is a figure of the mount Sinai, where the people of Iſrael receiued the law: Sara the freewoman is a figure of the heauenly Hieruſalem, from whenſe proceedeth the Goſpell. That, as the ſeede of Agar is borne bonde, which may neuer come to ỳ inheritance, and the ſeede of Sara is borne free, to whom the inheritance is due: ſo by the law we are made ſubiect to bondage, by the Goſpel only we are regenerate into freedom. But the ſumme commeth to this effect, that the old teſtament did ſtricke into conſciences feare & tremblinge: but by the benefite of the new teſtament it commeth to paſſe, that they are made ioyfull. The olde did hold conſciences bound vnto the yoke of bondage, by the liberality of the new they are diſcharged of bondage, and brought into freedom. But if out of the people of Iſrael they obiect againſt vs the holy fathers, who ſith it is euident, that they were endued with the ſame ſpirit that we are, it followeth that they were alſo partakers both of the ſelfe ſame freedom & ioy. We anſwere, that neither of both came of the law. But that when they felt themſelues by the law to be both oppreſſed with eſtate of bondage, and wearied with vnquietnes of conſcience, they fled to the ſuccour of the Goſpell, & that therfore it was a peculiar frute of the new teſtament, that beſide the common law of the old teſtament they were exempted frō theſe euils. Moreouer, we wil deny that they were ſo endued with the ſpirit of freedom and aſſurednes, that they did not in ſome parte feele both feare and bondage by the law. For howſoeuer they enioied that prerogatiue which they had obtained by grace of the Goſpell, yet were they ſubiect to the ſame bondes and burdēs of obſeruation, that the commō people were. Sith therfore they were compelled to the carefulll keepinge of thoſe ceremonies, which were the ſignes of a ſchooling much like vnto bondage, and the handewritinges whereby they confeſſed themſelues gilty of ſinne, did not diſcharge them from being bonde: it may rightfully be ſaid, that in comparíſon of vs they were vnder the teſtament of bondage and feare, while we haue reſpect to that common order of diſtribution that the Lord then vſed with the people of Iſrael.

Gala 4. 21.

10 The three laſt compariſons that we haue recited, are of the law and the Goſpel. Wherfore in them by the name of the Old teſtament is meant the lawe, and by the name of the New teſtament is meant the Goſpel. The firſt ſtretched further, for it comprehendeth vnder it the promiſes alſo that were publiſhed before the lawe, but wherein

Auguſtine

Auguſtine denieth that they ought to be reckened vnder the name of the olde teſtament, therein he thought very well, and meant euen the ſame thing that we do nowe teach, for he hadde regarde to thoſe ſayinges of Hieremie and Paule, where the olde teſtament is ſeuered from the worde of mercie and grace. And this alſo he very aptely addeth in the ſame place, that the children of promiſe regenerat of God, which by faith working through loue, haue obeyed the commaundements, do from the beginning of the worlde belong to the new Teſtamẽt, and that in hope not of fleſhly, earthly and temporall, but ſpirituall, heauenly, and eternall good thinges, principally beleeuing in the Mediatour, by whome they doubted not that the ſpirit was not miniſtred vnto them, both to do good, and to haue pardon ſo oft as they ſinned. For the ſame thing it is that I minded to affirme, that all the Saincte whome the Scripture reherſeth to haue been from the beginning of the worlde choſen by God, were partakers of the ſelfe ſame bleſſing with vs vnto eternall ſaluation. This difference therefore is betweene our diuiſion and Auguſtines: that oures (according to that ſaying of Chriſt: The lawe and the Prophets were vnto Iohn: from thenſeforth the kingdome of God is preached) doth make diſtinction betweene the cleereneſſe of the Goſpell, and the darker diſtribution of the worde that went before: and Auguſtine doth onely cõſider the weakneſſe of the lawe from the ſtrength of the Goſpell. And here alſo is to be noted cõcerning the holy fathers, that they ſo liued vnder the olde teſtament, that they ſtayed not there, but alway aſpired to the newe, yea and imbraced the aſſured partaking thereof. For the Apoſtle condemneth them of blindeneſſe and accurſedneſſe, which being cõtented with preſent ſhadowes, did not ſtretch vp their minde vnto Chriſt. For (to ſpeake nothing of the reſt) what greater blindeneſſe can be imagined, than to hope for the purging of ſinne by the killing of a beaſt, than to ſeeke for the cleanſing of the ſoule in outwarde ſprinkeling of water? than to ſeeke to appeaſe God with olde ceremonies, as though he were much delited therewith? For to all theſe abſurdities do they fall, that ſticke faſt in the obſeruations of the lawe without reſpect of Chriſt.

Lib. 3. ad Boni. ca. 4.

Mat. 11. 13.

11 The fifth difference that we may adde, lieth in this: that vntill the comming of Chriſt the Lord had choſen out one nation, within which he woulde keepe ſeuerall the couenant of his grace. When the hieſt did diſtribute the nations, when he diuided the ſonnes of Adam (ſaith Moſes) his people fell to his poſſeſſion: Iacob the corde of his inheritance. In an other place he thus ſpeaketh to the people: Beholde the heauen and earth and all that is in it, are the Lord thy

Deu. 32. 8.

Deu. 10. 14.

Gods. He cleaued onely to thy fathers, he loued them, to chose their seede after them euen your selues out of all nations. Therefore he voutchesaued to graunt the knowledge of his name to that people onely, as if they onely of all men belonged vnto him: he layed his couenant as it were in their bosome: to them he openly shewed the presence of his Godhead: them he honored with all prerogatiues. But (to omit the rest of his benefites, and speake that which onely here is to our purpose) he bound them to him by the communicating of his worde, that he might be called and compted their God. In the meane season he suffered other nations to walke in vanitie, as though they had not any entercourse or any thing to do with him: neither did he to helpe their destruction, geue them that which was onely the remedie, namely the preaching of his worde. Therefore Israell was then the Lordes sonne that was his derling, other were straungers. Israell was knowen to him and receyued into his charge and protection, other were left to their owne darkenesse: Israell was sanctified by God, other were prophane: Israel was honored with the presence of God, other were excluded from comming nie vnto him. But when the fullnesse of time was come, appointed for the restoring of all men, and that same reconciler of God and men was deliuered in deede, the particion was plucked downe, which had so long holden the mercy of God enclosed within the boundes of Israell, & peace was preached to them that were farre of, euen as to them that were neere adioyned, that being together reconcilied to God, they might growe into one people. Wherefore, nowe there is no respect of Greke or Iewe, circumcision or vncircumcision, but Christ is all in all, to whome the nations are geuen for his inheritaunce, and the endes of the earth for his peculiar possession, that vniuersally without difference he might haue dominion from sea to sea, and from the riuers to the vttermost endes of the worlde.

Act. 14. 16.
Gal. 4 4
Ephe. 2. 14.
Gala. 6. 15.
Psal. 2. 8
Psal. 62.

12 Therfore the calling of the Gentiles is a notable token, whereby is clearely shewed the excellencie of the newe Testament aboue the olde. It had in deede bin before testified by many, & most plaine oracles of the Prophetes, but so as the performance thereof was still differred vnto the kingdome of Messias. And Christ him selfe did not procede vnto it at the first beginning of his preaching, but differred it so long vntil that all the partes of our redemption being performed, and the time of his abacement ended, he receyued of his father a name that is aboue all names, before whome all knees shoulde bowe. For which cause when this conuenience of time was not yet fulfilled, he said to the woman of Chanaan, that he was not sent but to the lost

Phil. 2.
Mat. 15. 24.

sheepe

sheepe of the house of Israell. And he suffred not his Apostles at the first sending, to passe these boundes. Go not ye, (saith he) into the way of the Gentiles, nor entre into the Cities of the Samaritanes, but rather go ye to the lost sheepe of the house of Israell. But howesoeuer it was before vttered by so many testimonies, yet when the Apostles were first to beginne it, it seemed so newe and strange a thing vnto them, that they were afraide of it, as of some monster. Truely very fearefully and not without sticking at it, they first did set vpon it. And no maruell, for it seemed against reason, that the Lorde which by so many ages had chosen out Israel from all other nations, should nowe vndo that choise, as it were, sodenly changing his purpose. It was indeede spoken afore by prophecies: but they coulde not geue so great heede to the prophecies, as to be nothing moued with the newnesse of the thing that they sawe. And these examples which the Lorde had shewed of the calling of the Gentiles that shoulde one day come to passe, were not sufficient to moue them. For biside this that he hade called veey fewe, he did after a certaine maner engraffe them into the householde of Abraham, to adde them vnto his people as percell of them: but by this generall calling the Gentiles, were not onely made egall with the Iewes, but also it appeared that they came into the place of the Iewes, that were become deade. And yet all those strangers whome God hath before that time brought into the bodie of the Church, were neuer made egall with the Iewes. And therefore not without a cause doth Paule so extoll this mysterie hidden from ages and generations, and which he also saith to be marcellous to the very Angles. Col. 1. 16.

13 In these fower or fiue pointes, I thinke, I haue well & faithfully set forth the whole difference of the olde and newe Testament, so much as sufficeth to ỹ simple ordre of teaching. But because many report this varietie in gouerning the Church, this diuers manner in teaching, so great alteration of vsages and ceremonies, to be a great absurditie: they are also to be answered before that we passe forth to other thinges. And that may be done shortly, bycause the obiections are not so strong that they nede a curious confutation. It hangeth not together (say they) that God which doth alway stedfastly agree with him selfe, shoulde suffer so great an alteration, as afterwarde to disalow the same thing, which he had before both commaunded and commended. I answere, that God ought not therfore to be compted inconstant, for that he applied diuerse formes to diuerse ages, as he knew to be expediēt for euery one. If the husbandman apoint to his household one sorte of businesse in winter, & an other in sommer, shall we

therfore accuſe him of inconſtancie, or thinke that he ſwarueth from the right rule of husbandrie which agreeth with the continuall order of nature? Likewiſe if a father of a houſeholde do inſtruct, rule and ordre his children of one ſorte in childhoode, of an other in youth, and of an other in mans ſtate, we can not therefore ſay that he is fickle & forſaketh his owne purpoſe. Why therfore do we charge God with reproch of inconſtancie, for that he hath feuered the diuerſitie of times with fit and agreable markes? The laſt ſimilitude ought fully to ſatisfie vs. Paule maketh the Iewes like vnto children, & Chriſtians to yongmen. What diſordre is there in this gouernement of God that he helde them in their childiſh leſſons, which accordinge to the capacity of their age were fit for them, and inſtructed vs with ſtronger and as it were more manly diſcipline? Therefore herein appeareth the conſtancie of God, that he taught one ſelfe ſame doctrine in all ages, and continueth in requiring the ſame worſhippe of his name, which he commaunded from the beginning. But wheras he chaunged the outwarde forme and manner thereof, in that he ſhewed not him ſelfe ſubiect to change: but ſo farre he tempered him ſelfe to the capacitie of man, which is diuerſe and chaungeable.

14 But whenſe (ſay they) commeth this diuerſitie, but by cauſe God willed it to be ſuch? Coulde he not as well from the beginning as ſins the comming of Chriſt, reuele the eternall life in plaine wordes without any figures, inſtruct thoſe that are his with a few ſacramentes and eaſy to perceaue, geue his holy ſpirite, and poure abroad his grace throughout the whole worlde? This is euen like as if they ſhoulde quarell with God for that he hath created the worlde ſo late, ſith he might haue created if from the beginning: or for that his will was to haue enterchaunged courſes betwene winter and ſommer, betwene day and night. But as for vs, euen as al Godly men ought to thinke, let vs not doubte that whatſoeuer God hath done, is wiſely and righteouſly done, although oftentimes we know not the cauſe why it ought ſo to haue been done. For that were to take preſumptuouſly to much vpon vs, not to geue God leaue to haue the cauſes of his owne purpoſe ſecret to himſelfe from vs. But it is meruellous (ſay they) that he now refuſeth and abhorreth the ſacrificing of beaſtes, and all that furniture of the Leuiticall prieſthode, wherewith in the olde time he was delited. As though theſe outward and trāſitorie thinges did delite God, or any way moue affection in him. We haue already ſaid that he did none of theſe for his owne cauſe, but diſpoſed them all for the ſaluation of men. If a Phiſicion do heale a yong man after one very good meane from his diſeaſe, and afterward do vſe an other manner of

healing

healing with the same man being olde: shall we therefore say, that he hath refused the manner of healing which before pleased him, but rather continuing still in the same, he hath consideration of age? So behoued it, that Christ being absent, shoulde be expressed in figure by one sort of signes, and by an other sort be before shewed that he was to come: and it is mete that now being already deliuered, he be represented by other signes. But as concerning Gods callyng, nowe at the comming of Christ more largely spread abrode among all peoples than it was before, and the graces of the holy ghost more plenteously poured out, who, I pray you, can denie it to be right, that that God haue in his owne hande and will the disposing of his owne graces, to geue light to what nations it pleaseth him? to raise vp the preaching of his worde in what places it pleaseth him? to geue what doctrine and howe great profiting and successe of doctrine it pleaseth him? and in what ages he will, to take away the knowledge of his name out of the worlde for their vnthankefulnesse? and againe when he will to restore it for his owne mercie? We see therefore, that the cauillations are to much vnmeete, wherwith wicked men do in this point disquiet the mindes of the simple, to make them call either the righteousnesse of God, or the faith of the Scripture into doubte.

The xij. Chapter.

That it behoued, that Christ, to performe the office of the Mediatour, shoulde be made man.

NOwe, it much behoued vs that he shoulde be both God and man, which shoulde be our Mediatour. If a man aske of the necessitie, it was not in deede a simple or absolute necessitie, as they commonly call it, but it proceded from the heauenly decree, whereupon hanged all the saluation of men. But the most merciful father apointed that which should be best for vs. For whereas our owne iniquities had, as it were, cast a cloude betwene him and vs, and vtterly excluded vs from the kingdome of heauen, no man coulde be the interpreter for restoring of our peace, but he that could atteine vnto God. But who coulde haue atteined vnto him? cōulde any of the sonnes of Adam? But all they did with their father shunne the sight of God for feare. Coulde any of the Angels? but they also had neede of a head, by whose knitting together they might perfectly and vnseuerably cleaue vnto God. What then? It was past all hope, vnlesse the very maiestie of God would descend vnto vs, for we coulde not ascēde vnto it. So it behoued that the sonne of God shoulde become for vs Immanuell, that is, God with vs; and that in this sort, that by mutuall

ioyning, his godhed and the nature of man might growe into one together. Otherwiſe neither coulde the neereneſſe be neere enough, nor the alliance ſtrong enough for vs to hope by, that God dwelleth with vs. So great vas the diſagreement betwene our filthineſſe, and the moſt pure cleanneſſe of God. Although man had ſtand vndefiled without any ſpot, yet was his eſtate to baſe to atteine to God without a Mediator. What coulde he then do being plonged downe into death and hell with deadly fall, defiled with ſo many ſpottes, ſtinking with his owne corruption, and ouerwhelmed with all accurſednesse?

1 Tim. 2.3. Therefore not without cauſe, Paule meaning to ſet forth Chriſt for the Mediator, doth expreſſely recite that he is Man. One Mediatour (ſaith he) of God and man, the man Ieſus Chriſt. He might haue ſaid, God: or at the leaſt he might haue left the name of Man as well as of God. But bycauſe the holy Ghoſt ſpeaking by his mouth, knewe our weakeneſſe: therefore to prouide for it in time, he vſed a moſt fit remedy, ſetting among vs the ſonne of God familiarly as one of vs. Therfore leaſt any man ſhoulde trouble himſelf to know where the Mediatour is to be ſought, or which way to comme vnto him, in naming Man, he putteth vs in minde that he is nere vnto vs, yea ſo nere that he toucheth vs, for aſmuch as he is our owne fleſh. Truely he meaneth there euen the ſame thing that in an other place is ſet out with moe wordes: that we haue not a biſhop that can not haue

Hebr.4. 15. compaſſion of our infirmities, for aſmuch as he was in all thinges tempted as we are, onely ſinne excepted.

2 That ſhall alſo appere more plainely, if we conſider how it was no meane thing that the Mediatour had to do: that is, ſo to reſtore vs into the fauour of God, as to make vs of the children of men, the children of God: of the heires of hell, the heires of the kingdome of heauen. Who could do that, vnleſſe the ſonne of God were made alſo the ſonne of manne, and ſo take oures vpon him to conuey his vnto vs, and to make that oures by grace, which was his by nature? Therefore by ths earneſt we truſt, that we are the children of God, bycauſe the naturall ſonne of God hath ſhapen for himſelfe a body of our body, fleſh of our fleſh, bones of our bones, that he might be all one with vs. He diſdained not to take that vpon him which was propre vnto vs, to make againe that to belong to vs which he had propre to himſelfe, and that ſo in common together with vs, be might be both the ſonne of God and the ſonne of man. Herevpon commeth that holy brotherhode which he commendeth with his owne mouth when he

Ihō.10. 17. ſaith: I go vp to my father and your farher, my God and your God. By this meane is the inheritance of the kingedome of heauen aſſured vnto

vnto vs: for that the onely ſonne of God, to whome it wholly did
proprely belong, hath adopted vs into his brethren: bycauſe if we be
brethren, then are we partakers of the inheritaunce. Moreouer it was Rom.8.
for the ſame cauſe very profitable, that he which ſhoulde be our re- 17.
deemer, ſhoulde be both very God and very manne. It was his office
to ſwallowe vp death: who coulde do that but life it ſelfe? It was his
office to ouercome ſinne: who coulde do that but righteouſneſſe it
ſelfe? It was his office to vanquiſh the powers of the worlde and of
the aire: who coulde do that but a power aboue both worlde and aire:
Nowe in whoſe poſſeſſion is life, or righteouſneſſe, or the empire and
power of heauen, but in Gods alone? Therefore the moſt merciful
God, in the perſone of his onely begotten ſonne, made himſelfe our
redemer, when his will was to haue vs redemed.

3 An other principall point of our reconciliation with God was
thus that man which had loſt by his diſobedience, ſhoulde for remedy
ſet obedience againſt it, ſhoulde ſatisfie the iudgement of God, and
paye the penaltie of ſinne. Therefore there came forth the true man,
our Lorde, he put on the perſone of Adam, and toke vpon him his
name to entre into his ſtede in obeyeng his father, to yeld our fleſh
the price of the ſatisfaction to the iuſt iudgement of God, and in the
ſame fleſh ſuffer the paine that we had deſerued. For aſmuch as there-
fore neither being onely God he coulde fele death, nor being onely
man he coulde ouercome death, he coupled the nature of man with
the nature of God, that he might yelde the one ſubiect to death to
ſatisfie for ſinnes, and by ỹ power of the other he might wraſtle with
death, and get victorie for vs. They therfore that ſpoile Chriſt either
of his godhed or of his manhode, do in deede either diminiſh his
maieſty and glory, or obſcure his goodnes: but on the other ſide they
do no leſſe wrong vnto men whoſe faith they do therby weaken and
ouerthrow, which can not ſtād but reſting vpon ths foundatiō. Beſide
that, it was to be hoped, that the Redemer ſhoulde be the ſonne of
Abraham and Dauid, which God had promiſed in the lawe and the
Prophetes. Wherby the godly mindes do gather this other frute, that
being by the very courſe of his pedigree brought to Dauid and A-
braham, they do the more certainly know that this is the ſame Chriſt
that was ſpoken of by ſo many oracles. But this which I euen nowe
declared, is principally to be holden in minde, that the common natu-
re betwene him and vs is a pledge of our felowſhip with the ſonne of
God: that he clothed with our fleſh vanquiſhed death and ſinne toge-
ther, that the victorie ſo might be oures and the triumph oures: that
he offred vp for ſacrifice the fleſh that he receyued of vs, that hauing

made ſatisfaction he might wipe away our giltineſſe, and appeaſe the iuſt wrath of his father.

4 He that ſhalbe diligently hedefull in conſidering theſe things as he ought, wil eaſily neglect theſe wandring ſpeculations that ranne vnto them light ſpirites and deſirous of noueltie: of which ſort is, that Chriſt ſhould haue been man, although there had been no need of remedie to redeeme mankinde. I graunt that in the firſt degree of creation, and in the ſtate of nature vncorrupted, he was ſet as head ouer Angels and men. For which cauſe Paule calleth him the firſt be-
Col. 1. 15. gotté of all creatures. But ſith all the Scripture crieth out, that he was clothed with fleſh, that he might be the Redeemer: it is to much rash preſumptiõ to imagine any other cauſe or ende. To what end Chriſt was promiſed from the beginning, it is well enough knowen: euen to reſtore the world fallen in ruine, and to ſuccour men being loſt. Therefore vnder the lawe, the image of him was ſet forth in ſacrifices, to make the faithfull to hope that God woulde be mercifull to them, when after ſatisfaction made for ſinne, he ſhoulde be reconciled. But whereas in all ages, euen when the lawe was not yet publiſhed, this Mediatour was neuer promiſed without bloud: we gather that he was apointed by the eternall counſell of God to purge the filthineſſe of men, for that the ſheding of bloud is a token of expiation. The Prophetes ſo preached of him, that they promiſed that he ſhoulde be the reconciler of God and men. That one ſpecially notable teſtimonie of
Eſa. 53. 4. Eſaie ſhal ſuffice vs for all, where he foretelleth, that he ſhalbe ſtricken with the hande of God for the ſinnes of the people, that the chaſtiſement of peace ſhoulde be vpon him: and that he ſhoulde be a prieſt that ſhoulde offer vp himſelfe for ſacrifice: that of his woundes ſhould come health to other: and that, bycauſe all haue ſtrayed and been ſcattered abrode like ſheepe, therefore it pleaſed God to puniſh him, that he might beare the iniquities of all. Sith we heare that Chriſt is properly apointed by God to helpe wretched ſinners, who ſo euer proſeſſeth beyond theſe boũdes, he doth to much follow fooliſh curioſitie. Nowe when himſelfe was ones come, he affirmed this to be the cauſe of his comming, to appeaſe God, and gather vs vp from death into
Iohn. 1. 9. life. The ſame thing did the Apoſtles teſtifie of him. So Iohn before that he teacheth that the Worde wꝛs made fleſh, declareth of the falling away of man. But he himſelfe is to be hearde before all, when he
Iohn. 3. 14. ſpeaketh thus of his owne office: So God loued the worlde, that he gaue his only begottẽ ſonne, that who ſo euer beleueth in him ſhould
Iohn. 3. 16. not periſh, but haue euerlaſting life. Againe: The houre is come that the dead ſhall heare the voice of the ſonne of God, & they that heare

shall liue. I am the resurrection and life: he that beleueth in me, al- Iohn.5.
though he be dead, shall liue. Againe. The sonne of man cometh to 25.
saue that which was lost. Againe. The whole neede not a Physician. Iohn.11.
Mat.18
I shoulde neuer make an ende, if I shoulde rehearse all. The Apostles Mat.9.
do all with one consent call vs to this fountaine: And truely if he had
not come to reconcile God, the honor of the priesthode should haue Heb.5.1
come to nought. For asmuch as the priest apointed meane betwene
God and man to make intercession: and he should not be our righte- 2.Cor.
ousnesse, bycause he was made a sacrifice for vs, that God should not 5.19.
impute sinnes vnto vs. Finally, he shoulde be spoiled of all the hono-
rable titles, wherewith the Scripture doth set him out. And also that
saying of Paule shoulde proue vaine, that that which was impossible Ro.8.3.
to the law, God hath sent his owne sonne, that in likenes of the flesh
of sinne he shoulde satisfie for vs. Neither will this stand that he tea- Tit.2.
cheth in an other place, that in this glasse apeared the goodnesse of 11.
God and his infinite goodnesse towarde men, when Christ was geuen
to be the Redeemer. Finally, the Scripture euery where assigneth no
other ende, why the sonne of God woulde take vpon him our flesh,
and also receiued this commaundement of his father, but to be made
a sacrifice to appease his father towarde vs. So it is written, and so it Luc.24.
26.
behoued that Christ should suffer, and repentance be preached in his Ioh.10.
name. Therefore my father loueth me, bycause I geue my life for the 17.
people, this commaundement he gaue me. As Moses lifted vp the Iohn.3.
serpent in the desert, so must the sonne of man be lifted vp. In an other 14.
place. Father, saue me from this houre. But I am therfore come euen Ioh.12
this houre. Father glorifie thy sonne. Where he plainely speaketh 27. and
28.
of the ende why he toke flesh, that he might be a sacrifice and satis-
faction to do away sinne. After the same sorte doth Zacharie pro- Luc.1.
nounce, that he came according to the promise geuen to the fathers, 19.
and geue light to them that sate in the shadow of death. Let vs remem-
ber that all these thinges are spoken of the sonne of God: in whome
Paule in an other place testifieth, that all the treasures of knowledge Col.2.3
and wisedome are hidden, and byside whome he glorifieth that he 1.Cor.
knoweth nothing. 2.2.

5 If any man take exception & say, that none of all these thinges
proue the contrarie, but that the same Christ that redemed men being
ruined, might also in putting on their flesh testifie his loue towarde
them, being preserued & safe. The aunswere is short, that for asmuch
as the holy Ghost pronounceth, that by the eternall decree of God
these two thinges were ioyned together, that Christ should be our re-
demer, and also partaker of all one nature with vs, therefore it is not

lawefull for vs to ſearch any further. For who ſo euer is tickled with deſire to knowe any more, he being not contented with the vnchangeable ordinance of God, doth ſhewe alſo that he is not contented with the ſame Chriſt that was geuen vs to be the price of our redemption But Paule not onely reherſeth to what ende he was ſente, but alſo climbing to the hye miſterie of the predeſtination, he very fitly repreſſeth all wantonneſſe and itching deſire of mans wit. The father

Ephe 4. 5. choſe vs in Chriſt before the creation of the worlde, to make vs his ſonnes by adoption, according to the purpoſe of his will: and he accepted vs in his beloued ſonne, in whom we haue redemption by his bloude. Truely here is not the fall of Adam ſet before as though it were formoſt in time, but is ſhewed what God determined before all ages, when his wil was to helpe the miſerie of mandkinde. If the aduerſarie obiecte againe, that this purpoſe of God did hang vpon the fall of man which he did foreſee: it is enough and more for me, to ſay, that they with wicked boldneſſe breake forth to faine them a new Chriſt, who ſo euer ſuffer themſelues to ſearche for more, or hope to know more of Chriſt thā God hath foreapointed them by his ſecret decree. And for good cauſe did Paule, after he had ſo diſcourſed of

Ephe. 3. 16. the proper office of Chriſt, wiſh to the Epheſians the ſpirite of vnderſtanding, to comprehend what is the length, heygth, bredth, and depth, euen the loue of Chriſt that ſurmounteth all knowledge: ende as if of purpoſe he would ſet barres about our mindes, that when mētiō is made of Chriſt, they ſhould not, be it neuer ſo litle, ſwarue from the grace of reconciliation. Wherefore, ſithe this is a faithfull ſaying

1 Tim. 1. 15. (as Paule teſtifieth) that Chriſt is come to ſaue ſinners, I do gladly reſt in the ſame. And wheras in an other place the ſame Apoſtle teacheth that the grace which is nowe diſcloſed by the Goſpell, was geuen vs in Chriſt before the times of the worlde: I determine that I ought conſtantly to abide therein to the ende. Againſt this modeſtie Origen carpeth vniuſtly which hath againe in this time vnhappily ſtirred this queſtion before lightly moued by a fewe. He accuſeth them of preſumption that ſay, that the ſonne of God ſhould not haue appeared in the fleſh, if Adam had not fallen, bycauſe this inuention is conteined by no teſtimonie of Scripture. As though Paule did not bridle ſuch

Tim. 3. 9 ward curioſitie, when after he had ſpoken of redemption purchaſed by Chriſt, he by and by commaundeth to auoide fooliſh queſtions. The madneſſe of ſome did burſt out ſo farre, that while they diſcourſedly coueted to ſeeme witty, they moued this queſtion, whether the Sonne of God might haue taken vpon him the nature of an Aſſe. This monſtruouſnes which all the godly do worthily abhorre as

rable, let Oſiander confute with this pretenſe that it is neuer expreſſly confuted in the Scripture. As though when Paule accompteth nothing precious or worthy to be knowen, but Chriſt crucified, he doth therefore admit an Aſſe to be the author of ſaluation. Therefore he that in an other place reporteth, that Chriſt by the eternall counſell of his father was ordeined to be a head to gather all thinges together: will neuer the more acknowledge an other that hath no office of redeming apointed him. Ephe. 4. 22.

6 But as for the principle that he braggeth of, it is very trifling. He would haue it, that man was created after the image of God, bycauſe he was faſhioned after the paterne of Chriſt to come, that he might reſemble him, whome the father had already decreed to clothe with our fleſh. Wherevpon he gathereth, that if Adam had neuer fallen frō his firſt and vncorrupted originall ſtate, yet Chriſt ſhould haue bene man. How trifling this is & wreſted, all men that haue ſounde iudgement, do eaſily perceiue of themſelues. In the meane time firſt he thinketh that he hath ſeene what was the image of God, that forſoth the glorie of God did not onely ſhine in thoſe excellent giftes wherewith he was garniſhed, but alſo that God himſelfe eſſentially dwelt in him. But as for me, although I graunt that Adam did beare the image of God, in ſo much as he was ioyned to God, (which is the true & hyeſt perfection of dignitie) yet I ſay, that the likeneſſe of God is no where els to be ſought, but in thoſe markes of excellencie wherewith he had adorniſhed Adam aboue other liuing creatures. And that Chriſt was alſo the image of God, all men doe graunt with one conſent, and therefore that what ſo euer excellencie was grauen in Adam, it proceeded from this, that by the onely begotten ſonne he approched to the glorie of his creator. Therefore man was created after the image of God, in whome the creators will was to haue his glorie ſeene as in a looking glaſſe. To this degree of honour was he aduaunced by the benefite of the onely begotten ſonne: But I ſay further, that the ſame ſonne was a common head as well to Angels as to men, ſo that the ſame dignitie that was beſtowed vpon man, did alſo belong vnto Angels. For when we heare them called the children of God, it were inconuenient to denie, that there is ſomthing in them wherein they reſemble their father. Nowe if his will was to haue his glorie to be repreſented as well in Angels as in menne, and to be ſeene in both natures, Oſiander doth fondely trifle in ſayinge, that the Angels were ſet behinde menne, bycauſe they did not beare the image of Chriſt. For they coulde not continually enioy the preſent beholding of God, vnleſſe they were like him. And Paul teacheth, that men are Gene. 1. 27. Gala. 3. 10.

no otherwiſe renewed after the image of God, but if they be coupled with Angels, that they may cleaue together vnder one head. Finally, if we beleue Chriſt, this ſhalbe our laſt felicitie, to be made of like forme to the Angels, when we ſhalbe receyued vp into heauen. But if Oſiander will conclude, that the originall paterne of the image of God was in Chriſt as he is man, by the ſame reaſon a manne may ſay, that Chriſt muſt needes haue been partaker of the nature of Angels, bycauſe the image of God perteineth alſo to them.

7 Therefore, Oſiander hath no cauſe to feare, that God ſhoulde be found a lier, vnleſſe it had ben firſt ſtedfaſtly and vnchangeably decreed in his minde, to haue his ſonne incarnate: bycauſe if the integritie of Adam had not fallen, he ſhoulde with the Angels haue been like vnto God, and yet it ſhoulde not therefore haue ben neceſſary, that the ſonne of God ſhoulde be made either man or Angel. And in vaine he feareth that abſurditie, leaſt vnleſſe the vnchangeable counſell of God had been before the creation of man that Chriſt ſhoulde be borne, not as the redemer but as the firſt man, he ſhoulde haue loſt his prerogatiue: for aſmuch as nowe he ſhoulde be borne not onely by an accident cauſe, that is to reſtore man kinde being loſt, and ſo it might be gathered therevpon, that Chriſt was created after the image of Adam. For why ſhoulde he ſo muche abhorre that which Hebr.4. 15. the Scripture ſo openly teacheth, that he was made like vnto vs in all Luke 3. 38. thinges, except ſinne? Wherevpon Luke doubteth not to recken him the ſonne of Adam in his Genealogie. And I woulde faine know why 1.Cor. 15.47. Paule calleth Chriſt the ſecond Adam, but bycauſe the eſtate of man was appointed for him, that he might raiſe vp the poſteritie of Adam out of their ruine. For if he were in order before that creation, he ſhoulde haue been called the firſt Adam. Oſiander boldly affirmeth that bycauſe Chriſt was alredy before knowen man in the minde of God, men were formed after the ſame paterne. But Paule in naming him the ſecond Adam, ſetteth meane betwene the firſt beginning of man and the reſtitution which we obteine by Chriſt, the fall of man wherby grew the neceſſity to haue nature reſtored to her firſt degree. Wherupō it foloweth, that this ſame was the cauſe why the ſonne of God was borne to become man. In the meane time, Oſiander ſoundeth ill and vnſauorily, that Adam, ſo long as he had ſtande without falling, ſhoulde haue bin the image of himſelfe and not of Chriſt. I aunſwere by the contrarie, bycauſe though the ſonne of God had neuer put on fleſh, neuertheleſſe both in the body and in the ſoule of man ſhoulde haue ſhined the image of God, in the bright beames whereof it alway appered, that Chriſt is verily the head, and haue the ſoue-

ſoueraigne ſupremicie in all. And ſo is that fooliſh ſutteltie aſſoyled, which Oſiander bloweth abroade, that the Angels ſhoulde haue lacked this head, vnleſſe it had bene purpoſed by God to clothe his ſonne with fleſh, yea though there had bine no fault of Adam. For he doth to raſhly ſnatche holde of that which no manne in his right wit will graunt, that Chriſt hath no ſupremicie ouer Angels, that they ſhoulde haue him for their Prince, but in ſo much as he is man. But it is eaſily gathered by the wordes of Paule, that in as much as he is the eternall worde of God, he is the firſt begotten of all creatures: not that he is create, or ought to be reckened among creatures: but becauſe the ſtate of the worlde in integritie, ſuch as it was at the beginning garniſhed with excellent beautie, had no other originall: and then, that in as much as he was made man, he was the firſt begotten of the dead. For the Apoſtle in one ſhorte clauſe ſetteth forth both theſe pointes to be conſidered: that all thinges were create by the ſonne, that he might beare rule ouer Angels: and that he was made man, that he might beginne to be the redemer. Of like ignorance is it that he ſaith, that men ſhoulde not haue had Chriſt to their king, if he had not bene man. As though the kingdome of God coulde not ſtand, if the eternall ſonne of God, although not clothed with the fleſh of man, gathering together both Angels and men into the fellowſhip of his heauenly glorie and life, ſhoulde himſelfe beare the ſoueraintie. But in this falſe principle he is alway deceyued, or rather deceyueth himſelfe, that the Church ſhoulde haue bene without a head, vnleſſe Chriſt had appeared in the fleſh. As though, euen as the Angels enioyed him their heade, he coulde not likewiſe by his diuine power rule ouer men, and by the ſecret force of his ſpirite quicken and nouriſh them like his owne body, till being gathered vp into heauen, they might enioy all one life with the Angels. Theſe trifles that I haue hetherto confuted, Oſiander accompteth for moſt ſtrong oracles: euen ſo as being dronke with the ſweeteneſſe of his owne ſpeculations, he vſeth to blowe out fonde Bacchus cries of matters of nothing. But this one that he bringeth after, he ſaith is much more ſtrong, that is the prophecie of Adam, which, ſeyng his wife ſaid, this bowe is a bone of my bones, and fleſh of my fleſh. But howe proueth he that to be a prophecie? Bycauſe in Matthew Chriſt geueth the ſame ſaying to God. As though that what ſo euer God hath ſpoken by men, conteyneth ſome prophecie. Let Oſiander ſeeke prophecies in euery commaundement of the lawe, which, it is certaine haue come from God the author of them. Beſide that, Chriſt ſhould haue bene groſſe and earthly, if he had reſted vpon the literall

Coloſ.1 15.

Coloſ.1 18

Coloſ.2 16.

Gen. 1. 18.

ſenſe. Bycauſe he ſpeaketh not of the miſticall vnion wherevnto he hath vouchesaued to receiue his church, but only of faithfulneſſe betwene man and wife: for this cauſe he teacheth, that God pronounced that man and wife ſhalbe one fleſh, that no man ſhoulde attempt to breake that inſoluble knot by diuorce. If Oſiander loth this ſimplicitie, let him blame Chriſt, for that he led not his diſciples further to a miſterie, in more ſuttely expounding the ſaying of his father. Neither yet doth Paule mainteine his errour, which after he had ſaid that we are fleſh of the fleſh of Chriſt, by and by addeth, that this is a great miſterie, for his purpoſe was not to tell in what meaning Adam ſpake it but vnder the figure and ſimilitude of mariage. to ſet forth the holy coupling together, that maketh vs one with Chriſt. And ſo doe the wordes ſound. Bycauſe when he geueth warning that he ſpeaketh this of Chriſt and his church, he doth as it were by way of correction, ſeuere the ſpirituall ioyning of Chriſt and his church from the lawe of mariage. Wherefore this fickle reaſon eaſily vaniſheth away. And I thinke I neede no more to ſhake vp any more of that ſort of chaffe, bycauſe the vanitie of them all his ſone found out by this ſhort confutation. But this ſobrietie ſhall aboundantly ſuffice to feede ſoundly the children of God: that when the fulneſſe of times was come, the ſonne of God was ſent, made of woman, made vnder the lawe, to redeeme them that were vnder the lawe,

Ephe. 3. 30.

The xiij. Chapter.

That Chriſt toke vpon him the true ſubſtance of the fleſh of man.

NOwe, vnleſſe I be deceiued, it were ſuperfluous to entreate againe of the godhead of Chriſt, which hath already in an other place ben proued with plaine and ſtrong teſtimonies. It remaineth therefore to be ſeene, howe he being clothed with our fleſh, hath fulfilled the office of Mediatour. The truethe of his humaine nature hath in the olde time ben impugned both by the Manichees and the Marcionites: of whome, the Marcionites fained a ghoſt in ſtede of the body of Chriſt, and the Manichees dreamed that he had a heauenly fleſh. But both many and ſtrong teſtimonies of the Scripture do ſtand againſt them both. For the bleſſing is promiſed neither in a heauenly ſeede, nor in the coũterfaite ſhape of man, but in the ſeede of Abraham and Iacob. Neither is the eternal throne promiſed to a man made of aire, but to the ſonne of David & to the frute of his wombe. Therefore being deliuered in the fleſh, he is called the ſonne of David and Abraham: not bycauſe he is onely borne

Gen. 17. 2. and 12. 18. and 26. 4.

Pſal. 45. 7.

of the wombe of the Virgine, and create in the aire, but becauſe (as Paule expoundeth it) he is according to the fleſh made of the ſeede of Dauid: as in an other place the Apoſtle teacheth, that he deſcended of the Iewes. For which cauſe the Lord himſelfe not contented with the bare name of man, doth oftentimes call himſelfe the ſonne of man, meaning to expreſſe more plainly that he was man truely iſſued of the ſeede of mankinde. Sith the holy Ghoſt hath ſo oft by ſo many meanes with ſo great diligence and ſimplicitie declared a thing not obſcure of it ſelfe, who woulde haue thought any men to be ſo ſhameleſſe as to preſume yet to ſpread miſtes to darken it? And yet we haue other teſtimonies at hand, if we liſted to heape vp more of them. Matt. 1. 1. Rom. 1. 3. Rom. 9. 5.

As is that ſaying of Paule: that God ſent his ſonne made of woman. Gal. 4. 4

And innumerable other places, whereby appeareth that he was ſubiect to hungre, thirſt, colde, & other infirmities of our nature. But out of many theſe are chiefly to be choſen, that may moſt auaile to edifie our mindes in true confidence. As, where it is ſaid, that he gaue not to great honour to the Angels, as to take their nature vpon him: but tooke our nature, that in fleſh & bloud he might, by death, deſtroy him that had the power of death. Againe, that by benefite of that communicating we are reckened his brethren. Againe, that he ought to haue bine made like vnto his brethren, that he might be made a mercifull and faithfull interceſſour: that we haue not a Biſhop that can not be compatient of our infirmities. And ſuch like. And for the ſame purpoſe ſerueth that which we touched a litle before, that it behoued that the ſinnes of the worlde ſhoulde be cleanſed in our fleſh: Which Paule plainely affirmeth. And truely, what ſo euer the father hath geuen to Chriſt, it doth therefore belong to vs, becauſe he is the head, from which the whole body being knit together, groweth into one. Yea, and otherwiſe that will not agree together, which is ſaid: that the ſpirite was geuen him without meaſure, that all we ſhoulde drawe of the fulneſſe thereof. For aſmuch as there is no greater abſurditie than to ſay, that God is enriched in his eſſence by any accidentall gifte. And for this cauſe Chriſt ſaith in an other place: I do ſanctifie my ſelfe for them. Hebr. 2. 16. Hebr. 1. 10. and 17. Hebr. 4. 15. Rom. 8. 3. John. 1. 16. Ioh. 17. 19.

As for the places that they bring forth to confirme their errour, they do to vnaptly wreſt them, and they nothing preuaile by their trifling ſutteltes, when they goe about to wipe away thoſe thinges that I haue alleged for our part. Marcion imagineth that Chriſt did put on a fantaſtical body in ſtede of a true body: becauſe in ſome places it is ſaid, that he was made after the likeneſſe of man, and that he was founde in ſhape as a manne. But ſo he nothing weyeth what is Phil. 2. 7.

Paules purpose in that place. For his meaning is not to teach what manner of body Christ toke vpon him, but that whereas he might haue shewed forth his godhead, he made none other shewe of himselfe, but as of an abiect and vnregarded man. For, to exhorte vs by his example to submission, he sheweth, that for asmuch as he was God, he might haue by and by set forth his glory to be seene to the worlde: but yet that he gaue ouer some of his owne right, and of his owne accord abaced himselfe, bycause he did put on the image of a seruant and contended with that humilitie, suffred his godhed to be hidden with the veile of the flesh. He doth not here teach what Christ was, but how he behaued himselfe. And also by the whole processe of the texte it is easily gathered, that Christ was abaced in the true nature of manne. For what meaneth this, that in shape he was founde as man, but that for a time the glorie of his godhead did not shine forth, but only the shape of man appeared in base and abiect estate? For otherwise that place of Peter coulde not stande together, that he was dead in the flesh, but quickened in the spirite, if the sonne of God had not bene weake in the nature of man: which Paule expresseth more plainely in sayeng, that he suffred by reason of the weakenesse of the flesh. And herevnto serueth the exaltation: bycause it is expressely said, that Christ atteined a new glorie after that he abaced himselfe, which coulde not well agree to be spoken of any, but of a man hauing flesh and soule. Manichees framed Christ a body of aire, bycause Christ is called the second Adam, heauenly of heauen. But neither in that place doth the Apostle bring in a heauenly essence of the body, but a spirituall force which being poured abrode by Christ, doth quicken vs. Nowe, as we haue already seene, Peter and Paule doe seuer the same from his flesh. But rather that doctrine which is receiued among the true teachers, concerning the flesh of Christ, is very well proued by that place. For if Christ had not all one nature of body with vs, it were a very vaine argument, that Paule with such vehemencie followeth: that if Christ be risen againe, we shall also rise againe: and if we do not rise, then that Christ also is not risen. By what cauillations so euer either the olde Manichees or their new Disciples goe about to escape, they shall not winde them selues away. It is a fowle shifte, that they fondely say, that Christ is called the sonne of manne, in so much as he is promised of menne. For it is plaine, that after the Hebrewe phrase, very man in deede is called the Sonne of manne. And Christ without doubte kepte the phrase of his owne tongue. Also it ought to make no question, what ought to be vnderstanded by the children of Adam. And (not to go farre of) the place

1. Pet. 3. 18.

2. Cor. 13. 4.

1. Cor. 15. 47.

1. Cor. 15. 16.

of the

of the eight Pſalme, which the Apoſtles apply to Chriſt, ſhalbe ſuffi-
cient enough: What is man that thou art mindefull of him, or the
ſonne of man, that thou viſiteſt him? In this figure is expreſſed the
true manhoode of Chriſt. For though he were not immediatly be-
gotten of a mortall father, yet his race came frō Adam. For elſe that
place could not ſtande which we haue already alleaged that Chriſt is
made partaker of fleſh and blood, that he might gather to him yonge Heb.2.
children to the ſeruice of God. In which words it is plainely determi- 14.
ned, that Chriſt is made fellow & partaker of all one nature with vs.
In which meaninge alſo he ſayth, that both the author of holineſſe
& they that are made holy, are all of one. For it is proued by the pro-
peſſe of the text, that the ſame is referred to the fellowſhip of nature:
becauſe he byandby addeth, Therfore he is not aſhamed to call them
brethren. For if he had ſaid before, that the faithfull are of God in ſo
great dignity, what cauſe ſhould there be to be aſhamed? But becauſe
Chriſt of his infinite grace doth ioyne himſelfe to the baſe & vnnoble
therefore it is ſayd, that he is not aſhamed. But in vaine they obiect,
that by this meane the wicked ſhall become the brethren of Chriſt:
becauſe we know that the children of God are not borne of fleſh and
blood, but of the holy Ghoſt by faith. Therefore onely fleſh maketh
not a brotherly ioyninge. But although the Apoſtle giue this honor
to ỹ faithfull only, to be of one with Chriſt, yet it followeth not, but
that the wicked may be borne of the ſame originall. As when we ſay
that Chriſt was made man, to make vs the ſonnes of God: this saying
extendeth not to all men, becauſe faith is the meane which ſpiritual-
ly graffeth vs into the body of Chriſt. Alſo they fooliſhly moue a
brawle about the name of Firſt begottē. They ſay that Chriſt ſhould Rom. 8.
haue bin borne of Adam ſtreight at the beginning, that he might be 29.
the firſt begotten amonge brethren. For the title of Firſt begotten, is
not referred to age, but to the degree of honor, and excellence of po-
wer. And more colour hath that which they bable, that Chriſt tooke He. 2.16
not him man and not Angels, becauſe he receiued mankinde into fa-
uour. For, to ſet out more largely the honor which God vouchſaued
to giue vs, he cōpared the Angels with vs, which were in this behalfe
far behinde vs. And if ỹ teſtimony of Moſes be well weyed, where he
ſayth that the ſeede of the woman ſhall breake the ſerpentes heade, Ge. 3.15
it ſhall vtterly ende the controuerſie. For only Chriſt is not there ſpo-
ken of, but all mankinde. Becauſe the victory was to be gotten by
Chriſt for vs, he generally pronounceth that the poſterity of the wo-
man ſhould get the vpper hand of ỹ Deuil. Wherupon followeth, that
Chriſt iſſued of mankinde, becauſe it was Gods purpoſe there to raiſe

vp Eue, whom he spake vnto with good hope, that she shoulde not faint with sorow.

3 They do no lesse wickedly than foolishly entangle with allegories these testimonies where Christ is called the seede of Abraham, and the frute of the wombe of Dauid. For if the name of Seede had bin spoken in an allegory, truely Paul would not haue left it vntolde, where he plainly & without figure affirmeth, that there are not
Ga. 3. 18 many sonnes of Abraham redemers, but one Christ. Of like sorte is it that they alleage: that he is no otherwise called the sonne of Dauid, but because he was promised and at length in his due time deliuered. For after that Paule had once named him the sonne of God: in that
Ro. 1. 3. he byandby addeth, According to the flesh, he truely meaneth of nature. And so in the 9 chapter callinge him the blessed God, he setteth seuerally beside, that accordinge to the flesh he descended of the Iewes. Nowe if he were not truely begotten of the seede of Dauid, to what purpose shalbe this sayinge, that he is the frute of his wombe?
Psa. 132. 11. What meaneth this promise? Out of thy loynes shal he descende, that shall abide in thy seate. Now in the Genealogie of Christ, as it is rehearsed of Matthew, they do Sophistically mocke. For though he do not rehearse the parētes of Marie but of Ioseph, yet becausse he speaketh of a thing sufficiently knowē abrode among the people, he reckeneth it enough to shew that Ioseph came of the seede of Dauid, when it was well knowen that Mary was of the same stocke. But Luke more presseth them in teaching that saluation brought by Christ, is cōmon to all mankinde: becausse Christ the author of saluation proceeded of Adam the common parent of all. I graunt in dede, that by the Genealogie it can none otherwise be gathered that Christ was the sonne of Dauid, but in so much as he was begotten of the Virgine. But the newe Marcionites to colour their errour do to proudly, in this that to proue that Christ tooke his body of nothing, they affirme that women are seedeles, and so they ouerthrow the principles of nature. But becausse that is no question of diuinity, & the reasons that they bring are so fickle, that they may very easily be confuted: therefore I will not touch those thinges that belong to Philosophie and Physike, and will hold me contented to wipe away those thinges that they alleage out of Scripture: that is, that Aaron and Ioiadah tooke wiues of the tribe of Iehudah, & so the difference of tribes had then bin confounded, if woman hadde engendringe seede in her. But it is well enough knowen ỹ as touching ciuile order, the kindreds are reckened by the sede of the man, & yet the excellency of the kinde of man aboue woman proueth not the contrary, but that in generatiō the seede of wo-

man

an muſt meete. And this ſolution extendeth to all the Genealogies. Oftentimes when the Scripture reckeneth vp a Genealogie, it nameth the mẽ only: ſhal we therfore ſay, that the women are nothing? yt very children do know, that women are comprehended vnder the name of men. And after this ſorte it is ſaid, that women bring forth to their husbandes, becauſe the name of the houſehold alway remaineth with the males. Now as this is graunted to the excellency of the male kinde, that the children are compted noble or vnnoble, according to the eſtate of their fathers: ſo alſo in the ſtate of bondage the ſeede followeth the wombe, according to the iudgement of the Ciuile lawyers. Whereby we may gather, that the iſſue is engendred of the ſeede of the woman. And it hath of long time bin receiued in common vſe of al nations, that the mothers are called Genetrices, that is, begẽdrers. Wherwith Gods law alſoagreeth, which elſe ſhould wrõgfully forbid ỷ mariage of the vncle with his ſiſters daughter, becauſe there were no conſanguinity betwene them: and alſo it were lawfull for a man to marry his ſiſter by the mothers ſide, ſo that ſhe were begotten of an other father. But as I graunt that there is a paſſiue power knbed to women, ſo do I anſwere that the ſame thing is indifferently ſpoken of them that is of men. And Chriſt himſelfe is not ſayd to Ga. 4. 4.
be made by the woman, but of the woman. But ſome of their company ſhaking of all ſhame do too leudly aske, whether we wil ſay that Chriſt was engendred of the menſtruall ſeede of the Virgine, for I will likewiſe aske of them, whether he did nõt congele in the bloud of his mother, which they ſhalbe conſtrained to confeſſe. Therfore it is duly gathered of Matthewes words, that becauſe Chriſt was begotten of Marie, he was engendred of her ſeede: as a like engendringe is Mat. 1. 5.
meant when it is ſayd, ỷ Booz was begotten of Rahab. Neither doth Matthew here deſcribe the Virgine as a conduit pipe through which Chriſt paſſed: but he ſeuereth this maruellous maner of generation from the common maner, for that by her Chriſt was begotten of the ſeede of Dauid. For euen in the ſame ſorte, that Iſaac was begotten of Abraham, Salomon of Dauid, and Ioſeph of Iacob, likewiſe it is ſayd that Chriſt was begotten of his mother. For the Euangeliſt ſo obſerueth the order of his ſpeach, and willinge to proue that Chriſt came of Dauid, is contented with this one reaſon, that he was begotten of Marie. Wherby it followeth, that he tooke it for a matter cõfeſſed, that Marie was of kinne to Ioſeph.

The abſurdities wherewith they woulde charge vs, are ſtuffed full of childiſh cauillations. They thinke it a ſhame and diſhonor to Chriſt, if he ſhould haue takẽ his original of men: becauſe ſo he could

not be exempt from the vniuerſall law that encloſeth all the offpring of Adam without exception, vnder ſinne. But the compariſon that we
Ro.5.12 read in Paule doth eaſily aſſoyle this dout: that as by one man came
1.Cor. ſinne, and by ſinne death, ſo by the righteouſneſſe of one man grace
15.47. hath abounded. Wherewith alſo agreeth an other compariſon of him
Ro.8.3. the firſt Adam of earth, earthly and naturall, the ſeconde of heauen, heauenly. Therfore in an other place, the ſame Apoſtle, where he teacheth that Chriſt was ſent in the likenes of ſinfull fleſh to ſatisfie the law, doth ſo expreſſely ſeuere him from the common eſtate of men, that he be very man without fault and corruption. But very childiſhly they triſle in reaſoning thus: If Chriſt be free from all ſpot, and was by the ſecrete workinge of the holy Ghoſt begotten of the ſeede of Marie, then is not the womans ſeede, but onely the mans ſeede vncleane. For we do not make Chriſt free frō all ſpot, for this cauſe, that he is only engendred of his mother without copulation of man, but becauſe he is ſanctified by the holy Ghoſt, that the generation might be pure and vncorrupted, ſuch as ſhould haue bin before the fal of Adam. And this alway remained ſtedfaſtly determined with vs, that ſo oft as the ſcripture putteth vs in minde of the cleanneſſe of Chriſt, it is meant of his true nature of manhoode: becauſe it were ſuperfluous to ſay that God is cleane. Alſo the ſanctification that he ſpeaketh of in the ſeuenteene of Iohn, could haue no place in the nature of God. Neither are there fained two ſeedes of Adam, although there came no infection to Chriſt: becauſe the generation of mā is not vncleane or vicious of it ſelfe, but accidentall by his falling. Therfore it is no maruell, if Chriſt, by whom the eſtate of innocency was to be reſtored, were exempt from common corruption. And wheras alſo they thrid this vpon vs for an abſurdity, ỹ if the Word of God did put on fleſh, then was it encloſed in a narrow priſon of an earthly body: this is but mere waywardnes: becauſe although the infinite eſſēce of the Word did growe together into one perſon with the nature of man: yet do we faine no encloſinge of it. For the Sonne of God deſcended marueloufly from heauen, ſo as yet he left not heauen, it was his will to be marueloufly borne in the Virgins wombe, to be conuerſant on earth, & hang vpon the croſſe, yet that he alway filled the world euen as at the beginning.

The xiiii. Chapter.

Howw the twoo natures of the Mediatour do make one perſon.

Now

NOw where it is sayd, that the Word was made flesh: that is not so to be vnderstanded, as though it were either turned into flesh, or confusely mingeled with flesh, but because he chose him a temple of the Virgins wombe to dwell in: he that was the Sonne of God, became also the sonne of man, not by confusion of substance, but by vnity of person. For we so affirme the Godhead ioyned and vnited to the manhoode, that either of them haue their whole property remaining, and yet of them both is made one Christ. If any thing in all worldly thinges may be founde like to so great a mysterie, the similitude of man is most fitte, whom we see to consist of two substances, whereof yet neither is so mingeled with other, but that either keepeth the property of his owne nature. For neither is the soule the body, nor the body the soule. Wherfore both that thing may be seuerally spoken of the soule, which can no way agree with the body: and likewise of the body that thing may be sayd, which can by no meane agree with the soule: and that may be said of the whole man, which can be but vnfitly taken neither of the soule nor of the body seuerally. Finally, the properties of the soule are sometime attributed to the body, and the properties of the body sometime to the soule: and yet he that consisteth of them is but one man and not many. But such formes of speach do signifie both that there is one person in man compounded of two natures knit together, and that there are two diuerse natures which do make the same person. And so do the Scriptures speake of Christ: Sometime they giue vnto him those thinges that ought singularly to be referred to his manhoode, & sometime those things that do peculiarly belong to his godhead, & sometime those things that do comprehend both natures, & so agree with neither of them seuerally. And this conioyning of the two natures ỳ are in Christ, they do with such religiousnes expresse, that sometime they do put them in common together: which figure is among the old authors called, Communicating of properties. Ioh. 1. 14.

2 These things were but weake, vnles many phrases of Scripture, and such as be echwhere ready to finde, did proue that nothing here-of hath bin deuised by man. That same thinge which Christ spake of himselfe, saying: Before that Abraham was, I am: was farre disagreeing from his manhoode. Neither am I ignorant with what cauillation the erroneous spirites do deprave this place: for they say that he was before all ages, because he was already foreknowen the Redemer, as well in the counsell of the father, as in the mindes of the godly. But here as he openly distinguisheth the day of his manifestation from his eternall essence, & of purpose pronounceth vnto himselfe an au- Ioh. 8. 58.

thority by antiquity wherein he excelleth aboue Abraham, he doth vndoutedly chalenge to himselfe that which is proper to the God-
Colo. 1. 15. head. Whereas Paul affirmeth that he is the first begotten of all crea-
Ioh. 17. 5 tures, which was before all things, & by whom all things keepe their
Ioh. 5. 17. being: & whereas he himselfe reporteth that he was in glory with the father before the creatiō of the world, & ẏ he worketh together with the father: these things do nothing more agree with ẏ nature of man.

It is therfore certaine, that these and such like are peculiarly ascribed
Esa. 42. 1 Lu. 1. 52 Ioh. 8. 50. Matt. 13 Ioh. 14. 10 & 6. 36. Luc. 24. 39. to the godhead. But whereas he is called the seruant of the father: and wheras it is said, that he grew in age, wisdom & fauour with God and men: that he seketh not his owne glory: that he knoweth not the last day: that he speaketh not of himselfe: that he doth not his owne will: where it is sayd, that he was seene and felt: this wholly belongeth to his only manhode. For in the respect that he is God, neither can he encrease in any thinge, and he worketh all thinges for his owne sake, neither is any thing hidden from him, he doth all things according to the free choise of his owne will, and can neither be seene nor felt. And yet he doth not seuerally ascribe these things to his nature of man only, but taketh thē vpon himselfe, as if they did agree with the person of the mediatour. But the communicatinge of properties is in this
Act. 20 28. 1. Cor. 2 6. 1. Ioh. 1. 1. that Paul saith, that God did by his owne bloud purchase vnto him a Church: and the Lord of glory crucified. Againe, where Iohn saith, that the Word of life was felt. Truely God neither hath bloud, nor suffereth, nor can be touched with handes. But because he which was both very God & man, Christ being crucified, did shed his bloud for vs: those thinges that were done in his nature of man, are vnproperly, and yet not without reason giuen to his godhead. A like example is
1. Ioh. 3. 16. Ioh. 3. 13. where Iohn teacheth that God gaue his soule for vs: therefore there also the property of the manhode is cōmunicate with the other nature. Againe, when Christ sayd being yet conuersant in earth, that no man hath ascended into heauē, but the sonne of man that was in heauen: truely according to his manhoode, and in the flesh that he had put on, he was not thē in heauen: but because himselfe was both God and man, by reason of the vnity of both natures, he gaue to the one that, which belonged to the other.

3 But most plainly of all do these places set forth the true subiect of Christ, which do comprehend both natures together: of which sort there are very many in the gospell of him. For that which is there read is singularly belonging neither to his godhead nor to his manhood, but both together: ẏ he hath receiued of his father power to forgiue
Ioh. 1. 29. & 5. 21. sinnes, to raise vp whom he will, to giue righteousnesse, holinesse and

saluation

ſalutiõ, to be made iudge ouer the quicke & the dead, to be honoured euen as the father is: Finally, that he is called the light of the world, the good ſhepherd, the only dore, the true Vine. For ſuch prerogatiues had ỹ ſonne of God, whẽ he was ſhewed in the fleſh: which though he enioyed with his father before the worlde was made, yet he had thẽ not in the ſame maner or the ſame reſpect, & which could not be giuẽ to ſuch a man as was nothing but man. In the ſame meaninge ought we to take that which is in Paule: that Chriſt after the iudgement ended, ſhall yeelde vp the kingdom to God & the father: euen the kingdom of the ſonne of God, which had no begining, nor ſhall haue any endinge: but euen as he lay hid vnder the baſeneſſe of the fleſh, and abaced himſelfe, takinge vpon him the forme of a ſeruaunt, and layinge aſide the porte of maieſty, he ſhewed himſelfe obediẽt to his father: & hauing performed all ſuch ſubiection, at lẽgth crowned with honor & glory, & auaunced to the higheſt dominiõ, that all knees ſhall bow before him: ſo ſhall he then yeelde vp to his father both that name & crowne of glory, & whatſoeuer he hath receiued of his father, that God may be all in all. For to what purpoſe is power & dominion giuen him, but that the father ſhould gouerne vs by his hande? In which ſenſe it is alſo ſayd, that he ſitteth at ỹ right hand of the father. But this is but for a time, til we may enioy the preſent beholding of the godhead. And here the errour of ỹ old fathers can not be excuſed, which while they tooke no heede to the perſon of the Mediatour, haue obſcured ỹ natural meaning of almoſt all the doctrine that is read in the goſpell of Iohn, & haue entangled themſelues iin many ſnares. Let this therefore be vnto vs the key of right vnderſtanding, that ſuch things as belong to the office of the Mediatour, are not ſpokẽ ſimply of the nature of God, nor of the nature of man. Therfore, Chriſt ſhal reigne til he come forth to iudge ỹ world, inſomuch as he ioyneth vs to his father, according to the ſmale meaſure of our weakeneſſe. But when we beinge made partakers of the heauenly glory, ſhall ſee God ſuch as he is, thẽ he hauing performed the office of Mediatour, ſhall ceaſſe to be the embaſſadour of his father, & ſhalbe cõtented with that glory which he enioyed before the makinge of the worlde. And the name of Lord doth in no other reſpect peculiarly agree with the perſon of Chriſt, but in this, that it ſignifieth ỹ meane degree betwene God & vs. For which purpoſe maketh ỹ ſaying of Paul: One God, of whom are all things, & one Lord, by whom are all things, euen he to whom the dominiõ for a time is omitted by the father, vntil his diuine maieſty be to be ſeene face to face. Frõ whom ſo far is it of that any thing ſhall decay, by yeldingvp

Ioh. 5. 5

Ioh. 28. 1.

1. Cor. 24.

Phil. 2. 8

He. 2. 6. Phil 2. 10. 1. Cor. 15. 28.

1. Cor. 8 6

the dominion to his father, that he ſhall become ſo much the more glorious. For then ſhall God alſo ceſſe to be ỹ head of Chriſt becauſe Chriſtes godheade ſhall then ſhine of it ſelfe, whereas yet it is couered with a certaine veile.

4 And this obſeruation ſhall do no ſmall ſeruice to aſſoile many doutes, if the readers do fitly apply it. For it is maruelous how many the vnskilfull, yea ſome not vtterly vnlearned, are combred with ſuch formes of ſpeach, which they ſee ſpoken by Chriſt, which do well agree neither with his godheade nor with his manhoode: becauſe they conſider not that they do agree with his perſon wherin he is ſhewed both God and man, and with the office of Mediatour. And it is alway eaſie to ſee, how well all things hang together, if they haue a diligent expoſitour, to examine ſo great miſteries with ſuch deuout reuerence as they ought to be. But there is nothing that theſe furious and phrentike ſpirites trouble not. They catch hold of thoſe things that are ſpoken of his manhoode, to take away his Godhead: and likewiſe of thoſe things that are ſpoken of his godhead to take away his manhoode: and of thoſe thinges that are ſo ioyntly ſpoken of both natures, that they ſeuerally agree with neither, to take away both. But what is that elſe but to ſay, that Chriſt is not man, becauſe he is God: and that he is not God, becauſe he is man: and that he is neither man nor God, becauſe he is both man and God? We therefore do determine that Chriſt, as he is both God and man, conſiſting of both natures vnited, though not confounded, is our Lord and the true ſonne of God, euen according to this manhoode, though not by reaſon of his manhoode. For the errour of Neſtorius is to be driuen far away from vs, which when he went about rather to draw in ſunder, than to diſtinguiſh the nature, did by ỹ meane imagine a double Chriſt. Whereas we ſee that the Scripture crieth out with loude voice againſt it, where both the name of the ſonne of God is giuen to him that was borne of the Virgine, & the Virgine her ſelfe is called the mother of our Lorde. We muſt alſo beware of the madneſſe of Euticher, leſt while we go about to ſhew the vnity of the perſon, we deſtroy either nature. For we haue already alleaged ſo many teſtimonies, & therein euery where ſo many other to be alleaged, where his Godhead is diſtinguiſhed from his manhoode, as may ſtop the mouthes euen of the moſt contentious, And a litle hereafter I will adioine ſome teſtimonies to confute better that fained deuiſe, but at this preſent, one place ſhall cõtent vs. Chriſt would not haue called his body a Temple, vnleſſe the Godhead did diſtinctly dwel therin. Wherfore as Neſtorius was worthily condemned in the ſynode at Epheſus, ſo alſo was Euticher alſo

Aug. in enchir. ad Laurent. ca. 36.

Lu. 1. 33 & 44.

Ioh. 2. 19.

and condemned in the ſynodes of Conſtantinople and Chalcedon: ſeing ſuch as it is no more lawfull to confounde the two natures in Chriſt, than it is to draw them in ſunder.

But in our age alſo there hath riſen vp no les peſtilent a mōſter, Michaell Seruettus which did thruſt in place of the ſonne of God, a fained thing made of the eſſence of God, of ſpirit, fleſh & three elementes vncreate. And firſt he denieth that Chriſt is by any other way the ſonne of God, but in this that he was begotten of ỹ holy ghoſt in the wombe of the Virgine. But to this ende tendeth his ſurtlety, that the diſtinctiō of ỹ two natures being once ouerthrowē, Chriſt might be thought to be a certaine thing mingled of God & man, & yet neither God nor man. For in his whole proceſſe he trauaileth toward this ende, that before Chriſt was opēly ſhewed in the fleſh, there were onely certaine ſhadowiſh figures in God, wherof the trueth or effect then at length was in beinge, when that word which was ordained to that honor, began truely to be the ſonne of God. And we in dede do confeſſe that the Mediatour which is borne of the Virgin, is properly the ſonne of God. For Chriſt in that he is man, could not be the miror of the inestimable fauour of God, vnleſſe this dignity were giuen him to be, and be called the onely begotten ſonne of God. But in the meane ſeaſon the definitiō of the Church ſtandeth ſtedfaſtly grounded, that he is compted the ſonne of God, becauſe he being the Word begotten of the father before all worlds, did by hypoſtatical vnion take vpō him the nature of man. Now the hypoſtaticall vniō is called with the olde fathers, that which maketh one perſon of two natures, which kinde of ſpeach was deuiſed to ouerthrow the doting errour of Neſtorius, becauſe he fained that the ſonne of God did ſo dwell in fleſh, that yet he the ſame was not man. Seruettus ſclaundereth vs, that we make two ſonnes of God when we ſay that the eternall Word was alredy the ſonne of God before that it was clothed with fleſh, as if we ſay any thing elſe but that he was manifeſted in the fleſh. Neither doth it follow, that if he were God before that he was man, he began to be a new God. And no more abſurdity it is to ſay, that the ſonne of God appeared in the fleſh, which yet had this alway from eternall being to be the Sonne, which the Angels words to Mary do ſecretly ſhew, That holy thing ỹ ſhall be borne of thee, ſhall be called ỹ ſonne of God. as if he ſhould haue ſayd, that the name of the Sonne which was obſcure in time of the law, ſhould now become famous and euerywhere knowen abroade. Wherewith agreeth that ſaying of Paul, Ro.8.15
that now by Chriſt we are the children of God, freely & with boldneſs to crie Abba, Father. But were not the holy fathers in the olde

time also accompted amonge the children of God? Yea: and bearing them bold vpon that interest, they called vpon God by name of their Father. But because since ỹ only begotten sonne of God was brought forth into the world, the heauenly father hode is become more plainly knowen: therefore Paul assigneth this, as it were, a priuilege to the kingdom of Christ. But yet this is stadfastly to be holde, that God neuer was father either to Angels or men, but in respect of the only begotten sonne: and that men specially, whom their owne wickednesse maketh hateful to God, are his children by free adoption because he is the sonne of God by nature. And there is no cause why Seruetus should cauill, that this hangeth vpon filiatiō or becomming a sonne, which God had determined with himself: because our purpose is not heare to speake of the figures howe the expiation was shewed in the bloud of beastes: but because they could not in dede be the children of God, vnlesse their adoption were grounded vpon ỹ head, it is without reason to take that from the head which is common to all the members. I go yet further: Whereas the Scripture calleth the Angels the
Psa. 82. 7. sonnes of God, whose so great dignity did not hang vpon the redemption to come: yet must it needes be, that the sonne is in order before them, which maketh the father to be their father. I will repeate it againe shortly, & adde the same of mankinde. Sith from at their first beginning both Angels and men were created, with this condition, that God should be common father to them both, if that saying of Paul be true, that Christ was alway the head & the first begottē of all creatures,
Colo. 1. 15. to haue the first degree in all: I thinke I do rightly gather that he was also the sonne of God before the creation of the world.

6 But if his Filiation (if I may so terme it) began since he was manifested in the flesh, it shall follow, that he was also sonne in respect of his nature of man. Seruettus and other such frentike men would haue it, that Christ which appeared in ỹ flesh, is the sonne of God, because out of the flesh he coulde not be called by that name. Now let them answere me whether he be the sonne according to both natures, or in respect of both. So in deede they prate, but Paule teacheth farre otherwise. We graunt in deede, that Christ is in the flesh of man called the Sonne, but not as the faithfull are, that is by adoption only and grace, but the true and naturall, and therefore only sonne, that by this marke he may be discerned from all other. For God vouchsafeth to giue the name of his sonnes to vs, that are regenerate into a new life, but the name of the true and only begotten sonne, he giueth to Christ only. How can he be the only sonne in so great a number of brethren, but because he possesseth that by nature, which we haue receiued

ſelfe. And ỹ honor we extende to the whole perſon of the Mediatour, that he be truely & properly the Sonne of God, which was alſo borne of the Virgine, & offered himſelfe for ſacrifice to his father vpon the croſſe: but yet in reſpect of his Godheade, as Paule teacheth, when he ſayth, he was ſeuered out to preach the Goſpell of God, which he had before promiſed of his ſonne, which was begotten of the ſeede of Dauid according to his fleſh, and declared the ſonne of God in power. But why, whē he nameth him diſtinctly the ſonne of Dauid according to the fleſh, ſhould he ſeuerally ſay, that he was declared the Sonne of God, vnleſſe he meant to ſhew that this did hang vpō ſome other thinge, than vpon the very fleſh? For in the ſame ſenſe in an other place he ſayth, that he ſuffered by the weakeneſſe of the fleſh, and roſe againe by the power of the ſpirite, euen ſo in this place he maketh a difference of both natures. Truly they muſt needes graunt, that as he hath that of his mother for which he is called the Sonne of Dauid, ſo he hath that of his Father for which he is called the Sonne of God: and the ſame is an other thing and ſeuerall from the nature of man. The Scripture giueth him two names, callinge him here & there ſometimes the Sonne of God, and ſomtimes the Sonne of Man. Of the ſecond there can be no cōtention moued: but according to the common vſe of the Hebrue tongue he is called the Sonne of mā, becauſe he is of the offſpring of Adā. By the contrary I affirme, that he is called the Sonne of God in reſpect of the Godhead & eternall eſſence: becauſe it is no leſſe meete that it be referred to the nature of God, that he is called the Sonne of God, than to the nature of man, that he is called the Sonne of Man. Againe, in ỹ ſame place that I alleaged, Paul doth meane that he which was according to the fleſh begotten of the ſeede of Dauid, was no otherwiſe declared the Sonne of God in power, thā he teacheth in an other place, that Chriſt which accordinge to the fleſh deſcended of the Iewes, is God bleſſed for euer. Now if in both places the diſtinctiō of the double nature be touched, by what right wil they ſay, that he which according to ỹ fleſh is the Sonne of Man, is not alſo the Sonne of God, in reſpect of the nature of God.

Rom. 1.2.

2. Cor. 13.4.

Ro. 9.5.

They do in dede diſorderly enforce for the maintenāce of their error, the place where it is ſayd, ỹ God ſpared not his owne Sonne: where the Angell commaunded, that the very ſame he that ſhould be borne of ỹ Virgine, ſhould be called the Sonne of the higheſt. But, leſt they ſhould glory in ſo fickle an obiection, let them wey with vs a while, how ſtrongly they reaſon. For if it be rightly concluded, that Chriſt from his conception, he beganne to be the Sonne of God, becauſe he

Rom. 8. 32.

Lu. 1. 32

that is conceiued is called the Sonne of God, then ſhall it follow, that
1.Ioh.1. he began to be the word at his manifeſting in the fleſh, becauſe Iohn
1. ſayth, that he bringeth them tidinges of the Word of life, which his handes haue handeled. Likewiſe that, which is reade in the Prophet:
Mic.5.2 Thou Bethleem in the lande of Iuda, art a litle one in thouſandes of Iuda: Out of thee ſhall be borne to me a guide to rule my people Iſrael, and his comming forth from the beginning, from the daies of eternity. How will they be compelled to expounde this, if they will be content to follow ſuch manner of reaſoning? For I haue proteſted, that we do not agre with Neſtorius, which imagined a double Chriſt: whereas by our doctrine, Chriſt hath made vs the ſonnes of God with him, by right of brotherly conioyninge, becauſe he is the only begotten ſonne of God in the fleſh which he tooke of vs. And Auguſtine doth wiſely admoniſh vs, that this is a bright glaſſe, wherein to behold the marueilous and ſingular fauour of God, that he aſſigned honor in reſpect that he is man which he coulde not deſerue. Therfore Chriſt was adorned with this excellency euen according to the fleſh frō the wombe of his mother, to be the Sonne of God. Yet is there not in the vnity of perſon to be fained ſuch a mixture, as may take away that which is proper to the Godheade. For it is no more abſurdity, that the eternall word of God and Chriſt, by reaſon of the two natures vnited into one perſon, be diuerſe wayes called the Sonne of God, than that he be accordinge to diuerſe reſpectes, called ſometime the Sonne of God, and ſometime the ſonne of Man. And no more doth that other cauillation of Seruettus accomber vs that before that Chriſt appeared in the fleſh, he is no where called the Sonne of God, but vnder a figure, becauſe although the deſcribing of him, thē was ſomewhat darke: yet where as it is already clerly proued that he was no otherwiſe eternall God, but becauſe he was the word begotten of the eternall father, and that this name doth no otherwiſe belonge to the perſon of the Mediatour which he hath taken vpon him, but becauſe he is God openly ſhewed in the fleſh: and that God the Father hath not bin called Father from the beginning,
Ep.3.15 if there had not then bin a mutuall relation to the Sonne, by whome all kinred or fatherhood is reckened in heauen and in earth: hereby it is eaſie to gather, that euen in the time of the law and the Prophets he was the Sonne of God, before that this name was commōly knowen in the Church. But if they ſtriue onely about the onely worde, Salomon diſcourſing of the infinite highneſſe of God, affirmeth as well his Sonne as himſelfe to be incomprehenſible. Tell his name if
Pro.30. thou canſt (ſayth he) or the name of his ſonne. Yet I am not ignor-
4. ant

ment, that with the contentious this testimony will not be of sufficient force: neither do I much grounde vpon it, sauing that it sheweth that they do maliciously cauill, that deny Christ to be the Sonne of God, but in this respect that he was made man. Beside that, all the oldest writers with one mouth and consent haue openly testified the same: so that their shamelesnesse is no lesse worthy to be scorned than to be abhorred, which dare obiect Ireneus & Tertulliã against vs, both which do confesse that the Sonne of God was inuisible, which afterward appeared visible.

8 But although Seruetus hath heaped vp horrible monstruous deuises, which paraduenture the other woulde not allow: yet if ye presse them hard, ye shall perceiue that all they that do not acknowledge Christ to be the sonne of God but in the flesh, do graunt it only in this respect, that he was conceiued in the wombe of the Virgin by the holy Ghost, like as the Maniches in olde time did foolishly affirme, that man hath his soule (as it were) by deriuation from God, because they reade that God breathed into Adam the breath of life. For they take so fast hold of ỹ name of Sonne, that they leaue no difference betwene the natures, but babble disorderly, that Christ being man, is the Sonne of God, because according to his nature of man, he is begotten of God. So the eternall begetting of Wisdom, that Salomon speaketh of, is destroied, and there is no accompt made of the Godheade in the Mediatour, or a fantasied Ghost is thrust in place of the Manhoode. It were in deede profitable to confute the grosser deceites of Seruetus, wherewith he hath bewitched himselfe and some other, to the ende that the Godly readers admonished by this example, may hold themselues within the compasse of sobernes and modestly: sauing that I thinke it should be superfluous, because I haue already done it in a booke by it selfe. The summe of them commeth to this effect, that the Sonne of God, was a forme in minde from the beginning, and euen then he was before appointed to be man that should be the essentiall image of God. And he doth acknowledge no other Word of God, but in outward shew. This he expoundeth to be the begetting of him, that there was begotten in God from the beginning a will to begette a Sonne, which also in act extended to the nature it selfe. In the meane time he confoundeth the Spirite with the Word, for that God distributed the inuisible Word and the Spirite into flesh and soule. Finally the figuration of Christ, hath with them the place of begetting, but he saith, that he which then was but a shadowish sonne in forme, was at length begotten by the word, to which he assigneth the office of seede. Whereby it shall follow that Ecc. 24. 14.

hoges and dogs are as well the children of God, because they were create of the originall seede of the word of God. For although he compound Christ of three vncreate elements to make him begotten of the essence of God, yet he faineth that he is so the first begotten among creatures, that the same essentiall godheade is in stones, according to their degree. And least he should seeme to strippe Christ out of his godhead, he affirmeth that his flesh is consubstantial with God, and that the Word was made man by turninge the flesh into God. So while he can not conceiue Christ to be the Sonne of God, vnlesse his flesh came from the essence of God, and were turned into godhead, he bringeth the eternall person of the Word to nothinge, and taketh from vs the sonne of Dauid, that was promised to be the Redeemer. He oft repeateth this, that the Sonne was begotten of God by knowledge and predestination, and that at length he was made man of that matter which at the beginning shined with God in the three elementes, which afterward appeared in the first light of the worlde, in the cloude and in the piller of fire. Now how shamefully he sometime disagreeth with himselfe, it were too tedious to rehearse. By this shorte recitall the readers that haue their sounde witte may gather, that with the circumstances of this vncleane dogge the hope of saluation is vtterly extinguished. For if the flesh were the godheade it selfe, it shoulde ceasse to be the temple thereof. And none can be our redemer, but he that begotten of the seede of Abraham and Dauid, is accordinge to the flesh, truely made man. And he wrongefully standeth vpon the wordes of John, that the Word was made flesh. For as they resist the errour of Nestorius, so they nothing further this wicked inuention, whereof Eutiches was author, forasmuch as the only purpose of the Euangelist was to defend the vnity of persons in the two natures.

The xv. Chapter.

That we may know vs, to what end Christ was sent of his Father, and what he brought vs: three things are principally to be considered in him, his Propheticall office, his Kingdom, and his Priesthoode.

Enchir. ad Laurent. ca. 5.

AVgustine saith rightly, that although the Heretikes do braggue of the name of Christ, yet they haue not all one foundation with the godly, but that it remaineth onely proper to the Church. For if these thinges be diligently considered, that belong to Christ. Christ shall be founde among them onely in name, and not in very deede. So at this day the Papistes, although the name of the Sonne of God redemer of the worlde, sounde in their mouth

...nay yet because being contented with vaine pretense of the name, Colo.2.
...ey spoile him of his power and dignity: this saying of Paule may 19.
...e well spoken of them, that they haue not the head. Therefore, that
...ith may finde founde matter of saluation in Christ, and so rest in
...im, this principle is to be stablished, that the office which is com-
...itted to him by his Father, consisteth of three partes. For he is gi-
...en both a Prophet, a King, and a Priest. Albeit, it were but small pro-
...fite to know those names, without knowledge of the ende and vse of
...hem. For they are also named amonge the Papistes, but coldly and
...o no great profite, where it is not knowen what eche of these titles
...ontaineth in it. We haue said before, how, though God sending Pro-
...hets by continual course one after an other did neuer leaue his peo-
...le destitute of profitable doctrine, and such as was sufficient to sal-
...uation: that yet the mindes of the godly hadde alway this persuasi-
...on, that full light of vnderstandinge was to be hoped for onely at the
...ommynge of Messias: yea and the opinion thereof was come, e-
...uen to the Samaritans, who yet neuer knew the true religion, as ap-
...eareth by the sayinge of the woman: When Messias commeth, he Io.4.25
...hall teach vs all thinges. And the Iewes had not rashly gathered this
...pon presumptions in their mindes: But as they were taught by as-
...ured oracles, so they beleued. Notable amonge the other is that say-
...ng of Esay: Behold, I haue made him a witnesse to peoples, I haue Esa 55.
...iuen him to be a guide and Schoolemaister to peoples: euen as in 4.
...n other place he had called him ỹ Angell or interpreter of the great
...ounsel. After this maner the Apostle commending the perfection of
...he doctrine of the gospell, after that he had sayd, that God in the old Heb.1.1
...ime spake to the Fathers by the Prophetes diuersly, and vnder ma-
...ifolde figures, addeth that last of all he spake vnto vs by his belo-
...ued Sonne. But because it was the common office of the Prophetes
...o keepe the Church in suspense, and to vphold it vntill the comming
...of the Mediatour, therfore we reade that in their scattering abroade,
...he faithfull cõplained that they were depriued of that ordinary be-
...efite, saying: We see not our tokens: there is not a Prophet amonge Ps.74.9
...s: there is no more any that hath knowledge. But when Christ was
...ow not farre of, there was a time appoynted to Daniell to seale vp Dani.9.
...he vision and the Prophet, not onely that the Prophecie, which is 24.
...here spoken of, shoulde be stablished in assured credit, but also that
...he faithfull shoulde learne with contented minde to want the Pro-
...hetes for a time, because the fulnesse and closing vp of all reuelati-
...ons was at hand.

2 Now it is to be noted, that the title of commendation of Christ

belongeth to these three offices. For we know that in the time of the law, as well the Prophetes as Priestes and Kings were anointed with holy oyle. For which cause the renoumed name of Messias was geuen to the promised Mediatour. But though in deede I confesse (as I haue also declared in an other place,) that he was called Messias by peculiar consideration and respect of his kingdome: yet the annoyntinges in respect of the office of Prophet & of priest, haue their place, and are not to be neglected of vs. Of the first of these two is expresse
Esa. 61. 1 mention made in Esay, in these words: The spirit of the Lord Iehoua vpon me. Therfore the Lord hath anointed me, that I should preach to the meeke, should bring health to the contrite in heart, should declare deliuerance to captiues, shoulde publish the yeare of good will, &c. We see that he was anoynted with the Spirit, to be the publisher and witnesse of the grace of the Father. And that not after the common manner: for he is seuered from other teachers, that had the like office. And here againe is to be noted, that he tooke not the anoynting for himselfe alone, that he might execute the office of teaching but for his whole body, that in his continuall preachinge of the Gospell, the vertue of the Spirite shoulde ioine withall. But in the meane time this remaineth certaine, that by this perfectiō of doctrine which he hath brought, an ende is made of all prophecies: so that they do diminish his authority, that beinge not content with the Gospell, do patch any foraine thinge vnto it. For that voice which thundred
Mat. 3. 17. from heauen, saying: This is my beloued Sonne, heare him: hath auaunced him by singular priuilege aboue the degrees of all other. Then, this oyntment is poured abroade from the head vnto all the
Ioel. 2. 28. members: as it was foretolde by Ioel: Your children shall prophecy,
1. Cor. 1 30. and your daughters shall see visions. &c. But where Paule sayth, that he was giuen vs vnto wisdom: and in an other place, that in him are
Col. 2. 3 hidden all the treasures of knowledge and vnderstanding: this hath somewhat an other meaninge: that is, that out of him there is nothinge profitable to knowe, and that they which by faith perceaue what he is, haue comprehended the whole infiniteneſſe of heauenly good thinges. For which cause he wryteth in an other place: I haue
1. Cor. 2 2. counted it precious to know nothing, but Iesus Christ, and him crucified: which is most true, because it is not lawfull to passe beyonde the simplicity of the Gospell. And hereunto tendeth the dignity of a Prophetes office in Christ, that we might know that in the summe of the doctrine, which he hath taught, are contained all pointes of perfect wisdom.

3 Now come I to his kingdome, of which were vayne to speake,

the readers were not firſt warned, that the nature thereof is ſpiri-
all. For thereby is gathered, both to what purpoſe it ſerueth, and
hat it auaileth vs, and the whole force and eternitie therof, and alſo
e eternitie which in Daniel the Angell doth attribute to the per-
on of Chriſt: and againe the Angell in Luke doth worthily applie to
e ſaluation of the people. But that is alſo double or of two ſortes,
r the one belongeth to the whole bodie of the Church, the other
proper to euery membre. To the firſt is to be referred that which
ſaid in the Pſalme: I haue ones ſworne by my holineſſe to Dauid, Pſa. 89.
will not lie, his ſeede ſhall abide for euer, his ſeate ſhall be as the 36.
nne in my ſight, it ſhall be ſtabliſhed as the Moone for euer, and
faithfull witneſſe in heauen. Neither is it doubtfull, but that God
th there promiſe, that he wil be by the hande of his ſonne an eter-
all gouerner and defender of his Church. For the true perfour-
ance of this prophecie can be founde no where els but in Chriſt:
e aſmuch as immediatly after the death of Salomon, the greater
rte of the dignitie of the kingdome fell away, and was to the diſ-
nour of the houſe of Dauid conueyed ouer to a priuate man, and
erwarde by litle and litle was diminiſhed, till at length it came to
er decaie with heauy and ſhamefull deſtruction. And the ſame
eaning hath that exclamation of Eſaie: Who ſhall ſhewe forth his Eſa. 53.
neration? For he ſo pronounceth that Chriſt ſhall remaine aliue 8.
er death, that he ioyneth him with his membres. Therefore, ſo
ſt as we beare that Chriſt is armed with eternall power, let vs re-
mber that the euerlaſting continuance of the Church is vpholden
y this ſupport, to remaine ſtill ſafe amõg the troubleſome toſſinges,
herewith it is continually vexed, and among the greuous and ter-
le motions that threaten innumerable deſtructions. So when Da- Pſal. 2.
d ſcorneth the boldneſſe of his enemies, that go about to breake 3.4.
e yoke of God and of Chriſt, and ſaith, that the kinges and peoples
ged in vaine, by cauſe he that dwelleth in heauen is ſtrong enough
breake their violent aſſaultes: he aſſureth the Godly of the conti-
all preſeruatiõ of the Church, and encourageth them to hope well
oft as it happeneth to be oppreſſed. So in an other place, when he Pſal. 110
ith in the perſon of God: ſit on my right hande, till I make thine
emies thy foote ſtoole: he warneth vs, that how many and ſtrong
emies ſo euer do conſpire to beſiege the Church, yet they haue not
ength enough to preuaile againſt that vnchangeable decree of God,
herby he hath apointed his ſonne an eternall kinge: wherevpon
followeth, that it is impoſſible that the Deuell with all the prepa-
ation of the worlde, may be able at any time to deſtroy the Church,

which is grouded vpon the eternall seate of Christ. Now for so much as concerneth the speciall vse of euery one, the very same eternal continuance ought to raise vs vp to hope of immortality. For we see, that whatsoeuer is earthly and of the worlde, endureth but for a time, yea and is very fraile. Therefore Christ, to lift vp our hope vnto heauen, pronounceth that his kingdome is not of this worlde. Finally, when any of vs heareth, that the kingdome of Christ is spirituall, let him be raised vp with this saying, and let him pearce to the hope of a better life: and whereas he is nowe defended by the hande of Christ, let him looke for the full frute of this grace in the worlde to come.

Ioh. 18. 36.

4 That, as we haue saide, the force and profite of the kingedome of Christ can not otherwise be perceiued by vs, but when we know it to be spirituall, appeareth sufficiently though it were but by this, that while we must liue in warfare vnder the crosse, during the whole course of our life, our estate is harde and miserable: what then should it profit vs to be gathered together vnder the dominion of a heauenly king, vnlesse we were certaine to enioy the frute thereof out of the state of this earthly life? And therefore it is to be knowen, that whatsoeuer felicitie is promised vs in Christ, it consisteth not in outward commodities, that we shoulde leade a merry and quiet life, florish in wealth, be assured from all harmes, and flowe full of those delectable thinges that the flesh is wont to desire, but that it wholy belonged to the heauenly life. But as in the worlde the prosperous and desired state of the people is partely mainteined by plentie of good thinges and peace at home, and partly by strong forceable defenses, whereby it may be safe against outwarde violence: so Christ also doth enrich his with all thinges necessarie to eternall saluation of soules, and fortifieth them with strength, by which they may stande inuincible against all assaultes of spirituall enemies. Whereby we gather, that he reigneth more for vs than for himselfe, and that both within & without: that being furnished, so farre as God knoweth to be expedient for vs, with the giftes of the spirite, whereof we are naturally empty, we may by these first frutes perceiue that we are truely ioyned to God vnto perfect blessednesse. And then, that bearing vs bolde vpon the power of the same spirit, we may not doubt that we shall alwaies haue the victorie against the Deuill, the worlde, and euery kinde of euill thing. To this purpose tẽdeth the aunswere of Christ to the Phariseis, that becausse the kingdome of God is within vs, it shal not come with obseruation. For it is likely that becausse he professed that he was the same king, vnder whome the soueraigne blessing of God was to be hoped for, they in scorne required him to shew forth his signes

Luc. 17. 21.

he, bycause they (who otherwise are to much bent to the earth)
ould not foolishly rest vpon worldly pompes, biddeth thē to enter
to their owne consciēces, bycause the kingdome of God is righte- Ro.14.
sneſſe, peace and ioy in the holy Ghost. Hereby we are briefely 17.
ught, what the kingdome of Christ auaileth vs. For, bycause it is not
rthly or fleshly, subiect to corruption, but spirituall: he lifteth vs vp
en to eternall life, that we may patiently passe ouer this life in mi-
ries, hunger, colde, contempt, reproches, and other greues, conten-
d with this one thing, that our king will neuer leaue vs destitute, but
ccour vs in our necessities, till hauing ended our warre, we be cal-
d to triumph. For such is his maner of reigning, to communicate
th vs all that he hath receiued of his father. Nowe whereas he ar-
eth and furnisheth vs with power, and garnisheth vs with beautie
d magnificence, enricheth vs with wealth: hereby is ministred vnto
most plentifull matter to glorie vpon, and also bolde courage to
st without feare against the Deuill, sinne and death. Finally, that
ched with his righteousnesse, we may valiantly ouercome all the
proches of the worlde, and as he liberally filleth vs with his giftes,
we againe for our parte, may bring forth frute to his glorie.

5 Therefore his kingly anointing is set forth vnto vs, not done
th oyle or ointmēres made with spices, but he is called the anoin-
d of God, because vpon him hath rested the spirit of wisdome, vn-
rstanding, counsell, strength and feare of God. This is the oyle of
dnesse, wherewith the Psalme reporteth that he was annointed
oue his fellowes, because if there were not such excellencie in him,
should be all needy and hungry. For, as it is already said, he is not Ioh.3.
iustly enriched for him selfe, but to poure his plenty vpō vs being 34.
gry and drie. For as it is said, that the father gaue the spirite to his Ioh.1.
ne, not by measure, so there is expressed a reason why, that all we 16.
uld receiue of his fulnesse, and grace for grace. Out of which foun-
e floweth that liberall geuing, whereof Paule maketh mention, Eph.4.7
reby grace is diuersly distributed to the faithfull, according to the
asure of the gift of Christ. Hereby is that which I said, sufficiently
rmed, that the kingdome of Christ consisteth in the spirit, not in
thly delites or pompes, and therefore we must forsake the worlde
t we may be partakers of it. A visible signe of this holy anointing Iohn.1.
s shewed in the baptisme of Christ, when the holy Ghost rested vp- 32.
n him in the likenesse of a doue. That the holy Ghost and his gifts Luc.3.
meante by the worde Anointing, ought to seeme neither nouel- 22.
nor absurditie. For we are none other way quickened, specially for
much as concerneth the heauenly life: there is no droppe of liuely

force in vs, but that which the holy Ghoſt poureth into vs, whi
hath choſen his ſeate in Chriſt, that from thenſe the heauenly
cheſſe might largely flowe out vnto vs, whereof we are ſo needy. A
whereas both the faithfull ſtande inuincible by the ſtrength of th
king, and alſo his ſpirituall richeſſe plenteouſly flowe out vnto the
they are not vnworthily called Chriſtians. But this eternitie where
we haue ſpoken, is nothing derogate by that ſaying of Paule: Th
1. Cor. 15. 24. he ſhall yelde vp the kingdome to God and the Father. Againe: Th
1. Cor. 15. 28. ſonne him ſelfe ſhall be made ſubiecte, that God may be all in
thinges: for his meaning is nothing els, but that in that ſame p
fect glorie, the adminiſtration of the kingedome ſhall not be ſuch
it is now. For the father hath geuen all power to the ſonne, that
the ſonnes hande he may gouerne, cheriſh and ſuſteine vs, defe
vs vnder his ſauegarde, and helpe vs. So while for a litle time we
wauering abroad from God, Chriſt is the meane betweene God
vs, by litle and litle to bring vs to perfect conioyning with God. A
truely, whereas he ſitteth on the right hande of the father, that is
much in effect, as if he were called the fathers deputee, vnder whom
is the whole power of his dominion, bycauſe it is Gods will to
and defende his Church by a meane (as I may ſo call it) in the p
ſon of his Sonne. As alſo Paule doth expounde it in the firſt cha
ter to the Epheſians, that he was ſet at the right hande of the fathe
to be the heade of the Church, which is his body. And to no oth
meaning tendeth that which he teacheth in an other place, th
Phi. 2 9 there is geuen him a name aboue all names, that in the name of Ie
all knees ſhould bow, and all tongues confeſſe that it is to the gl
of God the Father. For euen in the ſame wordes alſo he ſeme
out in the kingdome of Chriſt an ordre neceſſarie for our preſen
weakeneſſe. So Paule gathereth rightly, that God ſhall then be
him ſelfe the onely head of the Church, bycauſe Chriſtes office
defending of the Church, ſhall be fulfilled. For the ſame reaſon th
Scripture commonly calleth him Lorde, bycauſe his Father did
him ouer vs to this ende, to exerciſe his owne Lordely power
him. For though there be many lordeſhippes in the worlde, y
is there to vs but one God the father, of whome are all thinges a
we in him, and one Lord Chriſt, by whome are all thinges and we
him, ſaith Paule. Wherevpon is rightly gathered that he is the ſa
ſame God, which by the mouth of Eſaie affirmed him ſelfe to be
Eſa. 33. 22. kinge and the lawemaker of the Church. For though he do
where call all the power that he hath, the benefit and gifte of the F
ther, yet he meaneth nothing els, but that he reigneth by power
God

od: bycause he hath therfore put on ỹ personage of the Mediator, t descendinge from the bosome & incomprehensible glory of the ther, he might approch nie vnto vs. And so much more rightfull is hat we be with all consent prepared to obey, and that with great erefulnesse we direct our obediences to his commaundement. For he ioyneth the offices of king and pastor toward them that wil-gely yeelde themselues obedient: so on the other side we heare Psal. 2. t he beareth an yron scepter, to breake and broose all the obstinate 9. e potters vessels: we heare also that he shalbe the iudge of nati- Psa. 110 , to couer the earth with deade corpses, and to ouerthrowe the 6. gh that standeth against him. Of which thing there are some ex-ples seene at this day: but the full proufe thereof shalbe at the last gement, which may also properly be accompted the last act of his dome.

6 Concerning his Priesthood, thus it is briefly to be holden, that ende and vse of it is, that he shoulde be a Mediator pure from all me, that shoulde by his holinesse reconcile vs to God. But bycause iuste curse possesseth the entrie, and God according to his office of ge is bente against vs, it is necessarie that some expiation be vsed, t he being a priest may procure fauour for vs, to appease the wrath God. Wherefore, that Christ might fulfill this office, it behoued t he shoulde come forth with a sacrifice. For in the lawe it was not efull for the priest to entre into the sanctuarie without bloud, that faithfull might know, that though there were a priest become é for vs to make intercession, yet God coulde not be made fa-rable to vs before that our sinnes were purged. Vpō which point Apostle discourseth largely in the epistle to the Hebrues, from the enth chapiter almost to the ende of the tenth. But the summe of commeth to this effect, that the honour of priesthoode can be ap-d to none but to Christ, which by the sacrifice of his death hath ed away our giltinesse, & satisfied for our sinnes. But how weighty atter it is, we are enfourmed by that solemne othe of God, which spoken without repentance: Thou art a priest for euer, accor- Psa. 110 g to the ordre of Melchisedech. For without doubt his will was 4. establish that principall pointe, which he knewe to be the chiefe se wherevpon our saluation hanged. For, as it is said, there is no open for vs or for our prayers to God, vnlesse our filthinesse be purged, the priestes do sanctifie vs and obteine grace for vs, from ich the vncleanesse of our wicked doinges and sinnes doth de-e vs. So do we see, that we must beginne at the death of Christ, the efficacie and profite of his Priesthoode may come vnto vs.

Of this it followeth that he is an eternall interceſſor, by whoſe m
diation we obteine fauour, whervpon againe ariſeth not only affi
to pray, but alſo quietneſſe to godly conſciences, while they ſtay
leane vpon the fatherly tenderneſſe of God, and are certainly perſ
ded that it pleaſeth him whatſoeuer is dedicated to him by the M
diator. But whereas in the time of the lawe, God commaunded ſac
fices of beaſtes to be offered to him: there was an other and a new o
dre in Chriſt, that one ſhould be both the ſacrificed hoſt, & y Pr
becauſe there neither could be found any other meete ſatisfactio
ſinnes, nor any was worthy ſo great honour to offer vp to God h
onely begotten ſonne. Now Chriſt beareth the perſon of a prieſt
onely by eternall meane of reconciliation to make the Father fa
rable & mercifull vnto vs, but alſo to bring vs into the felowſhip o
great an honour. For we that are defiled in our ſelues, yet being ma
Reue. 1. 6. Prieſtes in him do offer vp our ſelues, & all ours to God, & do
enter into ỹ heauẽly ſanctuarie, that al the ſacrifice of prayer & pra
that come from vs, may be acceptable & ſweete ſmelling in the ſig
of God. And thus farre doth that ſaying of Chriſt extende: For th
Ioh. 17. 19. ſakes I ſanctifie my ſelfe: becauſe, hauing his holineſſe poured vp
vs, in as much as he hath offered vs with himſelfe to his father, w
that otherwiſe do ſtinke before him, do pleaſe him as pure & clean
yea and holy. Herevnto ſerueth the anointing of the ſanctuar
Dani. 9. 24. whereof mention is made in Daniell. For the compariſon of contr
rietie is to be noted betweene this anointing, and that ſhadow
anointing that then was in vſe: as if the Angell ſhould haue ſaid, th
the ſhadowes being driuen away, there ſhould be a cleere prieſth
in the perſon of Chriſt. And ſo much more deteſtable is their mac
tion, which not contented with the ſacrifice of Chriſt, haue preſum
to thruſt in them ſelues to kill him: which is daily enterpriſed amo
the Papiſtes, where the Maſſe is reckened a ſacrificing of Chriſt.

The xvj. Chapter.

Hovv Chriſt hath fulfilled the office of Redeemer, to purchace ſaluation for vs, VVherein is intreated of his Death, and Reſurrection, and his Aſcending into Heauen.

ALL that we haue hetherto ſaide of Chriſt, is to be directed to
this marke, that being damned, dead, and loſt in our ſelues,
we may ſeeke for righteouſneſſe, deliuerance, life and ſalua
Act. 4. 12. tion in him: as we be taught by that notable ſaying of Peter,
that there is none other name vnder heauen geuen to men where
in they muſt be ſaued. Neither was the name of Ieſus geuen him at
adu-

...ifedly, or at chaunſable aduenture, or by the will of men, but brought ...n heauen by the Angell the publiſher of Gods decree, and with a ...ſon alſo aſſigned: becauſe he was ſent to ſaue the people from their ...nes. In which wordes that is to be noted, which we haue touched Matt. 1. 21. ...n other place, that the office of redeemer was appointed him, that Luk. 1. 31. ...e ſhoulde be our Sauiour: but in the meane time our redemption ...ould be but vnperfect, vnleſſe he ſhoulde by continuall procedinges ...ney vs forwarde to the vttermoſt marke of ſaluation. Therefore, ...ſoone as we ſwarue neuer ſo litle from him, our ſaluation by litle ...d litle vaniſheth away, which wholy reſteth in him: ſo that all they ...lfully ſpoile them ſelues of all grace, that reſte not in him. And that ...monition of Bernarde is worthy to be rehearſed, that the name of Bern. in can. ſer mo. 15. ...ſus is not only light, but alſo meate, yea and oile alſo, without which ...the meate of the ſoule is drie, and that it is alſo ſalte without the ...ſonning whereof all that is ſet before vs is vnſauorie. Finally, that ...s hony in the mouth, melodie in the eare, and ioyfulneſſe in the ...arte, and alſo medicine, and that whatſoeuer is ſpoken in diſputa- ...n is vnſauory, but where this name ſoundeth. But here it behoueth ...weye diligently, how ſaluation is purchaſed by him for vs: that we ...y not onely be perſwaded that he is the author of it, but alſo em- ...cing ſuch things as are ſufficient to the ſtedfaſt vpholdinge of our ...th, we may refuſe all ſuch thinges as might drawe vs away hether ...thether. For ſith no man can deſcende into him ſelfe, and earneſtly ...ſider what he is, but feeling God angry and bent againſt him, he ...th neede carefully to ſeeke a meane and way to appeaſe him, which ...maundeth ſatisfaction: there is no common aſſuredneſſe requi- ...d, becauſe the wrath and curſe of God lieth alwaie vpon ſinners, ...they be looſe from their giltineſſe: who, as he is a righteous iudge. ...ſereth not his lawe to be broken without puniſhment, but is rea- ...armed to reuenge it.

2 But before we goe any further, it is to be ſeene by the way, ...w it agreeth together, that God which preuented vs with his mer- ...e, was our enemie vntil he was reconciled to vs by Chriſt. For how, ...uld he haue geuen vs in his only begotten Sonne a ſingular pledge ...his loue, vnleſſe he had already before that embraced vs with his ...e fauour? Bycauſe therefore here ariſeth ſome ſeeming of con- ...rietie, I will firſt vndo this knot. The holy Ghoſt commonly ſpea- Rom. 5. ...th after this maner in the Scriptures, that God was enemie to men, 10. ...they were reſtored into fauour by the death of Chriſt: that they Gal. 3. ...re accurſed till their iniquitie was purged by his ſacrifice: that they 10. Col. 1. ...re ſeuered from God, till they were receyued into a conioyning by 21.

his body. Such maner of phrases are applied to our capacitie, that we may the better vnderstand how miserable and wretched our estate is being out of Christ. For if it were not spoken in expresse words that the wrath and vengeance of God, and euerlasting death did rest vpon vs, we woulde lesse acknowledge how miserable we shoulde be without Gods mercie, and woulde lesse regarde the benefit of deliverance. As for example. If a man heare this spoken to him: If God, in such time as thou wast yet a sinner, had hated thee, and cast thee away as thou hadst deserued, thou shouldest haue suffered horrible destruction: but because he hath willingly and of his owne free kindenesse kept thee in fauour, & not suffred thee to be estrāged frō him, he hath so deliuered thee from that perill: truely he will be moued with, and in some parte feele how much he oweth to the mercie of God. But if he heare on the other side that which the Scripture teacheth, that he was by sinne estraunged from God, the heir of wrath, subiect to the curse of eternall death, excluded from all hope of saluation, a stranger from all blessing of God, the bondeslaue of Satan, captiue vnder the yoke of sinne. Finally, ordeined vnto and already entangled with horrible destruction, that in this case Christ became an intercessor to entreat for him, that Christ toke vpon him and suffered the punishment which by the iust iudgement of God did hang ouer all sinners, that he hath purged with his blonde those euils that made them hatefull to God, that by this expiation is sufficient satisfaction and sacrifice made to God the father: that by this intercessor his wrath was appeased: that within this foundation resteth the peace betwene God and men: that vpon this bonde is conteined his good will towards them: shall not he be so much the more moued with these, as they are more liuely represented, out of how great miserie he hath been deliuered? In a summe: because our minde can neither desirously enough take holde of life in the mercy of God, nor receiue it with such thankfulnesse as we ought, but when it is before striken and throwne downe with the feare of the wrath of God and dreade of eternall death, we are so taught by holy Scripture, that without Christ we may see God in maner wrathfully bent against vs, and his hande armed to our destruction: and that we may embrace his goodwill and fatherly kindnesse no otherwhere, but in Christ.

3 And although this be spoken according to the weakenesse of our capacitie, yet is it not falsely saide. For God which is the highest righteousnesse, can not loue wickednesse which he seeth in vs all. Therefore we all haue in vs that, which is worthy of the hatred of God. Therefore in respect of our corrupted nature, and then of our

adiudged vnto it, truely we are all in displeasure of God, guilty in his sight, and borne to damnation of hell. But because the Lord will not hate that which is his in vs, he findeth yet somewhat that he of his goodnesse may loue. For howsoeuer we be sinners by our owne fault, yet we remaine his creatures. Howsoeuer we haue purchaced death vnto ourselues, yet he made vs vnto life. So is he moued by meere and free louing of vs, to receiue vs into fauour. But sith there is a perpetuall and vnappeasable disagreement betweene righteousnesse and iniquitie, so long as we remaine sinners, he can not receiue vs wholy. Therefore, that taking away all matter of disagreement, he might reconcile vs vnto him, he doth by expiation set forth in the death of Christ, take away whatsoeuer euill is in vs, that we, which before were vncleane and vnpure, may now appeare righteous and holy in his sight. Therefore God the Father doth with his loue preuent and 1. Iohn. 4. 19.
goe before our reconciliation in Christ: yea, bycause he first loued vs, therefore he afterwarde doth reconcile vs vnto himselfe. But bycause, vntill Christ with his death come to succour vs, there remaineth wickednesse in vs, which deserueth Gods indignation, and is accursed and damned in his sight, therefore we are not fully and firmely ioyned with God, vntill Christ do ioyne vs. Therefore if we will assure our selues to haue God made well pleased and fauourable vnto vs, we must lift vp our eyes and mindes vpon Christ onely: as in deede we obteine life by him onely, that our sinnes be not imputed to vs, the imputing whereof, draweth with it the wrath of God.

4 And for this reason Paule saith, that the same loue, wherewith God had embraced vs before the creation of the worlde, was stayed and grounded vpon Christ. These thinges are plaine and agreable with the Scripture, and do make those places of Scripture to accorde very well together, where it is saide: that God declared his loue towarde vs in this, that he gaue his onely begotten sonne to death: and yet that he was our enemie till he was made fauourable againe to vs by the death of Christ. But that they may be more strongly proued to them that require the testament of the olde Church, I will allege one place of Augustine, where he teacheth the very same that we do. The loue of God (saith he) is incomprehensible and vnchangeable. For he began not to loue vs, since the time that we weare reconciled to him by the bloude of his sonne. But before the making of the worlde he loued vs, euen before that we weare any thing at all, that we might also be his children with his only begotten Sonne. Therefore wheras we are reconciled by the death of Christ, it is not so to be taken as though the Sonne did therefore reconcile vs vnto him, that he might

Iohn. 3. 16. Rom. 5. 10.

Tract. in Euang. Iohn. 1. 10.

nowe beginne to loue vs whome he hated before: but we are reconciled to him that already loued vs, to whome we were enemies by reason of sinne. And whether this be true or no that I say, let the Apostle beare witnesse. He doth commende (saith he) his loue towards vs, because when we were yet sinners, Christ died for vs. He therefore had a loue to vs, euen thē when we were enemies to him & wrought wickednesse. Therfore after a maruellous and diuine maner he loued vs, euen then when he hated vs. For he hated vs in that we were such as he had not made vs, and because our wickednesse had on euery side wasted away his worke, he knew how in euery one of vs, both to hate that which we our selues had made, and to loue that which he had made. These be the wordes of Augustine.

Rom. 5. 8.

5 Nowe where it is demaunded, howe Christ hath done away our sinnes, and taken away the strife betwene vs and God, and purchased such righteousnes as might make him fauourable and well willing towarde vs: it may be generally answered, that he hath brought it to passe by the whole course of his obedience. Which is proued by ỹ testimony of Paul. As by one mans offense many were made sinners, so by one mās obediēce we are made righteous. And in an other place he extendeth thē cause of the pardō that deliuereth vs from the curse of the lawe, to the whole life of Christ, saying: When the fulnesse of time was come, God sente his sonne made of a woman, subiect to the lawe, to redeeme them that were vnder the lawe: And so affirming that in his very baptisme was fulfilled one parte of righteousnes, that he obediently did the commaundement of his father. Finally, from the time that he toke vpon him the person of a seruaunt, he began to paye the raunsome to redeeme vs. But the Scripture to set out the maner of our saluation more certainely, doth ascribe this as peculiar and proprely belonging to the death of Christ. He himselfe pronounced that he gaue his life to be a redemption for many. Paule teacheth that he died for our sinnes. Iohn the Baptist cried out that Christ came to take away the sinnes of the worlde, bycause he was the Lambe of God. In an other place Paule saith, that we are iustified freely by the redemption that is in Christ, bycause he is set forth a reconciler in his owne bloude. Againe, that we are iustified in his bloude, and reconciled by his death. Againe. He that knewe no sinne, was made sinne for vs, that we might be the righteousnes of God in him. I will not recite all the testimonies, because the number woulde be infinite, and many of them must be hereafter alleaged in their order. Therefore in the summe of beleefe, which they call the Apostles creede, it is very ordrely passed immediatly from the

Rom. 5. 19.
Gal. 4. 4.
Matt. 3. 15.
Mat. 20. 28.
Rom. 4. 25.
Iohn. 1. 29.
Rom. 3.
Rom. 5.
1. Cor. 5. 21.

Christ to his death and resurrection, wherein consisteth the summe
perfect saluation. And yet is not the reste of his obedience exclu-
d, which he perfourmed in his life: as Paule comprehendeth it Phil.2.7
holy from the beginning to the ende in saying, that he abaced him
lfe, taking vpon him the forme of a seruant, and was obedient to his
ther to death, euen the death of the crosse. And truely euen in the
ne death his willing submissiō hath the first degree, because the sa-
fice, vnlesse it had bene willingly offred, had nothing profited to-
rde righteousnesse. Therefore, where the Lorde testified, that he Ioh.10.
ue his soule for his sheepe, he expressly addeth this, no man taketh 15.
way from my selfe. According to the which meaning, Esaie saith, Esa. 53.
he helde his peace like a lambe before the sherer. And the historie 7. Iohn 18
the Gospell rehearseth, that he went forth and met the souldiers, 4.
d before Pilate he left defending of him selfe, and stode still to Mat. 27
lde him selfe to iudgement to be pronounced vpon him. But that 2.
without some strife: for both he had taken our infirmities vpon
n, and it behoued that his obedience to his father, shoulde be
s way tried. And this was no slender shew of his incomparable
e towarde vs, to wrastle with horrible feare, and in the middest of
se cruell tormentes, to cast away all care of himselfe, that he might
ude for vs. And this is to be beleued, that there could no sacrifice
wel offered to God any otherwise, but by this that Christ forsaking
his owne affection, did submitte and wholy yelde him selfe to his
hers will. For proofe whereof, the Apostle doth fitly allege that te- Heb.10
monie of the Psalme: In the booke of the lawe it is written of me, 5.
t I may do thy will, O God. I will, and thy lawe is in the middest Psal.40.
my heart. Then I saide: Loe, I come. But because trembling con- 9.
nces finde no reste but in sacrifice and washing whereby sinnes are
nsed therefore for good cause we are directed thither, and in the
th of Christ is appointed for vs the matter of life. Nowe forasmuch as by our owne giltinesse, curse was due vnto vs, before the
ueuly iudgement seate of God, therefore first of all is recited how
was condemned before Ponce Pilate president of Iurie: that we
lde know that the punishment whereunto we were subiect, was
tly laide vpon vs. We coulde not escape the dreadfull iudgement
God: Christ, to deliuer vs from it, suffred himselfe to be condem-
before a mortall man, yea a wicked & heathen man. For the name
e president is expressed not onely to procure credit to the histo-
but that we shoulde learne that which Esaie teacheth, that that Esa. 53.
sement of our peace was vpon him, and that by his stripes we 9.
e healed. For to take away our damnation, euery kinde of death

sufficed not for him to suffer, but to satisfie our redemption, one spe-
ciall kinde of death was to be chosen, wherein both drawing away
our damnation to him selfe, and taking our giltinesse vpon himself,
he might deliuer vs from them both. If he had bene murthered by
theues, or had bene rashly slaine in a commotion of the common
people: in such a death there shoulde haue bene no apparance of sa-
tisfaction. But when he was brought to be arrained before the iudg-
ment seate, when he was accused and pressed with witnesses against
him, and was by the mouth of the iudge condemned to die: by these
tokens we vnderstand, that he did beare the person of a guilty man
and of an euill doer. And here are two thinges to be noted, which
both were afore spoken by the prophecies of the Prophetes, and
bring a singular comfort and confirmation of faith. For when we
heare that Christ was sent from the iudges seate to death, and was
hanged among theues, we haue the fulfilling of that prophecie which
is alledged by the Euangelist. He was accompted among the wicked.

Esa. 53. 12. And why so? euen to take vpon him the stede of a sinner, not of a
man righteous or innocent, bycause he suffred death not for cause
Mar. 15. 28. of innocencie, but for sinne. On the other side when we heare that
he was acquited by the same mouth whereby he was condemned, for
Pilate was compelled openly more than ones to beare witnesse of his
innocencie: let that come in our minde which is in the other Pro-
Psa. 69. 5. phet: that he repayed that which he had not taken away. And so we
shall beholde the person of a sinner and euill doer represented in
Christ: and by the open apparance of his innocencie it shall become
plaine to see, that he was charged rather with others offence than his
owne. He suffred therefore vnder Ponce Pilate, and so by the solemne
Ioh. 18. 38. sentence of the President, was reckened in the number of wicked
doers: but yet not so, but that he was by the same iudge at the same
time pronounced righteous, when he affirmed that he found no
cause of condemnation in him. This is our acquital, that the giltines
which made vs subiect to punishment, is remoued vpon the head of
the sonne of God. For this setting of the one against the other, we
ought principally to holde fast, least we tremble and be carefull all our
life long, as though the iuste vengeance of God did hang ouer vs,
which the sonne of God hath taken vpon himselfe.

6 Byside that, the very maner of his death is not without a sin-
gular mysterie. The Crosse was accursed, not onely by opinion of
men, but also by decree of the lawe of God. Therefore when Christ
was lifted vp to the Crosse, he made himselfe subiect to the curse. And
so it behoued to be done, that when the curse was remoued from

him, we might be deliuered from all curſe that for our ſinnes was
epared for vs, or rather did already reſt vpon vs. Which thing
as alſo by ſhadowe expreſſed in the lawe. For the ſacrifices and ſa-
ſfactorie oblations that were offred for ſinnes, were called Aſhe-
oth: Which worde proprely ſignifieth ſinne it ſelfe. By which fi-
ratiue chaunge of name, the holy Ghoſt ment to ſhewe, that they
ere like vnto cleanſing playſters to drawe out to them ſelues, and
are the curſe due to ſinnes. But that ſame which was figuratiuely
reſented in the ſacrifices of Moſes, is in deede deliuered in Chriſt
e originall paterne of all the figures. Wherefore he, to performe
erfect expiation, gaue his owne ſoule to be an aſham, that is a Eſa. 53.
ſatisfactorie oblation as the Prophet calleth it, vpon the which our 5. and
h and puniſhment might be caſt, and ſo ceſſe to be imputed to vs. 21.
he Apoſtle teſtifieth the ſame thing more plainly where he tea- 2. Cor.
eth, that he which knewe no ſinne, was by his father made ſinne 5. 21.
r vs, that we might be made the righteouſneſſe of God in him. For
e ſonne of God being moſt cleane from all fault, did yet put vpon
m the reproch and ſhame of our iniquities, and on the other ſide
ouered vs with his cleanneſſe. It ſeemeth that he meante the ſame, Rom. 8.
hen he ſpeaketh of ſinne, that ſinne was condemned in his fleſh. 3.
r the father deſtroyed the force of ſinne, when the curſe thereof
as remoued and layed vpon the fleſh of Chriſt. It is therefore de-
ued by this ſaying, that Chriſt was in his death offred vp to his fa-
er for a ſatisfactorie ſacrifice, that the whole ſatisfaction for ſinne
ing ended by his ſacrifice, we might ceſſe to dread the wrath of
od. Nowe is it plaine, what that ſaying of the Prophet meaneth, Eſa. 53.
t the iniquities of vs all were layed vpon him, that is, that he en- 6.
ding to wipe away the fulthineſſe of our iniquities, was himſelfe
t were by way of enterchanged imputation, couered with them.
f this, the croſſe whereunto he was faſtened was a token, as the
oſtle teſtifieth. Chriſt (ſaith he) redeemed vs from the curſe of Gala. 3.
e lawe, when he was made a curſe for vs. For it is written: Accur- 13.
d is euery one that hangeth on the tree: that the bleſſing of Abra- Deu. 17
m might in Chriſt come to the Gentiles. And the ſame had Pe- 26.
r reſpect vnto, where he teacheth that Chriſt did beare our ſinnes 1. Pet. 2.
on the tree. Bycauſe by the very token of the curſe we do more 24.
inely learne that the burden wherewith we were oppreſſed was
d vpon him. And yet it is not ſo to be vnderſtanded, that he toke
on him ſuch a curſe, wherewith himſelfe was ouerloden, but ra-
r that in taking it vpon him, he did treade downe, breake and de-
y the whole force of it. And ſo faith conceiueth acquitall in the

condemnation of Christ, and blessing in his being accursed. Where-
fore Paule doth not without a cause honorably reporte the triumph
that Christ obteined to him selfe on the crosse, as if the crosse which
was full of shame, had bene turned into a Chariot of triumph. For
Col. 2. 15. he saith, that the hande writing which was against vs, was fastened
to the crosse, and the Princely powers were spoyled and led openly.
Heb. 9. 27. And no maruell: bycause (as the other Apostle testifieth) Christ
offred vp himselfe by the eternall spirite. And therevpon procee-
deth that turning of the nature of thinges. But that these thinges may
take steadfast roote, and be throughly settled in our heartes, let us
alway thinke vpon his sacrifice and washing. For we coulde not cer-
tainely beleue that Christ was the raunsome, redemption, and satis-
faction, vnlesse he had bene a sacrificed hoste. And therefore there
is so often mention made of bloud, where the Scripture shewe-
the maner of our redeming. Albeit the bloude of Christ that was
shed, serued not onely for sacrifice, but also in steede of washing, to
cleanse away our filthinesse.

7 It followeth in the Crede, that he was dead and buried. Where-
againe it is to be seene, howe he did euery where put him selfe in
our stede, to paie the price of our redemption. Death held vs bounde
vnder his yoke, Christ in our stede did yelde him selfe into the power
Heb. 2. 9. of death, to deliuer vs from it. This the Apostle meaneth where he
writeth, that he tasted of death for all men. For he by dying brought
to passe that we shoulde not die, or (which is all one) by his death
he did redeme life for vs. But in this he differed from vs, that he gaue
him selfe to death as it were to be deuoured, not that he shoulde be
swallowed vp with the gulfes of it, but rather that he shoulde swal-
lowe vp it, of which we shoulde haue bene presently swallowed vp:
he gaue himselfe to death to be subdued, not that he shoulde be op-
pressed with the power thereof, but rather that he shoulde ouer-
throw death which approched nere vs, yea and had already beaten
Heb. 2. 14. vs downe and triumphed vpon vs. Finally, that by death he might
destroy him that had the power of death, that is the Deuil: and
might deliuer them that by feare of death were all their life long
subiect to bondage. This is the first fruite that his death did bring
vs. An other is, that by enterpartening of him selfe with vs, he
mortifieth our earthly membres, that they shoulde no more bring
after vse their owne workes: and killeth our olde manne, that he
shoulde no more liue and beare frute. And to the same purpose per-
teineth his buriall, that we being partakers thereof, shoulde also be
Gal. 2. buried to sinne. For when the Apostle teacheth that we are gra-

no the likeneſſe of the death of Chriſt, and buried with him to the death of ſinne, that by his croſſe the worlde was crucified to vs, and we to the worlde, that we are dead together with him, he doth not onely exhorte vs to expreſſe the example of Chriſtes death, but declareth that there is ſuch effectualneſſe in it, as ought to appere in all Chriſtians, vnleſſe they will make his death vnprofitable and fruteleſſe. Therefore in the death and buriall of Chriſt, there is offred vs a double benefit to be enioyed, that is deliuerance from death, wherevnto we were become bonde, and the mortifying of our fleſh. 19. and 9.14. Col.3.3

8 But it is not meete to ouerpaſſe his going downe to the helles, wherein is no ſmall importaunce to the effect of redemption. For although it appeareth by the writinges of the olde fathers, that that parte which is read in the Crede was not in olde time ſo much vſed in the Churches: yet in entreating of the ſumme of our doctrine, it is neceſſarie that it haue a place allowed it, as a thing that containeth a very profitable and not to be deſpiſed myſtery of a right weighty matter. And there are alſo ſome of the olde writers that do not leaue it out. Whereby we may geſſe, that it was after a certaine time added, and did not preſently but by litle and litle growe in vſe in the Churches. But this certainely is out of queſtion, that it proceded of the common iudgement of all the godly: For as much as there is none of the Fathers that doth not, in his writinges make mention of Chriſtes going downe to the helles, although after diuerſe maner of expoſition. But by whome, or at what time it was firſt added, maketh litle to the purpoſe. But rather in the Creede that is to be taken heede vnto, that we therein certainely haue a full and in all pointes perfect ſumme of our faith, whereinto nothing may be thruſt, but that which is taken out of the moſt pure worde of God. Nowe if any will not for preciſe curioſitie admit it into the Crede, yet ſhall it ſtreight way be made to appere plainely, that it is of ſo great importance to the ſumme of our redemption, that if it be left out, there is loſt a great parte of the fruit of the death of Chriſt. There are againe ſome that thinke, that there is no newe thing ſpoken in this article, but that in other wordes the ſame thing is repeted which was ſpoken before of his buriall: for aſmuch as the worde *Infernus*, hell, is in the Scripture oftentimes vſed for the graue. I graunt that to be true which they allege of the ſignification of the worde, that Hell is oftentimes taken for the graue: but there are againſt their opinion two reaſons, by which I am eaſily perſwaded to diſſent from them. For what an idleneſſe were it, when

a thing not harde to vnderstand, hath ones bene set out in plaine and easy wordes, afterwarde with darker implication of wordes, rather to pointe towarde it than to declare it. For when two maners of speking that expresse one thing be ioyned together, it behoueth that the later be an exposition of the former. But what an exposition were this, if a man shoulde say thus: Whereas it is saide that Christ was buried, thereby is meante that he went downe to hell? Againe, it is not likely that such a superfluous vaine repetition coulde haue crept into this abridgement, wherein the chiefe pointes of our faith be summarily noted in as fewe wordes as was possible. And I doubte not that so many as shall haue somewhat diligently weyed the matter selfe, will easily agree with me.

9 Some expounde it otherwise, and say, that Christ went downe to the soules of the fathers that died in the time of the law, to carie them tidinges, that the redemption was performed, and to deliuer them out of the prison wherein they were kept enclosed: and to the profe herof they do wrongfully draw testimonies out of the Psalme, that he brake the brasen gates and yron barres. Againe out of Zacharie, that he redemed them that were bounde, out of the pit wherein was no water. But whereas the Psalme speaketh of their deliuerances that in farre countries are caste captiue into bondes, and Zacharie compareth the Babylonicall ouerthrow, wherein the people was oppressed, to a drie pit or bottomlesse deapth, and therewithall teacheth that the saluation of the whole Church is as it were a comming out of the deepe helles. I wote not howe it is come to passe, that they which came after, thought that there was a certaine place vnder the earth whereunto they haue fained the name of Limbus. But this fable, although they were great authours, and at this day many do earnestly defende it for a truth: is yet nothing els but a fable. For, to enclose the soule of dead men as in a prison, is very childish. And what neede was it that Christes soule shoulde go downe thether to set them at liberte? I do in deede willingly confesse, that Christ shined to the by the power of his spirit, that they might know that the grace which they had onely tasted of by hope, was then deliuered to the worlde. And to this purpose may the place of Peter be probably applied, where he sayeth, that Christ came and preached to the spirites that were in a dongeon or prison, as it is comonly translated. For the very processe of the text leadeth vs to this, that y faithfull which were dead before that time, were partakers of y same grace that we were: because he doth therby amplifie the force of Christs death, for that it pearced euen to the dead, when the godly soules enioyed the

Psa. 10. 16.
Zach. 9. 11.
1. Pet 3. 19.

e preſent ſight of that viſication which they had carefully looked con the other ſide it did more plainly appere to the reprobate that y were excluded from all ſaluation. But wheras Peter in his ſaying reth no diſtinction betwene them, that is not ſo to be taken, as ough he mingeled together the godly and vngodly without diffe- nce: but only he meant to teach that generally they both had one mmon feling of the death of Chriſt.

o but concerning Chriſts goinge downe to the hels, beſide the ſideration of the Crede, we muſt ſeeke for a more certaine expo- ſition, and we aſſuredly haue ſuch a one out of the word of God, as is t only holy & godly, but alſo full of ſingular comfort. Chriſts death d bin to no effect, if he had ſuffered onely a corporall death: but it houed alſo that he ſhould feele the rigour of Gods vengeãce: that might both appeaſe his wrath and ſatiſfie his iuſt iudgement. For ich cauſe alſo it behoued that he ſhoulde as it were hand to hand alle with the armies of the hels & the horrour of eternall death. We haue euen now alleaged out of ỹ Prophet that the chaſtiſement Eſa. 53. 5. our peace was layd vpon him: that he was ſtriken of his father for r ſinnes, and broaſed for our infirmities. Whereby is meant, that was put in the ſteede of wicked doers, as ſurety & pledge, yea and the very guiltie perſon himſelfe, to abide & ſuffer all the puniſhments ſhould haue bin layd vpon them: this one thing excepted, that could not be holden ſtill of the ſorrowes of death. Therefore it is Act. 2. 24. marueil if it be ſaid that he went downe to the hels, ſith he ſuffe- d that death wherewith God in his wrath ſtriketh wicked doers. d their exception is very fond, yea and to be ſcorned, which ſay, t by this expoſition the order is peruerted, becauſe it were an ab- rdity to ſet that after his buriall which went before it. For after the ing forth of thoſe thinges that Chriſt ſuffered in the ſight of men, very good order followeth that inuiſible and incomprehenſible ngeance which he ſuffered in the ſight of God: that we ſhoulde ow that not only the body of Chriſt was giuen to be the price of r redemption, but that there was an other greater and more excel- t price payed in this, that in his ſoule he ſuffred the terrible tor- ents of a damned and forſaken man.

According to this meaninge doth Peter ſay, that Chriſt roſe a- ne hauing looſed ỹ ſorrowes of death, of which it was impoſſible Act. 2. 24. he ſhould be holden, or ouercome. He doth not name it ſimply t whereby he expreſſeth that the ſonne of God was wrapped in the rrowes of death, which proceede from the curſe & wrath of God. ch is the originall of death. For how ſmale a matter had it bin,

careleſſely and as it were, in ſporte to come foorth to ſuffer death.
But this was a true prouſe of his infinite mercy, not to ſhun death
which he ſo ſore trembled at. And it is no dout that the ſame is the
He. 5. 7. Apoſtles meaning to teach, in the Epiſtle to the Hebrues, where he
wryteth: that Chriſt was heard of his owne Feare: ſome tranſlate it
Reuerence or piety, but how vnfitly, both the matter it ſelfe and the
very manner of ſpeakinge proueth. Chriſt therefore prayinge with
teares and mighty crie, is heard of his owne feare: not to be ſaued
from death, but not to be ſwallowed vp of death as a ſinner: becauſe
in that place he had but our perſon vpon him. And truely there can
be imagined no more dreadfull bottomleſſe depth, than for a man to
fele himſelfe forſaken and eſtraunged from God, and not to be heard
when he calleth vpon him, euen as if God himſelfe had conſpired to
his deſtruction. Euen thither we ſee that Chriſt was throwen downe,
ſo farre that by enforcemēt of diſtreſſe he was compelled to crie out
Pſal. 22. 2. Mat. 27 46. My God, My God, why haſt thou forſaken me? For whereas ſome
would haue it taken, that he ſo ſpake rather according to the opinion
of other, thā as he felt in himſelfe: ỹ is in no caſe probable, ſo much
as it is euident, that this ſaying proceeded out of the very anguiſh of
the bottome of his heart. Yet do we not meane thereby, that God was
at any time his enemy or angry with him. For how could he be angry
Vide Cyrill. lib. 2. de rect. offide ad Regin. Li. 4. de Trin. Li. 2. & Lib. 3. with his beloued ſonne, vpon whom his minde reſted? Or how could
Chriſt by his interceſſiō appeaſe his fathers wrath toward other, by
minge him hatefully bent againſt himſelfe? But this is our meaning,
that he ſuffered the greeuouſneſſe of Gods rigour, for that he being
ſtriken and tormented with the hande of God, did fele all the tokens
of God when he is angry and puniſheth. Wherupon Hylary argueth
thus, that by this goinge downe we haue obtained this, that death is
ſlayne. And in other places he agreeth with our iudgement, as when
he ſayth. The croſſe, death, and hels are our life. Againe in an other
place. The ſonne of God is in the hels, but man is caried vp to heauen. But why do I alleage the teſtimony of a priuate man, when
the Apoſtle affirmeth the ſame, rehearſing this for a proufe of his
ſtory, that they were deliuered which were by feare of death all their
life long ſubiect to bondage? It behoued therfore, that he ſhould
come that feare, that naturally doth continually torment and oppreſſe
all mortall men: which coulde not be done but by fighting with it.
Moreouer, that his feare was no common feare or conceiued vpon
a ſclender cauſe, ſhall by and by more plainely appeare. So by fighting
hande to hande with the power of the Deuill, with the horrour of
death, with the payns of the hels it came to paſſe, that he both had

victory of them, and triumphed ouer them, that we now in death
oulde no more feare thoſe thinges, which our Prince hath ſwal-
wed vp.

Here ſome leud men, although vnlearned, yet rather moued by
alice than by ignoraunce, crie out that I do a hainous wronge to
hriſt, becauſe it was againſt conueniency of reaſon, that he ſhoulde
e fearefull for the ſaluation of his ſoule. And then they more hardly
force this cauillation with ſayinge, that I aſcribe to the ſonne of
od deſperation, which is cõtrary to faith. Firſt they do but malici-
ly moue controuerſie of Chriſts feare and tremblinge, which the
angeliſtes do ſo plainely reporte. For a litle before that the time of
is death approched, he was troubled in ſpirite and paſſioneth with
eauineſſe, and at his very meeting with it, he began more vehemẽt-
y to tremble for feare. If they ſay that he did but counterfait, that is
o foule a ſhift. We muſt therfore as Ambroſe truly teacheth, bold-
y confeſſe the ſorowfulneſſe of Chriſt, vnleſſe we be aſhamed of his
roſſe. And truely if his ſoule had not bin partaker of payne, he had
n only a redeemer for bodies. But it behoued that he ſhould wra-
le, to raiſe vp them that lay throwen downe. And his heauenly
ory is ſo nothinge appaired thereby, that euen herein gloriouſly
neth his goodneſſe which is neuer ſufficiently prayſed, that he re-
ſod not to take our weakeneſſes vpon him. From whenſe is alſo that
omforte of our anguiſhes and ſorrowes, which the Apoſtle fetteth
fore vs: that this Mediatour did feele our infirmities, that he
ight be the more earneſtly bent to ſuccour vs in miſery. They ſay: He. 4. 15
hat that thinge which is euill of it ſelfe, is vnworthily aſcribed to
hriſt. As though they were wiſer than the ſpirite of God, which
yneth theſe two thinges together, that Chriſt was in all thinges
mpted as we are, and yet that he was without ſinne. Therefore
re is no cauſe that the weakenes of Chriſt ſhould make vs afrayd,
herunto he was not by violence or neceſſitye compelled, but by
eere loue of vs and by mercy was led to ſubmit himſelfe. And what
euer he of his owne will ſuffered for vs, diminiſheth nothinge of his
ower. But in this one poynte are theſe backebiters deceiued, that
y do not perceiue in Chriſt an infirmity cleane and free from all
ult and ſpot, becauſe he kept himſelfe within the boundes of obe-
ience. For whereas there can be found no moderation in our corrupt
ature, where all our affectiõ do with troubleſome violence excede
ll meaſure, they do wrong to meaſure ỹ forme of God by that ſtan-
rd. But when man was in his vncorrupted ſtate, then there was a
oderation hauinge force in all his affections, to reſtrayne exceſſe

Whereby, it might well be that he was like vnto vs in sorrow, grief and fearefulnes, and yet that by this marke he differed from vs. Being so confuted, they leape to an other cauillation, that though Christ feared death, yet he feared not the curse and wrath of God frō which he knew himselfe to be safe. But let the godly readers weye how dishonorable this is for Christ, that he was more tender and more fearefull than the most part of the very rascall sort of men. Theues and other euill doers do obstinatly hast to death, many do with haute courage despise it: some other do mildly suffer it. But what constancy or stout courage were it, for the sonne of God to be astonished and in a maner striken dead with feare of it? For euen that w̄ among the common sorte might be accompted miraculous, is reported of him, that for vehemency of griefe, very droppes of bloud did fall from his face. Neither did he this to make a shew to the eyes of other, but whē in a secret corner whither he was gone out of company, he groned vnto his father. And this putteth it out of all dout, that it was nedefull that he should haue Angels to come downe from heaven to relieue him with an vnwonted maner of comforting. How shamefull a tenderness as I sayd, should this haue bin, to be so farre tormented for feare of common death, as to melt in bloudy sweate, and not to be able to be
Mat. 26. 39. comforted but by sight of Angels? What? doth not that praier thrise repeated, (Father, if it be possible, let this cuppe depart from me) proceeding from an incredible bitternesse of heart, shew that Christ had a more cruell and harder battell than with common death? Wherein appeareth that those triflers against whom I now dispute, do babble vpon things that they know not, because they neuer earnestly considered what it is, or of how great importance it is that we be redeemed from the iudgement of God. But this is our wisdom, well to vnderstande howe deere our saluation did cost the sonne of God. Now if a man should aske me, if Christ went then downe to hel, when he prayed to escape that death: I answere, that thē was the beginning of it: whereby may be gathered, how grieuous and terrible torments he suffered, when he knew himselfe to stande to be arained for our cause before the iudgement seate of God. But although for a moment of time, the diuine power of the spirite did hide it selfe, to giue place to the weakenesse of the flesh: yet must we know, that the tentation by feeling of sorrow and feare was such as was not against faith. And
Act. 2. 24. so was that fulfilled which is in the Sermon of Peter, that he could not be holden of the sorrowes of death, because whē he felt himself as it were forsaken of God, yet he did nothing at all swarue from the will of his goodnesse. Which is proued by that his notable calling

vpon

yon God, when for extremity of peine he cried out, My God, my God, why haſt thou forſaken me? For though he was aboue meaſure preſſed, yet he ceſſeth not to cal him his God, of whom he crieth out that he was forſaken. Moreouer hereby is confuted as well the error of Apollinaris, as theirs that were called Monothelites. Apollinaris fained that Chriſt had an eternall ſpirite in ſteade of a ſoule, ſo that he was onely but halfe a man. As though he could cleanſe our ſinnes any other way, but by obeying his father. But where is the affection or will of obedience but in the ſoule? which ſoule of his we knowe was troubled for this purpoſe to driue away feare, and bringe peace and quietneſſe to our ſoule. Againe, for confuſion of the Monothelites, we ſee how now he willed not that thing according to his nature of manhoode, which he willed according to his nature of godhead. I omit to ſpeake how he did ſubdue the aforeſaid feare with a contrary affection. For herein is a plaine ſhew of contrariety. Father deliuer me from this hour. But euen herefore I came euen into this hour. Father glorifie thy name. In which perplexity yet was there no ſuch outrage in him as is ſeene in vs, euen then when we moſt of all endeuour to ſubdue our ſelues.

Mat. 27 47.

Ioh. 12. 27.

13 Now followeth his reſurrection from the dead, without which all that we haue hitherto, were but vnperfect. For ſith there appeareth in the croſſe, death, & buriall of Chriſt nothing but weakeneſſe: faith muſt paſſe beyond all thoſe things, that it may be furniſhed with full ſtrength. Therefore although we haue in his death a full accompliſhment of ſaluation, becauſe by it both we are reconciled to God, and his iuſt iudgement is ſatisfied, & the curſe taken away, and the penalty fully payed: yet we are ſayd to be regenerate into a liuinge hope, not by his death, but by his riſinge againe. For as he in riſinge againe ſet vp the vanquiſher of death, ſo the victory of our faith conſiſteth in the very reſurrection: but how this is, is better expreſſed in y words of Paule. For he ſayth, that Chriſt died for our ſinnes, and was raiſed vp againe for our iuſtification: as if he ſhould haue ſayd: that by his death ſinne was taken away, and by his riſing againe righteouſnes was reſtored and reſtored. For how coulde he by dyinge deliuer vs from death if he himſelfe hadde lyen ſtill ouercome by death? How coulde he haue gotten victory for vs, if himſelfe hadde bin vanquiſhed in deede? wherefore we do ſo parte the matter of our ſaluation betwene the death and reſurrection of Chriſt, that by his death we ſay ſinne is taken away and death deſtroied, and by his reſurrection righteouſneſſe was repaired, and life raiſed vp againe: but ſo that by meane of his reſurrection, his death doth ſhew foorth her force and effect

1 Pet. 1. 3

Ro. 4. 25

vnto vs. Therefore Paule affirmeth, that in his very reſurrection he was declared the ſonne of God, becauſe then at laſt he vttered his heauenly power, which is both a cleare glaſſe of his godheade, and a ſtedfaſt ſtay of our faith. As alſo in an other place he teacheth, that
2.Cor. 13.4. Chriſt ſuffered after the weakeneſſe of the fleſh, & roſe againe by the
Phi. 3. 10. power of the ſpirit. And in ỹ ſame meaning in an other place, where he entreateth of perfection, he ſayth: that I may know him and the power of his reſurrectiō. Yet byandby after he adioyneth the fellowſhip with death. Wherewith moſt aptly agreeth that ſaying of Pe-
1.Pet. 1. 21. ter: that God raiſed him vp from the deade and gaue him glory, that our faith and hope might be in God: not that our faith being vpholden by his death ſhould wauer, but that the power of God which hopeth vs vnder faith, doth principally ſhew it ſelfe in the reſurrection. Therfore let vs remember, that ſo oft as mention is made of his death onely, there is alſo comprehended that which properly belongeth to his reſurrection: and like figure of comprehenſion is there in the word Reſurrectiō, as oft as it is vſed ſeuerally without ſpeaking of his death, ſo that it draweth with it that which peculiarly pertayneth to his death. But foraſmuch as by riſing againe he obtained the crowne of conqueſt, ſo that there ſhould be both reſurrection and life: there-
1.Cor. 15.17. fore Paule doth for good cauſe affirme that faith is deſtroyed, and the Goſpell is become vaine & deceitful, if the reſurrection of Chriſt be not faſtened in our heartes. Therefore in an other place, after he had gloried in the death of Chriſt agaynſt all the terrours of dam-
Rom. 8. 34. nation, to amplifie the ſame, he ſayth further: Yea the ſame He which dyed, is riſen vp againe and nowe ſtandeth a Mediatour for vs in the preſence of God. Furthermore as we haue before declared, that vpon the partakinge of his croſſe hangeth the mortification of our fleſh: is it to be vnderſtanded, that by his reſurrection we obtaine an other commodity which aunſwereth that mortification. For (ſayth the Apoſtle) we are therefore graffed into the likeneſſe of his death, that
Ro. 6. 4. being partakers of his reſurrection, we may walke in newneſſe of life.
Col. 3. 5. Therefore in an other place: as he gathereth an argument of this that we are dead together with Chriſt, to proue that we ought to mortifie our members vpon earth: likewiſe alſo, becauſe we are riſen vp
Col. 3. 1. with Chriſt, he gathereth therupon that we ought to ſeeke for thoſe thinges that are aboue, and not thoſe that are vpon the earth. By which wordes we are not onely exhorted to be raiſed vp after the example of Chriſt, to folow a newneſſe of life. But we are taught that it is wrought by his power that we are regenerate into righteouſnes. We obtaine alſo a third frute of his reſurrection, that we are, as by an

earneſt

meſt deliuered vs, aſſured of our owne reſurrection, of which we
owe that his reſurrection is a moſt certaine argument. Whereof
diſputeth more at large in the fifteene chapter of his firſt Epiſtle
the Corinthians. But by the way this is to be noted, that it is ſayd,
at he roſe againe from the dead: in which ſayinge is expreſſed the
eth both of his death and of his reſurrection: as if it had bin ſayd,
at he did both dye the ſame death that other menne naturally do
, and receiued immortality in the ſame fleſh which he had put on
ortall.

4 To his reſurrection is not vnfitly adioyned his aſcending into
auen. For although Chriſt beganne more fully to ſet forth his glo-
and power by riſinge againe, for that he had now layd away that
ſe and vnnoble eſtate of mortal life, and the ſhame of the croſſe: yet
his aſcendinge vp into heauen onely, he truely beganne his king-
me. Which the Apoſtle ſheweth where he teacheth, that Chriſt a-
nded to fulfill all thinges. Where in ſeeming of repugnācy he ſhe- Ephe. 4. 10.
th that there is a goodly agreement: becauſe he ſo departed frō vs,
at yet his preſence might be more profitable to vs, which had bin
ned in a baſe lodginge of ỹ fleſh, while he was conuerſant in earth.
d therfore Iohn, after that he had rehearſed that notable calling, Ioh. 7.
any thirſt, let him come to me, &c. Byandby ſayth, that the holy 37.
oſt was not yet giuen to the faithfull, becauſe Ieſus was not yet
rified. Which the Lord himſelf alſo did teſtifie to the Diſciples, ſay- Ioh. 16.
ge: It is expedient for you that I go away. For if I do not go away, 7.
e holy Ghoſt ſhall not come. But he giueth them a comfort for his
porall abſence, that he will not leaue them as parentleſſe, but will
me againe to them after a certaine manner, in deede inuiſible, but
more to be deſired, becauſe they were thē taught by more aſſured
perience, that the authoritie which he enioyeth, and the power
ich he vſeth, is ſufficient for the faithfull, not onely to make them
e bleſſedly, but alſo to die happily. And truely we ſee howe much
eater abundance of his ſpirite he then poured out, how much more
ally he then aduaunced his kingdome, howe much greater power
then ſhewed, both in helpinge his, and in ouerthrowinge his ene-
es. Being therfore taken vp into heauen, he toke away the preſence
his body out of our ſight: not to ceſſe to be preſent with the faith-
l that yet wandred in the earth, but with more preſent power to go-
ne both heauen and earth. But rather the ſame that he had promi-
d, that he would be with vs to the end of the worlde, he performed
this his aſcendinge, by which as his bodie was lifted vppe aboue
heauens, ſo his power and effectuall workinge was poured and

ſpred abroade beyonde all the boundes of heauen and earth. But
Tract. in Euā. Iohan. 109. I had rather to declare in Auguſtines wordes than mine owne. Ch
(ſayth he) was to go by death to the right hande of the father, fr
whenſe he is to come to iudge the quicke & the dead: & that hi
in bodily preſence according to the ſounde doctrine and rule of fa
For in ſpirituall preſence with them, he was to come after his a
ſon. And in an other place more largely and plainely: Accordin
an vnſpeakeable & vnuiſible grace is that fulfilled which he had
Mat. 28. 20. ken: behold I am with you all the days, euen to the end of the wo
But accordinge to the fleſh which the Word tooke vpon him, acc
ding to that that he was borne of the Virgin, according to that th
was taken of the Iewes, that he was faſtened on the tree, that he
taken downe from the croſſe, that he was wrapped in linen cloth
that he was layd in the graue, that he was openly ſhewed in his r
againe: this was fulfilled, Ye ſhall not alway haue me with you. W
Act. 1. 3 & 9. ſo? becauſe he was conuerſant according to the preſence of his h
forty dayes with his diſciples, and they being in his company, ſee
him, not followinge him, he aſcended into heauen and is not here
he ſitteth there, at the right hande of his Father: and is here, for h
not gone away in preſence of maieſtie. Therefore according to
preſence of his maieſtie, we alway haue Chriſt: according to the p
Mat. 26. Heb. 13. ſence of his fleſh, it was truely ſaid to his Diſciples: but me ye
not alway haue. For the Church had him a fewe dayes according
the preſence of his fleſh, but now ſhe holdeth him by faith, but ſe
him not with eyes.

15 Wherfore, it byandby followeth, that he is ſitten downe at
right hande of his father: which is ſpoken by way of ſimilitude, t
of princes that haue their ſitters by, to whom they commit their
fice to rule & gouerne in their ſtede. So it is ſaid, that Chriſt, in w
the father will be exalted and reigne by his hand: was receaued
at his right hande: as if it had bene ſaid, that he was inueſted in
dominion of heauen and earth, ſolemnly entred vpon the poſſe
of the gouernment committed vnto him, and that he not only
tred vpon it, but alſo continueth in it till he come downe to
Ephe. 1. 20. Phi. 2. 9 1. Cor. 15. 27. Ephe. 4. 15. Act. 2. 30. & 3. 21. ment. For ſo doth the Apoſtle expounde it, when he ſaith thus: H
father hath ſet him at his right hand, aboue all principalitie & p
and ſtrength and dominion, and euery name that is named not o
in this worlde, but in the worlde to come. &c. He hath put all thi
vnder his feete, and hath geuen him to be head of the Church a
all thinges. Nowe you ſee to what purpoſe belongeth that ſitting
is, that all creatures both heauenly and earthly may with admir

ke vpon his maiestie, be gouerned with his hande, beholde his countenance, and be subiect to his power. And the Apostles meane Heb. 1. 7
nothing els, when they so oft rehearse it, but to teach, that all thinges are left to his will. Therefore they thinke not rightly, which thinke that blessednesse is onely meant by it. And it forceth not, that in the Act. 7. 56.
Actes, Stephen testifieth that he saw him stãding, because we speake not heere of the gesture of his body, but of the maiesty of his dominion: so that to Sit is nothing else, but to be chiefe iudge in the heauenly iudgement seate.

16 Hereupon doth fayth gather manifolde frute: For it learneth, that the Lord by his ascending into heauen, hath opened the entrie of the heauenly kingdom, which before had bin stopped vp by Adã. For when he entred into it in our flesh as in our name, thereupon followeth that which the Apostle sayth, that we do already in him after Eph. 2. 6
a certaine manner sit in heauen. For that we do not with bare hope looke for heauen, but already in our heade we possesse it. Moreouer fayth perceiueth that he sitteth with his father to our great benefite. For he is entred into a sanctuary not made with hands, and there ap- Heb. 7. 25 & 9. 11.
peareth before the face of the Father a continuall aduocate & intercessor for vs: he so turneth the fathers eyes to his righteousnes, that he turneth them away from our sinnes: He so reconcileth his minde to vs, that by his intercession he prepareth vs a way and passage to Rom. 8. 34.
his throne, filling it with grace & mercifulnes, which otherwise would be vnto him full of horrour to wretched sinners. Thirdly, faith conceiueth his power, wherein consisteth our strength, might, welth, & glorie against the hels. For ascending into heauẽ he led captiuity cap- Ephe. 4. 6.
tiue, & spoiling his enemies he enriched his people, and daily filleth them with heapes of spirituall richesse. He sitteth therefore on hie, that from thense pourynge out his power vnto vs, he may quicken vs to a spirituall life, sanctifie with his spirit, and garnish his church with the diuerse giftes of his grace, preserue it safe against all hurtes by his protectiõ, restraine with the strength of his hand the raging enemies of his crosse and of our saluation: finally, hold all power both in hea- Psal. 110. 1.
uen and in earth, till he haue ouerthrowen all his enemies which are also our enemies, & made perfect the building vp of his Church. And this is the true state of his kingdome: this is the power that his father hath giuen him, till he make an end of the last act, when he commeth to iudge the quicke and the dead.

17 Christ doth in dede here shew to thẽ that be his, plaine proues of his power present among them: but because vnder the basenes of flesh his kingdom doth in a manner lie hidden in earth, therefore for

good cause is faith called to thinke vpon that visible presence, which
Act. 1. 11. he will openly shew at the last day. For he shall in visible forme come
Mat. 24. 30. downe from heauen, euen such as he was seene to go vp: and he shall
appeare to all men with vnspeakeable maiesty of his kingdome, with
bright glistering of immortality, with infinite power of godhead, with
a gard of Angels. From thense therefore we are bidden to looke for
him to come our redemer at that day, whē he shal seuere the Lambes
from the Goates, the chosen from the forsaken: & there shalbe none
of all either the quicke or the dead, that shall escape his iudgement.
For frō the furthest corners of the world shall be heard the sounde of
Mat. 25 31. the trōpet, wherewith all shall be called to his iudgement seate, both
1. The. 4 16. they that shalbe founde aliue at that day, and they whom death had
before take out of the company of the quicke. Some there be that in
this place expound the wordes of the quicke and the dead otherwise:
and we see that some of the olde wryters did sticke in doute vpon the
construction of this article. But as the aforesayd meaning is plaine &
easie to perceiue: so doth it better agree with the Crede w is cōtained
that it was wrytten according to the capacity of the common people.
Heb. 9. 17. And herewith nothing disagreeth that which the Apostle affirmeth,
that it is appointed to all men once to die. For although they which
shall remaine in mortall life at the last iudgement shall not die after
naturall manner and order: yet that change which they shal suffer, be-
cause it shalbe like a death, is not vnproperly called death. It is
1. Cor. 15. 51. deede certaine, that not all shall slepe, but all shalbe chaunged. What
meaneth that? In one moment their mortall life shall perish and be
swallowed vp and be vtterly transformed into a newe nature. The
perishinge of the flesh no man can deny to be a death: and yet in the
meane time it remaineth true, that the quicke & the dead shalbe im-
moned to the iudgement: becaus the dead that are in Christ shal
1. The. 4 16. rise, and then they that shall remaine and be liuinge, shall with them
be sodenly taken vp into the ayre to meete the Lord. And truely it is
Act. 10. 42 likely that this article was taken out of the sermon of Peter, which
2. Tim. 4 1. Luke reciteth, and out of the solemne protestation of Paule to Ti-
mothe.

18 Hereupon ariseth a singular comfort, when we heare that he
iudge, which hath alredy appointed vs parteners with him in iudg-
so far is it of, that he will go vp into the iudgement seate to condem
vs. For how shoulde the most mercifull prince destroy his owne peo-
ple? how should the head scatter abroade his owne members? how
Rom. 5. 33. shoulde the patrone condemne his owne clientes? For if the Apostle
dare crie out, that while Christ is intercessour for vs, there can no

ome forth that can condemne vs: it is much more true, that Christ
himselfe beinge our intercessour, will not condemne them whom he
hath receiued into his charge and tuition. It is truely no small assu-
rednes, that we shalbe brought before no other iudgement seate, but
of our owne redeemer, from whom our saluation is to be looked for:
moreouer that he which now by the Gospel promiseth eternall bles-
sednesse, shall then by sittinge in iudgement performe his promise.
Therefore to this end the father hath honored the sonne, in giuinge Ioh. 5.
him all iudgement, that so he hath prouided for the consciences of 22.
them that be his, trembling for feare of the iudgemēt. Hither to I haue
followed the order of the Apostles Crede, because whereas it shortly
in fewe wordes contayneth the chiefe articles of our redemption, it
may serue vs for a table, wherein we do distinctly and seuerally see
those thinges that are in Christ worthy to be taken heede vnto. I call
it the Apostles Creede, not carefully regarding who were the author
of it. It is truely by great consent of the olde wryters ascribed to the
Apostles, either because they thought that it was by common tra-
dicion wrytten and set out by the Apostles; or for that they iudged
that this abridgement being faithfully gathered out of the doctrine,
deliuered by the handes of the Apostles, was worthy to be confirmed
with such a title. And I take it for no dout, that whense so euer it pro-
ceded at the first, it hath euen from the first beginning of the church,
and from the very time of the Apostles, be vsed as a publike confes-
sion, and receiued by consent of all men. And it is likely that it was
not priuately wrytten by any one man, forasmuch as it is euident that
euen from the farthest age it hath alway continued of sacred autho-
rity and credit amonge all the godly. But that thinge which is onely
to be cared for, we haue wholly out of controuersie, that the whole
history of our faith is shortly and wel in distinct order rehearsed in it,
and that there is nothinge contayned in it that is not sealed with
manifest testimonies of the Scripture. Which beinge vnderstanded, it is
no purpose either curiously to dout, or to striue with any manne;
who were the auctor of it vnlesse perhappe it be not enough for some
man to be assured of the truth of the holy Ghost, but if he do also
vnderstand either by whose mouth it was spoken, or by whose hand it
was wrytten.

But forasmuch as we do see, that the whole summe of our sal-
uation, and all the partes thereof, are comprehended in Christ, we Act. 4.
must beware, that we do not draw away from him any parte thereof 12.
be it neuer so litle. If we seeke for saluation, we are taught by the very
name of Iesus, that it is in him. If we seeke for any other giftes of 1. Cor. 1
30.

the spirite, they are to be found in his anoyntinge. If we seeke for
Heb. 12. strength, it is in his dominion: if we seeke for cleannes, it is in his con-
17. ception. If we seeke for tender kindnes, it sheweth it selfe in his birth,
whereby he was made in all things like vnto vs, that he might learne
Ga. 5. 13 to sorrow with vs: if we seeke for redemption, it is in his passion: if we
seeke for absolution, it is in his condemnation: if we seeke for remis-
sion of the curse, it is in his crosse: if we seeke for satisfaction, it is in his sa-
crifice: if we seeke for cleansing, it is in his bloude: if we seeke for re-
conciliation, it is in his going downe to the hels: if we seeke for mor-
tification of the flesh, it is in his buriall: if we seeke for newnesse of
life, it is in his resurrection: if we seeke for immortality, it is in the
same: if we seeke for the inheritance of the kingdom of heauen, it is in
his entrance into heauen: if we seeke for defense, for assurednesse, for
plenty and store of all good thinges, it is in his kingdome: if we seeke
for a dredlesse looking for the iudgement, it is in the power given vnto
him to iudge. Finally, sith the treasures of all sortes of good things are
in him, let vs draw thense and from no where else, euen till we be fil-
withall. For they which, being not content with him alone, are caried
hither and thither into diuerse hopes, although they haue principall
regard to him, yet eue in this they are out of the right way, that they
turne any parte of their knowledge to any other where. Albeit no
distrust can not creepe in, where the aboundance of his goodnes
hath once bin well knowen.

The xvij. Chapter.

That it is truely and properly sayd, that Christ hath deserued Gods fauour and saluation for vs.

THis question is also to be assoyled for an addition. For there
are some suttle men after a wronge manner, which although
they confesse that we obtaine saluation by Christ, yet can not
abide to heare the name of deseruing, by which they thinke
the grace of God to be obscured: and so they will haue Christ to be
only the instrumẽt or minister, not the author, guide, or Prince of life,
Act. 3. 10. as Peter calleth him. In deede I confesse, that if a man will set Christ
simply and by himselfe against the iudgement of God, then there
shalbe no roome for deseruinge: because there can not be found in
Li. 1. de praed sanctorum. man any worthines that may deserue the fauour of God: But as Au-
gustine most truely wryteth, the most cleare light of predestination
and grace is our Sauiour himselfe, the man Christ Iesus, which hath
obtayned so to be, by the nature of man, without any deseruinges of workes or of fayth goinge before. I beseeche you

me be answered, whereby that same Man deserued to be taken
by the Word that is coeternall with the father into one person,
d so to be the only begotten sonne of God. Let therfore appeare in
r head the very fountaine of grace, from whom according to the
easure of euery one, it floweth abroade into all his mẽbers. By that
ace euery one from the beginning of his faith is made a Christian,
which that same man from his beginninge was made Christ. A- De bo-
nor in an other place: there is no plainer example of predestination no per-
no the Mediatour himselfe. For he that made of the seede of Da- seuerat.
d a man righteous that neuer shoulde be vnrighteous, without any cap. vlt.
seruinge of his will goinge before, euen the same he doth of vn-
hteous make them righteous that are the members of that heade:
d so forth as there followeth. Therfore when we speake of Christs
seruinge, we do not say that in him is the beginning of deseruinge,
t we climbe vp to the ordinance of God, which is the first cause
ereof: because God of his owne meere good will appoynted him
ediatour, to purchase saluation for vs. And so is the deseruinge of
rist vnfitly set against the mercy of God. For it is a common rule,
t things orderly one vnder an other do not disagree. And therfore
ay well stand together, that mans iustification is free by the meere
rcy of God, and that there also the deseruinge of Christ come be-
ene which is contained vnder the mercy of God. But against our
rkes are aptly set, as directly contrary, both the free fauour of God,
the obedience of Christ, either of them in their degree. For Christ
uld not deserue any thinge but by the good pleasure of God, and
t because he was appointed to this purpose, with his sacrifice to ap-
ase the wrath of God, and with his obedience to put away our of-
ces. Finally in a summe: because the deseruinge of Christ hangeth
on the only grace of God, which apointed vs this meane of salua-
n, therefore as well the same deseruinge, as that grace, is fitly set a-
nst all the workes of men.

This distinction is gathered out of many places of the Scripture.
d so loued the world, that he gaue his onely begotten sonne, that Ioh. 3.
soeuer beleueth him, shall not perish. We se how the loue of God 16.
eth the first place, as the soueraigne cause or original, & the folo-
th faith in Christ, as the second or nerer cause. If any man take
ception and say, that Christ is but the formall cause, he doth more
with his power than the wordes may beare. For if we obtayne
nciliacion by fayth that resteth vpon him, then is the matter of
saluation to be sought in him, which is in many places plainely
ered. Not that we first loued him, but he first loued vs, and sent his Ioh. 4.

ſonne to be the appeaſing for our ſinnes. In theſe wordes is
ſhewed, that God to the ende that nothing ſhould withſtand
toward vs, appointed vs a meane to be reconciled in Chriſt. A
word Appeaſinge, is of great weight: becauſe God after a
vnſpeakeable manner, euen the ſame time that he loued vs, w
angry with vs, vntill he was reconciled in Chriſt. And to this
1. Ioh. 2 ſerue all thoſe ſayings: He is the ſatisfaction for our ſinnes. A
2. It pleaſed God by him to reconcile all things to himſelfe, appe
Co.1.20 himſelfe through the bloud of the croſſe by him, &c. Againe,
2.Cor.5 was in Chriſt, reconcilinge the worlde to himſelfe, not impu
19. to men their ſinnes. Againe: He accepted vs in his beloued
Ephe.2. 16. Agayne, That he might reconcile them both to God into one
Eph.1.6 by the croſſe. The reaſon of this myſterie is to be fetched out
firſt chapter to the Epheſians, where Paule, after that he had
that we were choſen in Chriſt, addeth therwithall, ỹ we haue
ned fauour in him. Howe did God beginne to embrace with
uour them whom he loued before the makinge of the world,
cauſe he vttered his loue when he was reconciled by the bl
Chriſt? For ſith God is the fountayne of all righteouſneſſe, i
needes be, that man ſo longe as he is a ſinner, haue God his
and his iudge. Wherefore the beginning of his loue is righteo
2.Cor.5 21. ſuch as is deſcribed by Paule: He made him that had done no
to be ſinne for vs, that we might be the righteouſneſſe of G
him. For he meaneth, that we haue obtayned free righteouſne
ỹ ſacrifice of Chriſt, that we ſhould pleaſe God, which by nat
the childrē of wrath, & by ſinne eſtranged from him. But this
ch̄ is alſo meant ſo oft as the grace of Chriſt is ioyned to ỹ
God. Wherupon followeth, that he giueth vs of his owne that
he hath purchaced: For otherwiſe it would not agree with
this praiſe is giuen him ſeuerally from his father, that it is
and procedeth from him.

3 But it is truely and perfectly gathered by many places
Scripture, that Chriſt by his obedience hath purchaced vs
with his father. For this I take for a thinge confeſſed, that
hath ſatisfied for our ſinnes, if he hath ſuffered the puniſhme
vnto vs, if by his obedience he hath appeaſed God, finally, if
ing righteous, hath ſuffred for the vnrighteous, then is ſalvation
chaſed for vs by his righteouſneſſe: which is as much in effect
Ro.5.11 deſerue it. But, as Paule witneſſeth, we are reconciled and
ceiued reconciliation by his death. But reconciliation hath no
but where there went offence before. Therefore the meanin

God, to whom we were hatefull by reason of sinne, is by ẏ death
soone appeased, so that he might be fauorable vnto vs. And the
rison of contraries that followeth a litle after, is diligently to
ed as by the transgressiō of one man, many were made sinners: Ro.5.19
by the obedience of one, many are made righteous. For the
ng is thus: As by the sinne of Adam we were estranged from
t ordained to destruction, so by the obedience of Christ we are
ed into fauour as righteous. And the future time of the verbe
not exclude present righteousnes, as appeareth by the processe
text: For he had said before, that the free gift was of many
vnto iustification.

But when we say, that grace is purchased vs by the deseruing of
t, we meane this, that we are cleansed by his bloud, and that his 1. Ioh.1
was a satisfaction for our sinnes. His bloud cleanseth vs from 5.
This bloud is it that is shed for remission of sinne. If this be the Luc.22.
of his bloud shed, ẏ sinnes be not imputed vnto vs: it foloweth, 20.
with that price the iudgement of God is satisfied. To which pur-
serueth that saying of Iohn the Baptist: Behold ẏ lambe of God, Iohn.1.
taketh away the sinne of the world. For he setteth in compari- 29.
Christ against all the sacrifices of the law, to teach that in him
was fulfilled ẏ which those figures shewed. And we know, what
s eche where sayth: Iniquity shalbe cleansed, sinne shalbe put
and forgiuen. Finally we are very well taught in the old figures,
is the force and effect of the death of Christ. And this point the
stle setteth out in the Epistle to the Hebrues, very fitly takinge He.9.22
principle, that remissiō is not wrought without sheding of bloud.
rupon he gathereth, that Christ for the abolishing of sinne, ap-
ed once for all by his sacrifice. Againe: that he was offered vp to
away ẏ sinnes of many. And he had sayd before, that not by the
d of goates or of calues, but by his owne bloude he once en-
into the holy place, finding eternall redemption. Now when he
reasoneth: If the bloud of a calfe do sanctifie, accordinge to the
nes of the flesh, that much more cōsciences are cleansed by the
d of Christ from deade workes: it easily appeareth that the grace
Christ is too much diminished, vnles we graunt vnto his sacrifice
power of cleansing, appeasinge and satisfyinge. As a litle after he
th: This is the mediatour of the new testament, that they which
called, may receiue ẏ promise of eternall inheritance by meane of
h for ẏ redēption of sinnes going before, which remained vnder
ow. But specially it is conuenient to wey the relation which Paul
keth, that he became curse for vs. &c. For it were superfluous, Ga.3.13

yea and an absurdity, that Christ shoulde be charged with curse, [illegible] for this entēt, that he paying ẏ which other did owe, should pur[illegible]
Esa. 53. 5. righteousnesse for them. Also the testimony of Esaie is plaine that the chastisement of our peace was laid vpon Christ, & that we obtained health by his stripes. For if Christ had not satisfied for our [illegible] it could not haue bin said, that he appeased God by taking vpon [illegible] the payne whereunto we were subiect. Wherewith agreeth that which foloweth in the same place: For the sinne of my people I [illegible]
1. Pe. 2. 24. striken him. Let vs also recite the expositiō of Peter, which shall [illegible] nothinge doutfull: that he did beare our sinne, vpon the tree. For [illegible] saith, that the burthen of damnation from which we were deliuered [illegible] was laid vpon Christ.

5 And the Apostles do plainly pronoūce, that he payed the [illegible]
Ro. 3. 24. of raunsome to redeme vs from the giltinesse of death. Being iustified by his grace, through the redemption which is in Christ, whom God hath set to be the propitiatory by faith which is in his blood. Paul cōmendeth the grace of God in this point, because he hath geuen the price of redēption in the death of Christ: & then he biddeth vs to [illegible] vnto his bloud, that hauinge obtayned righteousnesse, we may stand boldly before the iudgement of God. And to the same effect is the
1. Pet. 1 18. saying of Peter: that we are redeemed, not by gold and siluer, but by the precious bloud of the vnspotted Lambe. For the comparison would not agree, vnles with that price satisfaction had bin made for
1. Cor. 6 20. sinnes: for which reason Paule sayth, that we are preciously bought. Also that other saying of his would not stand together: There is one mediatour that gaue himselfe to be a redemptiō, vnles the paine had bin cast vpon him which we had deserued: Therfore the same Apostle defineth, that the redemption in the bloud of Christ is the forgeuenes
Col. 1. 14. of sinnes: as if he shoulde haue sayd, ẏ we are iustified or acquited before God, because that bloud answereth for satisfaction for vs. With
Col. 5. 2 14. also agreeth the other place, that the hand wryting which was against vs, was cancelled vpon the crosse. For therein is meant the payment or recompense that acquiteth vs from giltinesse, There is
Ga. 2. 21 great weight in these wordes of Paule: If we be iustified by the [illegible] of the law, thē Christ died for nothing. For hereby we gather, that we must fetche from Christ that which the lawe woulde giue, if [illegible] man can fulfill it: or (which is all one) that we obtayne by the [illegible] of Christ that, which God promised to our workes in the [illegible]
Leu. 18. 5. when he sayd: He that doth these thinges, shall liue in them. Which he
Act. 13. 38. no lesse plainely confirmeth in his sermon made at Antioche, affirming that by beleeuing in Christ we are iustified from all those [illegible] from

ion which we coulde not be iuſtified in the lawe of Moſes. For if
e keping of the lawe be righteouſneſſe, who can deme that Chriſt
ſerued fauour for vs, when taking that burden vpon him, he ſo re-
nciled vs to God, as if we our ſelues had kept the law? To the ſame
epoſe ſerueth that which he afterwarde writeth to the Galatians: Gal. 4. 4
od ſent his Sonne ſubiect to the lawe, that he might redeeme thoſe
at were vnder the lawe. For to what ende ſerued that ſubmiſſion
his, but that he purchaced to vs righteouſneſſe, taking vpon him
make good that which we were not able to pay? Hereof commeth
at imputation of righteouſneſſe without workes, whereof Paule Rom. 4.
eaketh, bycauſe the righteouſneſſe is reckened to vs which was
unde in Chriſt onely. And truely for no other cauſe is the fleſh of
hriſt called our meate, but becauſe we finde in him the ſubſtance of Iohn 6.
fe. And that power proceedeth from nothing els, but becauſe the 55.
onne of God was crucified, to be the price of our righteouſneſſe.
s Paule ſaith that he gaue vp himſelfe a ſacrifice of ſweete ſauour. Eph. 5. 2
nd in an other place: He died for our ſinnes, he roſe againe for our Rom. 4
ſtification. Herevpon is gathered, that not onely ſaluation is geuen 25.
by Chriſt, but alſo that for his ſake his father is nowe fauourable
to vs. For there is no doubte that that is perfectly fulfilled in him,
hich God vnder a figure pronounceth by Eſaie, ſaying: I will do it Eſa. 37.
r mine owne ſake; and for Dauid my ſeruantes ſake. Whereof the 35.
poſtle is a right good witneſſe, where he ſaith: Your ſinnes are for-
geuen you for his names ſake. For though the name of Chriſt be not 1. Ioh. 2.
expreſſed, yet Iohn after his accuſtomed maner ſignifieth him by 12.
is pronoune He. In which ſenſe alſo the Lorde pronounceth: As Iohn. 6.
liue becauſe of my father, ſo ſhal ye alſo liue bycauſe of me. Where- 57.
ith agreeth that which Paule ſaith, It is geuē you becauſe of Chriſt, Phil. 1.
ot onely to beleue in him, but alſo to ſuffer for him. 29.

6 But to demaunde, whether Chriſt deſerued for himſelfe, (as
ombarde, and the other ſchoolemen do) is no leſſe fooliſh curioſi- Sētent.
e, than it is a raſh determination when they affirme it. For what nee- lib. 3.
ed the ſonne of God to come downe to purchace any newe thing diſt. 18.
r him ſelfe? And the Lord declaring his owne counſell, doth put it
holy out of doubte. For it is not ſaid, that the father prouided for
e commoditie of his ſonne in his deſeruinges, but that he deliuered Rom. 8.
m to death, and ſpared him not, becauſe he loued the worlde. And
e Prophetes manners of ſpeaking are to be noted, as, A childe is Eſa 9.
orne to vs. Againe: Reioyce thou daughter of Sion: behold thy king 6.
mmeth to thee. Alſo that confirmation of loue ſhoulde be very
lde which Paule ſetteth out, that Chriſt ſuffered death for his ene- Rom. 5.
10.

mies. For therevpon we gather, that he had no reſpect of himſelfe
Ioh. 17. and that ſame he plainely affirmeth in ſaying: I ſanctifie my ſelfe for them. For he that geueth away the frute of his holineſſe vnto others, doth thereby teſtifie that he purchaceth nothing for himſelfe. And truely this is moſt worthily to be noted, that Chriſt, to geue him ſelfe wholy to ſaue vs, did after a certaine maner forget him ſelfe. But to this purpoſe they doe wrongfully drawe this teſtimonie of Paule:
Phil. 2. 9. Therefore the father hath exalted him, and geuen him a name, &c. For by what deſeruinges coulde man obteine to be iudge of the worlde, and the heade of the Angels, and to enioy the ſouereigne dominion of God, and that in him ſhoulde reſt that ſame maieſtie, the thouſandth parte wherof all the powers of men and Angels can not reach vnto? But the ſolution thereof is eaſy and plaine, that Paule
Luc. 24. 26. doth not there entreate of the cauſe of exalting of Chriſt, but only to ſhewe the effect enſuyng thereof, that it might be for an example to vs. And no other thing is meante by that which is ſpoken in an other place, that it behoued that Chriſt ſhoulde ſuffer, and ſo enter into the glorie of his Father.

THE THIRD BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION, WHICH intreateth of the maner how to receiue the grace of Chriſt, and what profites do grow vnto vs, and what effectes enſue thereof.

The firſt Chapter.

That thoſe thinges which are ſpoken of Chriſt, do profite vs by ſecret working of the holy Ghoſt.

NOwe it is to be ſeene how thoſe good things do come vnto vs, which the Father hath geuen to his only begotten Sonne, not for his owne priuate vſe, but to enriche them that were without them and needed them. And firſt this is to be learned, that ſo long as Chriſt is out of vs, and we be ſeuered from him, whatſoeuer he ſuffered or did for the ſaluation of mankinde, is vnprofitable and nothing auaileth vs.

Therefore that he may enterparten with vs thoſe thinges that he
h receiued of his Father, it behoueth that he become ours, and
ell in vs. And for that cauſe he is called our heade, and the firſt be- Ephe. 4.
en among many brethren: and on the other ſide it is ſaide, that 15.
e are graffed into him, and did put on him. For (as I haue before Rom. 8.
ide) all that euer he poſſeſſeth belongeth nothing to vs, vntill we 29.
ow together into one with him. But although it be true that we ob- Rom. 11.
ne this by faith: yet foraſmuch as we ſee that not all without dif- 17.
rence do embrace this enterpartening of Christ, which is offered Gal. 3.
y the Goſpell, therefore very reaſon teacheth vs to climbe vp hier, 16.
d to enquire of the ſecret effectual working of the Spirit, by which
is brought to paſſe, that we enioy Christ and all his good thinges.
haue before entreated of the eternall godheade and eſſence of the
rite, at this preſent let vs be content with this one ſpeciall article,
at Christ ſo came in water and bloude that the Spirite ſhould te-
ie of him, leaſt the ſaluation that he hath purchaced, ſhould ſlippe
ay from vs. For as there are alleged three witneſſes in heauen, the 1. Ioh. 5.
ther, the Worde and the Spirite, ſo are there alſo three in earth, 7.
Water, Bloude and the Spirite. And not without cauſe is the teſtimo-
e of the Spirite twiſe repeted, which we feele to be engraue in our
artes in ſteede of a ſeale: whereby commeth to paſſe, that it ſea-
th the waſhing and ſacrifice of Christ. After which meaning Peter 1. Pet. 1.
ſo ſaith, that the faithfull are choſen in ſanctification of the ſpirite
nto obedience and ſprinkeling of the bloude of Christ. By which
ords he telleth vs, that to the entent the ſheding of that holy bloud
oulde not become voide, our ſoules are cleanſed with it by the ſe-
ete watering of the holy Spirite. According wherevnto Paule alſo
eaking of cleanſing and iuſtification, ſayeth that we are made par-
kers of them both in the name of Ieſus Christ and in the Spirite
f our God. Finally this is the ſumme, that the holy Spirite is the
onde wherewith Christ effectually bindeth vs vnto him. For proofe
hereof alſo do ſerue all that we haue taught in the laſt booke be-
re this, concerning his anointing.

3 But that this, being a matter ſpecially worthy to be knowen,
ay be made more certainely euident, we muſt bolde this in minde,
at Christ came furniſhed with the holy Spirite after a certaine pe-
liar maner, to the ende that he might ſeuer vs from the worlde, and
ther vs together into the hope of an eternall inheritance. For this
ule he is called the Spirite of ſanctification, becauſe he doth not
ely quicken and nouriſh vs with that generall power which ap-
ereth as well in mankinde as in all other liuinge creatures, but alſo

is in vs the roote and seede of heauenly life. Therefore the Prophets do principally commende the kingdome of Christ by this title of prerogatiue, that then should florish more plentifull abundance of the Spirite. And notable aboue all the rest is that place of Ioel

Ioel 2. 28. In that day I will poure of my Spirite vpon all flesh. For though the Prophet there seeme to restraine the giftes of the Spirite to the office of prophecying, yet vnder a figure he meaneth, that God by the enlightning of his Spirite will make those his scholers which before were vnskillfull and voide of all heauenly doctrine. Now forasmuch as God the Father doth for his Sonnes sake geue vs his holy Spirite, and yet hath left with him the whole fulnesse therof, to the ende that he shoulde be a minister and distributer of his liberal gifte: he is sometime called the Spirite of the Father, and sometime the Spirite of the

Rom. 8. 9. Sonne. Ye are not (saieth Paule) in the flesh, but in the Spirite, for the Spirite of God dwelleth in you. But if any haue not the spirite of Christ, he is not his. And hereupon he putteth vs in hope of full renuing, for that he which raised vp Christ from the deade, shall quicken our mortall bodies because of his Spirite dwelling in vs. For it is

Rom. 8. 11. no absurditie, that to the Father be ascribed the praise of his owne giftes, whereof he is the author: and yet that the same be ascribed to Christ, with whome the giftes of the Spirite are lefte, that he may geue them to those that be his. Therefore he calleth all them that

Iohn. 7. 37. thirst, to come to him to drinke. And Paule teacheth that the Spirite

Ephe 4. 7. is distributed to euery one, according to the measure of the gifte of Christ. And it is to be knowen, that he is called the Spirite of Christ, not only in respect that the eternall Worde of God is with the same Spirite ioyned with the Father, but also according to his person of Mediator, because if he had not had that power, he had come to vs

1. Cor. 15. 45. in vaine. After which meaning he is called the second Adam geuen from heauen, to be a quickning Spirite: whereby Paule comprehendeth the singular life that the sonne of God breatheth into them that be his, that they may be all one with him, with the naturall life that is also common to the reprobate. Likewise where he wisheth to the faithfull the fauour of Christ and the loue of God, he ioyneth withall the common partaking of the Spirite, without which no man can tast neither of the fatherly fauour of God, nor of the bountifulnesse of

Rom. 5. 5. Christ. As also he saith in an other place: The loue of God is powred out into our heartes by the holy Spirite that is geuen vs.

3 And here it shalbe profitable to note, with what titles the Scripture setteth out the holy Spirite, where it entreateth of beginning and whole restoring of our saluation. First he is called the Spirite of

adop-

doption, because he is a witnesse vnto vs of the free goodwill of God, wherewith God the Father hath embraced vs in his beloued only begotten Sonne, that he might be a father vnto vs, and doth encourage vs to praie bouldely, yea and doth minister vs wordes to praie with out feare Abba, Father: by the same reason he is called the Gal. 4. 6
earnest pledge, and seale of our inheritance, because he so geueth 2. Cor.
life from heauen to vs wandring in the worlde, and being like to dead 1. 21.
men, that we may be assured that our soule is in safegarde vnder the faithful keping of God: for which cause he is also called life, by reason
of righteousnesse. And forasmuch as by his secret watering he ma- Rom. 8.
keth vs frutefull to bring forth the buddes of righteousnesse, he is 10.
sometimes called water, as in Esaie: All ye that thirst come to the wa- Esa. 55.
ters. Againe: I will poure out my spirite vpon the thirstie, and floodes 1.
vpon the drie lande: wherewith agreeth that saying of Christ, which Esa. 44.
he did euen now allege: If any thirst, let him come to me. Albeit some- 3.
time he is so called, by reason of his power to purge and cleanse, as Iohn. 7.
in Ezechiell where the Lord promiseth cleane waters wherewith he 17.
will wash his people from filthinesse. And forasmuch as he restoreth Eze. 36.
and noriseth into liuely quicknes, them vpon whome he hath pou- 25.
red the liquore of his grace, he is therefore called by the name of oile
and anointement. Againe by cause in continually seething our and 1. Ioh. 2.
burning vp the vices of our lust, he setteth our heartes on fire with 20.
the loue of God and zeale of godlines, he is also for this effect wor- Luk. 3.
thily called fire. Finally he is described vnto vs as a fountaine, from 16.
whence do flowe vnto vs all heauenly richesse, or the hande of God, Iohn. 4.
wherewith he vseth his power: by cause by the breath of his power 14.
he so breatheth diuine life into vs, that we are not now stirred by our Act. 2.
selues, but ruled by his stirring and moouing: so that if there be any 21.
good thinges in vs, they be the frutes of his grace: but our owne giftes
without him, be darknesse of minde and peruersnesse of harte. This
same is set out plainely enough, that all our mindes be bente vpon
the holy Ghost, Christ lyeth in a manner idle, by cause we coldely espie
him without vs, yea & farre away from vs. But we know that he pro-
cureth none other but them whose heade he is, and the first begotten
among brethren, and them which haue put on Him. This conioining Ephe. 4.
15.
only maketh that, as concerning vs, he is come not vnprofitably Rom. 8.
with the name of Saniour. And for proofe hereof serueth that holy 29.
marriage whereby we are made flesh of his flesh, and bones of his Gal. 3.
bones, yea and all one with him. But by the Spirite onely he maketh 27
him selfe one with vs: by the grace and power of the same Spirite Ephe. 5.
we are made his members, so that he contemneth vs vnder him, 30.

and we againe possesse him.

4 But forasmuch as faith is his principall worke, to it are
most parte referred all those thinges, that we commonly finde
ken to expresse his force and working: because he bringeth vs
Iohn. 1. the light of the Gospell by nothing but by faith: as Iohn
18. teacheth, that this prerogatiue is geuē to them the beleue in
that they be the children of God which are borne not of flesh
bloude, but of God: where setting God against flesh and
he affirmeth it to be a supernaturall gifte that they receue
by faith, who otherwise shoulde remaine subiect to their owne
delitie. Like wherevnto is that aunswere of Christ: Flesh and
Mat. 16. hath not reuealed it to thee, but my Father which is in heauen.
17. thinges I do nowe but shortly touche, bycause I haue
treated of them at large. And like also is that saying of Paule,
Ephe. 1. the Ephesians were sealed vp with the holy Spirite of promise.
13. Paule sheweth that he is an inwarde teacher, by whose worke
promise of saluation pearceth into our mindes, which other
shoulde but beate the aire or our eares. Likewise when he saith
2. Thess. the Thessalonians were chosen of God in the sanctification of
13. spirite and beleuing of the truth: by which ioyning of them
ther, he briefely admonisheth that faith it selfe proceedeth from
2. Iohn. thing els but from the holy spirite: which thing Iohn setteth
3. 24. & plainely, saying: We knowe that there abideth in vs of the
4. which he hath geuen vs. Againe, By this we knowe that we
Iohn. 14. in him, and he in vs, because he hath geuen vs of his spirite.
17. fore Christ promised to his Disciples the Spirite of truth
worlde can not receiue, that they might be able to receiue the
ueuly wisedomes. And he assigneth to the same spirite this
fice, to put them in minde of those thinges that he had taught
by mouth. Because in vaine shoulde the light shewe it selfe
blinde, valesse the same spirite of vnderstanding shoulde
eyes of their minde: so as a man may rightly call the holy
keye by which the treasuries of the heauenly kingdome are
vnto vs: & may call his enlightning, the eyesight of our minde
2. Cor. 3. Therefore doth Saint Paule so much commend the ministerie
6. spirite: bycause teachers shoude crie without profiting, valesse
him selfe the inwarde maister shoulde drawe them with his
that are geuen him by his Father. Therefore as we haue
perfect saluation is founde in the person of Christ: so that we
Luk. 3. made partakers thereof, he doth baptize vs in the holy
16. fire, lightning vs into the faith of his Gospell, and so newe

that we may be newe creatures: and purging vs from vnholy filthi-
nesse, doth dedicate vs to be holy temples to God.

The ij. Chapter.

*Of faith, wherein both is set the definition of it, and the pro-
perties that it hath, are declared.*

BVT all these thinges shalbe easie to vnderstand, when there is shewed a plaine definitiō of faith, that the readers may know the force and nature thereof. But first it is conuenient to call to minde againe these thinges that haue bene already spoken, that God doth appoint vs by his lawe what we ought to do, if we in any point thereof, the same terrible iudgement of eternall death he pronounceth doth rest vpon vs. Againe, that forasmuch as it not onely hearde but altogether aboue our strength and beyonde our power to fulfill the lawe, if we onely beholde our selues, and ye what estate is worthy for our deseruinges, there is no good ye left, but we lie cast away from God vnder eternall destruction. rdly this hath been declared, that there is but one meane of de-rance to draw vs out of so wretched calamitie: wherein appeareth ist the Redeemer, by whose hande it pleased the heauenly father, ing mercie vpon vs of his infinite goodnesse and clemencie, to ue vs, so that we with sounde faith embrace this mercie, and with fast hope rest vpon it. But nowe it is conuenient for vs to weye what maner of faith this ought to be, by which all they that are ged by God to be his children, do enter vpon the possessiō of the enly kingdome, forasmuch as it is certaine that not euery opiniō yea euery perswasion is sufficient to bring to passe so great a thing: d with so much the more care and study must we looke about for, l search out the natural propretie of faith, by how much the more full at this day is the errour of many in this behalfe. For a great of the world, hearing the name of faith, conceiueth no hier thing, a certaine common assent to the historie of the Gospel, Yea when y dispute of faith in the scholes, in barely calling God the obiect eith, they do nothing but (as we haue saide in no other place) by speculation rather draw wretched soules out of the right way, direct them to the true marke. For whereas God dwelleth in a 1. Tim. 6. 16.
t that none can attaine to, it behoueth of necessitie that Christ ome meane betwene vs & it. For which cause he calleth him selfe light of the world: & in an other place, The way, the Truth, & the Iohn. 8. 12.
because no man commeth to the father (which is the fountaine Ioh. 14. 6.
e) but by him: & he only knoweth the Father, & by him the

Luk. 10. faithfull to whome it pleaseth him to disclose him. According to
12. reason, Paule affirmeth, that he accompteth nothing excellent
1. Cor. 2 knowene, but Christ: and in the xx. chapter of the Actes he
Act. 10. that he preached faith in Christ, &c. And in an other place he
17. geth in Christ speaking after this maner, I will sende thee among
2. Cor. Gentiles, that they may receiue forgeueneſſe of ſinnes, and
4. 6. among holy ones, by the faith which is in me. And Paule
that the glorie of God is in his perſon viſible vnto vs: or (
one in effect) that the enlightning of the knowledge of God
ſhineth in his face. It is true in deede that faith hath reſpect
the one God, but this alſo is to be added, that it acknowledg
whome he hath ſent, euen Ieſus Christ. Becauſe God himſelfe
haue lyen ſecret and hidden farre from vs, vnleſſe the brightn
Christ did caſt his beames vpon vs. For this entent the father
that he had with his onely begotten ſonne, euen by the co
eating of good thinges with him to expreſſe the true image
glorie. For as it is ſaide, that we muſt be drawene by the ſpirit,
we may be ſtirred to ſeeke Chriſt, ſo againe we ought to be
ſhed, that the inuiſible father is no where els to be ſought but
Libr. 11. image. Of which matter Auguſtine ſpeaketh excellently well,
de ciui. intreating of the marke that faith ſhould thoote at, ſaith that
Dei. ca. know whether we muſt goe and which way: and then by and by
2. he gathereth that the ſafeſt way againſt al errours is be that
God and man. For it is God to whome we go, and man by
we go: and both theſe are founde no where but in Christ. N
doth Paule when he ſpeaketh of faith in God, meane to ouer
that which he ſo ofte repeteth of faith that hath her whole ſtay
1. Pet. 1. Christ. And Peter doth moſt fitly ioyne them both together,
21. that by him we beleeue in God.

Therefore this euill, euen as innumerable other, is to be
ted to the Schoolemen, which haue hidden Christ as it were
veile drawene before him, to the beholding of whome vnleſſe
directly bent, we ſhall alway wander in many vncertaine
beſide this that with their darke definition they do deface
maner bring to naught the whole force of faith; they haue
deuiſe of vnexpreſſed faith, with which name they garniſhing
moſt groſſe ignorance do with great hurte deceyue the ſilly
yea (to ſay truely and plainely as the thing is in deede) this
doth not onely burie but vtterly deſtroy the true faith. Is this
leue, to vnderſtand nothing, ſo that thou obediently ſubmit
to the Church? Faith ſtandeth not in ignorance but in

d that not onely of God, but of the will of God. For neither do
e obteine ſaluation by this that we either are ready to embrace for
e whatſoeuer the Church appointeth, or that we do commit to it
the office of ſearching and knowing: but when we acknowledge
od to be a merciful father to vs by the recõciliatiõ made by Chriſt,
d that Chriſt is geuen vs vnto righteouſneſſe, ſanctification, and
e. By this knowledge, I ſay, not by ſubmitting of our ſenſe, we at-
ne an entrie into the kingdome of heauen. For when the Apoſtle Rom.10
th, that with the hearte we beleue to righteouſneſſe, and with the 10.
outh confeſſiõ is made to ſaluatiõ, he ſheweth that it is not enough,
a man vnexpreſſedly beleue that which he vnderſtãdeth not, nor
keth to learne: but he requireth an expreſſed acknowledging of
ods goodneſſe, in which conſiſteth our righteouſneſſe.

3 In deede I denie not (ſuch is the ignorance wherewith we are
mpaſſed) that there nowe be and hereafter ſhalbe many thinges
pped and hidden from vs, till hauing put of the burden of our
h we come neerer to the preſence of God: in which very thinges
t be hidden from vs, nothing is more profitable than to ſuſpend
r iudgement, but to ſtay our minde in determined purpoſe to kepe
tie with the Church. But vnder this colour to intitle ignoraunce
pered with humilitie by the name of faith, is a great abſurditie.
faith lieth in knowledge of God and of Chriſt not in reuerence Iohn 17
the Church. And we ſee what a maze they haue framed with this 3.
r hidden implication, that any thing whatſoeuer it be without any
ſe, ſo that it be thruſt in vnder title of the Church, is greadily re-
ed of the ignorant as it were an oracle, yea ſomtime alſo moſt
ſtrous errours. Which vnaduiſed lightneſſe of beliefe, whereas
a moſt certaine downefal to ruine, is yet excuſed by them, for that
eleueth nothing determinatly, but with this condition adioyned.
he faith of the Church be ſuch. So do they faine, that truth is
den in errour, light in blindneſſe, true knowledge in ignoraunce.
becauſe we will not tarry long in confuting them, we do onely
ne the readers to compare their doctrine with ours. For the very
neſſe of the truth it ſelfe will of it ſelfe miniſter a confutation
y enough. For this is not the queſtion among them, whether
be yet wrapped with many remnauntes of ignorance, but they
inioly ſay that they beleue aright, which ſtande amaſed in their
rance, yea & do flatter them ſelues therein, ſo that they do agree
e authoritie and iudgement of the Church, concerning thinges
owene. As though the Scripture did not euery where teach, that
faith is ioyned knowledge.

4 But we do graunt, that so long as we wander from home in this worlde, our faith is not fully expressed, not only because many things are yet hidde from vs, but because being compassed with many mists of erroures, we atteine not all thinges. For the highest wisedome of the most perfect is this, to profite more and proceede on further forwarde with gentill willingnesse to learne. Therfore Paule exhorteth the faithfull, if vpon any thing they differ one from an other, to abide for reuelation. And truely experience teacheth, that till we be vnclothed of our flesh, we atteine to know lesse than were to be wished, and daily in reading we light vpon many darke places which do conuince vs of ignorance. And with this bridle God holdeth vs in modesty, assigning to euery one a measure of faith, that euery very best teacher may be ready to learne. And notable examples of this vnexpressed faith, we may marke in the Disciples of Christ, before that they had obteined to be fully enlightned. We se, how they hardely tasted the very first introductions, how they did sticke even in the smallest pointes, how they hanging at the mouth of their master did not yet much proceede, yea when at the womens information they ranne to the graue, the Resurrection of their master was like a dreame vnto them. Sith Christ did before beare witnesse to their faith, we may not say that they were vtterly without faith: but rather, if they had not ben perswaded that Christ should rise again, all care of him woulde haue perished in them. For it was not superstition that did drawe the women to embalme with spices the corpse of a dead man of whome there was no hope of life: but although they beleued his wordes whome they knew to be a speaker of trueth, yet the grosnesse that still possessed their mindes so wrapped their sense in darkenesse, that they were in a maner amased at it. Wherefore it is saide, that they then at the last beleued when they had by the thing it selfe proued the trueth of the wordes of Christ: not that they then beganne to beleue, but bycause the seede of hidden faith which was as it were dead in their hartes, then receiuing liuelihed did springe vp. There was therefore a true faith in them but an vnexpressed faith, because they reuerently embraced Christ for their onely teacher, and then being taught of him, they determined that he was the author of their saluation: Finally, they beleued that he came from heauen, by the grace of his father to gather his Disciples to heauen. And we neede not to seke any more familiar proofe hereof than this, that in all thinges alway vnbelefe is mingled with faith.

Phili. 3. 15.

5 We may also call it an vnexpressed faith, which yet in deede is nothing but a preparation of faith. The Euangelistes do record

ſet many beleued, which onely being rauiſhed to admiration with miracles, proceded no further but that Chriſt was the Meſſias which had bene promiſed, albeit they taſted not ſo much as any ſclender learning of the Goſpell. Such obedience which brought them in ſubiectiō willingly to ſubmit them ſelues to Chriſt, beareth the name of faith where it was in dede but the beginning of faith. So the courtier that beleued Chriſtes promiſe, cōcerning ỹ healing of his ſonne, when he came home, as the Euangeliſt teſtifieth, beleued againe: by- Iohn. 4. wiſe he receiued as an oracle that which he hearde of the mouth of 3. Chriſt, and then ſubmitted him ſelfe to his authoritie to receiue his doctrine. Albeit it is to be knowen, that he was ſo tractable and ready to learne, that yet in the firſt place the worde of beleuing ſignifieth particular beleefe: and in the ſecond place maketh him of the number of the Diſciples, that profeſſed to be the ſcholers of Chriſt. Alike example doth Iohn ſet forth in the Samaritanes, which ſo beleued Iohn. 4. the womans reporte, that they ranne earneſtly to Chriſt, which yet when they had hearde him, ſaide thus: Now we beleue not bycauſe of thy report, but we haue hearde him, and we know that he is the Sauiour of the worlde. Hereby appeareth that they which are not yet inſtructed in the firſt introductions, ſo that they be diſpoſed to obedience, are called faithfull, in deede not proprely, but in this reſpect, that God of his tender kindeneſſe vouchſaueth to graunt ſo great honour to that godly affection, but this willingneſſe to learne, with a deſire to proceede further, differeth farre from that groſſe ignorance, wherin they lie dull that are content with the vnexpreſſed faith, ſuch as the Papiſtes haue imagined. For if Paule ſeuerely 2. Tim. condemneth them which alway learning, yet neuer come to the 3.7. knowledge of trueth, how much more greuous reproche do they deſerue, that of purpoſe ſtudie to know nothing?

6 This therefore is the true knowledge of Chriſt, if we receiue him ſuch as he is offered of his Father, that is to ſay, clothed with his Goſpell. For as he is appointed to be the marke of our faith, ſo we can not go the right way to him, but by the Goſpell going before to guide vs. And truely there are opened to vs the treaſures of grace, which being ſhut vp, Chriſt ſhoulde litle profite vs. So Paule ioyneth with an vnſeparable companion to doctrine, where he ſaith: Ye haue not ſo learned Chriſt, for ye haue bene taught what is the trueth in Ephe. 4. Chriſt. Yet do I not ſo reſtraine faith to the Goſpell, but that I con- 20. feſſe that there hath bene ſo much taught by Moſes & the Prophets, as ſuffiſed to the edification of faith, but becauſe there hath bene declared in the Goſpell a fuller opening of faith, therefore it is wor-

Rom.10 thily called of Paule, the doctrine of faith. For which cause also he
4. saith in an other place, that by the comming of faith the law is taken
away, meaning by this word faith, the new and vnaccustomed manner
of teaching, wherby Christ since he appeared our scholemaster, hath
more plainely set forth the mercy of his father, and more certainely
testified of our saluation. Albeit it shalbe the more easie and more
conuenient ordre, if we descend by degrees from the generalitie to
the specialtie. First we must be put in minde that there is a general
relation of faith to the worde, and that faith can no more be seuered
from the worde, than the sunnebeames from the sunne from whence
Esa. 55. they procede. Therefore in Esaie God crieth out: Heare me and your
3. soule shall liue. And that the same is the fountaine of faith, Iohn
Ioh.10. sheweth in these wordes: These thinges are written that ye may be-
13. leue. And the Prophet meaning to exhorte the people to beleefe
Psa.95. saith: This day if ye shall heare his voice. And to heare is commonly
8. ly taken for to Beleue. Moreouer, God doth not without cause
Esaie set this marke of differēce betwene the children of the Church
and straungers, that he will instruct them all, that they may be taught
of him. For if it were a benefit vniuersall to all, why shoulde he
his wordes to a fewe? Wherewith agreeth this that the Euangelists
do commonly vse the wordes Faithfull, and Disciples, as seuered
Act. 6. wordes expressing one thing, and specially Luke very oft in the Acts
2. and.9. of the Apostles. Yea and he stretcheth that name euen to a woman
and.26. in the ninth chapiter of the Actes. Wherefore if faith do swerue
and.11. neuer so litle from this marke, to which it ought to be directly ledde
26. and led, it kepeth not her own nature, but becometh an vncertaine light
and. 13. nesse of beliefe and wandring errour of minde. The same Worde is
and.14. the foundation wherewith faith is vpholden and susteined, from
which if it swarue, it falleth downe. Therefore take away the Worde
and then there shall remaine no faith. We do not here dispute whether
ther the ministerie of man be necessarie to sowe the word of God,
that faith may be conceiued therby, which question we wil elsewhere
intreate of: but we say that the worde it selfe, howesoeuer it be offered
ueied to vs, is like a mirrour when faith may beholde God. Where
God doth therein vse the seruice of man, or worke it by his owne
only power, yet he doth alway shew him selfe by his worde to
Ro.1.5. whome his will is to drawe vnto him: wherevpon Paule defineth
faith to be an obedience that is geuen to the Gospell. Rom.1. And
Phili.2. an other place he praiseth the obedience of faith in the Philippians.
27. For this is not the onely purpose in the vnderstanding of faith, that
we knowe that there is a God, but this also, yea this chiefely, that

derſtand what will he beareth towarde vs. For it not ſo much be-
oueth vs to knowe what he is in himſelfe, but what a one he will be
vs. Nowe therefore we are come to this point, that faith is a know-
dge of the will of God, perceyued by his worde. And the foun-
tion hereof is a foreconceiued perſuaſion of the truthe of God.
Of the aſſuredneſſe whereof ſo long as thy minde ſhall diſpute with
ſelfe, the worde ſhall be but of doubtfull and weake credit, yea ra-
er no credit at all. But alſo it ſufficeth not to beleue that God is a
ue ſpeaker, which can neither deceiue nor lie, vnleſſe thou further
olde this for vndoubtedly determined, that whatſoeuer procedeth
om him, is the ſacred and inuiolable truthe.

7 But becauſe not at euery worde of God mans hearte is raiſed
to faith, we muſt yet further ſearch what this faith in the worde
ith proprely reſpect vnto. It was the ſaying of God to Adam: Thou Gene. 2.
alt die the death. It was the ſaying of God to Cain: The bloude 17. and
f thy brother crieth to me out of the earth. Yet theſe are ſuch ſay- 4.10.
ges as of them ſelues can do nothing but ſhake faith, ſo much leſſe
e they able to ſtabliſh faith. We deny not in the meane ſeaſon that
it the office of faith to agree to the truthe of God, howe ofte
euer, what ſoeuer, and in what ſorte ſoeuer it ſpeaketh: but nowe
r queſtion is onely, what faith findeth in the worde of the Lorde
leane and reſt vpon. When our conſcience beholdeth onely in-
gnation and vengeance, howe can it but tremble and quake for
re? And howe ſhoulde it but flee God, of whome it is afraide?
t faith ought to ſeeke God, and not to flee from him. It is plaine
erefore, that we haue not yet a full definition of faith, bycauſe it
not to be accompted for faith to knowe the will of God, of what
rte ſo euer it be. But what if in the place of will, whereof many
nes the meſſage is ſorrowefull and the declaration dreadfull, we
kindeneſſe or mercie? Truely ſo we ſhall come nerer to the na-
e of faith. For we are then allured to ſeeke God, after that we
ue learned that ſaluation is laied vp in ſtore with him for vs. Which
ng is confirmed vnto vs, when he declareth that he hath care and
e of vs. Therefore there needeth a promiſe of grace, whereby he
y teſtifie that he is our mercifull father, for that otherwiſe we can
approch vnto him, and vpon that alone the hearte of man may
ly reſt. For this reaſon commonly in the Pſalmes theſe two things
rcie and Truth do cleaue together, becauſe neither ſhoulde it any Pſal. 40
ng profite vs to know that God is true, vnleſſe he did mercifully 11.
re vs vnto him: neither were it in our power to embrace his mer- Pſal. 25.
, vnleſſe he did with his one mouth offer it. I haue reported thy 10.

truth and thy ſaluation, I haue not hidden thy goodneſſe and thy truth. Thy goodneſſe and thy trueth keepe me. In an other place. Pſal 36. Thy mercie to the heauens, thy trueth euen to the cloudes. Againe. 6. All the wayes of the Lord are mercie and trueth, to them that keepe Pſa 107 his couenant. Againe. His mercie is multiplied vpon vs, and the truth Pſa 138 of the Lorde abideth for euer. Againe. I will ſinge to thy name vpon thy mercie and trueth. I omit that which is in the Prophetes to the ſame meaning, that God is mercifull and faithfull in his promiſes. For we ſhall raſhely determine that God is mercifull vnto vs, vnleſſe him ſelfe do teſtifie of him ſelfe and preuent vs with his calling, leaſt his will ſhoulde be doubtefull and vnknowen. But we haue alreadie ſeene, that Chriſt is the onely pledge of his loue, without whome on euery ſide appeare the tokens of hatred and wrath. Nowe forſmuch as the knowledge of Gods goodneſſe ſhall not much preuaile, vnleſſe he make vs to reſt in it, therefore ſuch an vnderſtanding is to be baniſhed as is mingled with doubting, and doth not ſoundly agree in it ſelfe, but as it were, diſputeth with it ſelfe. But mans wit, as it is blinde and darkened, is farre from atteining and climbing vp to perceiue the very will of God: and alſo the hearte of man, as it wauereth with perpetuall doubting, is farre from reſting aſſured in that perſuaſion. Therfore it behoueth both that our wit be lightned, and our hearte ſtrengthened by ſome other meane, that the worde of God may be of full credit with vs. Nowe we ſhall haue a perfect definition of faith, if we ſay, that it is a ſtedfaſt and aſſured knowledge of Gods kindneſſe toward vs, which being grounded vpon the truth of the free promiſe in Chriſt, is both reueled to our mindes, and ſealed in our heartes by the holy Ghoſt.

8 But before I procede any further, it ſhalbe neceſſarie, that I make ſome preambles to diſſolue certaine doubtes that otherwiſe might make ſome ſtoppe to the readers. And firſt I muſt confute that diſtinction that flieth about in the ſcholes, betwene faith formed and vnformed. For they imagine that ſuch as are touched with no feeling of God, with no feeling of godlineſſe, do beleue all that is neceſſarie to ſaluation. As though the holy Ghoſt in lightening our heartes vnto faith, were not a witneſſe to vs of our adoption. And yet preſumptuouſly, when all the Scripture crieth out againſt it, they giue the name of faith to ſuch perſwaſion voide of the feare of God. We neede to ſtriue no further with their definition, but ſimply to vnderſtande the nature of faith, ſuch as it is declared by the worde of God. Whereby ſhall plainely appeare howe vnſkilfully and foolithly they rather make a noiſe than ſpeake of it. I haue alreadie touched

re, the reſt I will adde hereafter as place ſhall ſerue. At this pre-
e I ſay, that there can not be imagined a greater abſurditie, than
s inuention of theires. They wil haue faith to be an aſſent, where-
euery deſpiſer of God may receiue that which is vttered out of
e Scripture. But firſt they ſhoulde haue ſeene whether euery man
his owne power do bring faith to him ſelfe, or whether the holy
hoſt be by it a witneſſe of adoption. Therefore they do childiſh-
plaie the fooles, in demaunding, whether faith, which qualitie ad-
th doth fourme, be the ſame faith or an other and a newe faithe.
hereby appeareth certainly, that in ſo babling they neuer thought
the ſingular gifte of the holy Ghoſt. For the beginning of bele-
g doth already conteine in it the reconciliation, whereby man
procheth to God. But if they did weye that ſaying of Paule: Rom. 10
th the hearte is beleued to righteouſneſſe, they woulde ceſſe to 10.
ne that ſame colde qualitie. If we hadde but this one reaſon, it
oulde be ſufficient to ende this contention: that the very ſame aſ-
t (as I haue already touched, and will againe more largely repete)
ather of the hearte than of the braine, rather of affection than of
derſtanding. For which cauſe it is called the obedience of faith, Rom. 1.
uch is ſuch as the Lorde preferreth no kinde of obedience aboue 5.
and that worthily, foraſmuch as nothing is more precious to
n than his truthe, which as Iohn the Baptiſt witneſſeth, the be- Iohn. 3.
ers doe as it were ſubſcribe and ſeale vnto. Sithe the matter is 25.
doubtefull we doe in one worde determinately ſaie, that they
ake fondely when they ſaie that faithe is fourmed by adding of
dly affection vnto aſſent: whereas aſſent it ſelfe, at leaſt ſuch aſ-
t as is declared in the Scriptures, conſiſteth of godly affection.
yet there is an other plainer argument that offereth it ſelfe
be alleged. For whereas faith embraceth Chriſt as he is offe-
vs of the Father: and Chriſt is offered not onely for righte-
neſſe, forgeueneſſe of ſinnes and peace, but alſo for ſanctifica-
n, and a fountaine of liuing water: without doubte no man can
r truely knowe him, vnleſſe he doe therewithall receiue the ſan-
cation of the Spirite. Or, if any man deſire to haue it more
inely ſpoken, Faithe conſiſteth in the knowledge of Chriſt. And
riſt can not be knowene, but with ſanctification of [illegible] Spirite:
refore it followeth, that faith can by no meane be ſeuered from
dly affection.

Whereas they are wonte to laie this againſt vs, that Paule 1. Cor.
th: If a man haue all faith, ſo that he remoue mountaines: if he 12.10.
e not charitie, he is nothing: whereby they woulde deforme

faith, in ſpoyling it of charitie: they conſider not what the Apoſtle in that place meaneth by faith. For when in the chapiter next before it, he had ſpoken of the diuerſe giftes of the holy Ghoſt, among the which he had reckened the diuerſe kindes of languages, power and prophecie, and had exhorted the Corinthians to follow the beſt of theſe giftes, that is to ſay, ſuch giftes whereby more profit and cõmoditie might come to the whole body of the Church: he ſtraight way ſaide further, that he woulde ſhewe them yet a more excellent way. That all ſuch giftes, how excellent ſoeuer they be of themſelues, yet are nothing to be eſteemed, vnleſſe they ſerue charitie. For they were geuen to the edifying of the Church, and vnleſſe they be applied therevnto, they loſe their grace. For proofe of this he particularly reherſeth them, repeting the ſelfe ſame giftes that he had ſpoken of before, but in other names. And he vſeth the wordes Power and Faith, for all one thing, that is for the power to do miracles. Seeing therefore this, whether ye call it power or faith, is a particular gift of God, which euery vngodly man may both haue and abuſe, as the gifte of tongues, as prophecie and other giftes of grace: it is no maruell if it be ſeuered from charitie. But all the errour of theſe men ſtandeth in this, that where this worde Faith, hath diuerſe ſignifications, they not conſidering the diuerſitie of the thing ſignified, diſpute as though it were taken for one thinge in all places alike. The place of Iames which they allege for maintainance of their errour, ſhall be els where diſcuſſed. But although for teaching ſake, when we meane to ſhewe what manner of knowledge of God there is in the wicked, we graunt that there are diuerſe ſortes of faithe: yet we acknowledge and ſpeake of but one faithe of the godly, as the Scripture teacheth. Many in deede doe beleeue that there is a God, they thinke that the Hiſtorie of the Goſpell and other partes of the Scripture are true (as commonly we are wonte to iudge of ſuch thinges, as either are reported being done long ago, or ſuch as we our ſelues haue bene preſente at and ſeene). There be alſo ſome that goe further, for bothe they beleeue the worde of God to be a moſte aſſured oracle, and they do not altogether deſpiſe his commaundementes, and they ſomewhat affect the ſorte are moued with his threateninges and promiſes. It is in deede teſtified that ſuch haue faith: but that is ſpoken out by abuſe, becauſe they do not with open vngodlineſſe fight againſt the word of God, or refuſe or deſpiſe it: but rather pretende a certaine ſhew of obedience.

10 But this image or ſhadowe of faith, as it is of no value,

it not worthy of the name of faith. From the ſound trueth wher-
how farre it differeth, although it ſhall be hereafter more largely
treated, yet there is no cauſe to the contrary, why it ſhoulde not
w be touched by the way. It is ſayd that Simon Magus beleued, Act. 8.
uch yet within a litle after bewraied his owne vnbeliefe. And wher- 13. & 18
it is ſaid that he beleued, we do not vnderſtand it as ſome do, that
fayned a beliefe when he had none in his heart: but we rather
inke that being ouercome with the maieſty of the Goſpell, he had
certaine faith ſuch as it was, and ſo acknowledged Chriſt to be the
thor of life and ſaluation, that he willingly profeſſed himſelfe to
one of his. After the ſame manner it is ſaid in the Goſpel of Luke, Luk. 8. 7
t they beleue for a time, in whom the ſeede of the word is cho- & 13.
d vp before it bring foorth frute, or before it take any roote at all,
byandby withereth away and periſheth: we dout not that ſuch
ted with a certaine taſt of the word do greedily receiue it, and be-
ne to feele the diuine force of it: ſo farre that with deceitful coun-
fayth, they beguile not onely other mens eyes, but alſo
r owne mindes. For they perſwade themſelues, that that reue-
ce which they ſhew to the word of God, is moſt true godlineſſe,
auſe they thinke that there is no vngodlyneſſe but manifeſt and
feſſed reproch or contempt of his word. But what manner of aſ-
ſoeuer that be, it pearceth not to the very hart to remaine there
liſhed: & though ſometime it ſemeth to haue take rootes, yet thoſe
not luely rootes. The heart of man hath ſo many ſecret corners
anity, is full of ſo many hiding holes of lying, is couered with ſo
eſull hypocriſie, that it oft deceiueth himſelfe. But let them that
ie in ſuch ſhadowes of faith vnderſtande, that therein they are no
er than the Deuill. But that firſt ſorte of men are farre worſe Iac. 2.
n the Deuill, which do ſenſeleſſely heare and vnderſtande thoſe 19.
ges for knowledge whereof the Deuils do tremble. And the o-
r are in this point egall with the Deuill, that the feelinge ſuch as
wherewith they are touched, turneth onely to terrour and diſ-
agement.

I knowe that ſome thinke it hard, that we aſſigne fayth to
reprobate, whereas Paule affirmeth faith to be the frute of ele- 2. Theſ.
. Which dout yet is eaſily diſſolued: for though none receiue the 1. 4.
of faith, nor do truely feele the effectual working of the Goſpel,
they that are foreordained to ſaluation: yet experience ſheweth
the reprobate are ſometime moued with the ſame feelinge that
lect are, ſo that in their owne iudgement they nothing differ frō
lect. Wherefore it is no abſurdity, that the Apoſtle aſcribeth to

Heb.6. them the taſt of the heauenly giftes, that Chriſt aſcribeth to them faith for a time: not that they ſoundely perceaue the ſpirituall force of grace and aſſured light of faith: but becauſe the Lord, the more to cõdemne them and make them inexcuſable, conueyeth himſelfe into their mindes ſo farre foorth, as his goodneſſe may be taſted without the ſpirite of adoption. If any obiect, that then there remayneth nothing more to the faithfull whereby to proue certainely their adoption: I anſwere that though there be a great likeneſſe and affinity betwene the elect of God, and them that are endued with a falling faith for a time, yet there liueth in the elect only that affiance which Paul ſpeaketh of, that they crie with full mouth, Abba, Father. Therefore as God doth regenerate onely the elect with incorruptible ſeede forever, ſo that the ſeede of life planted in their hearts neuer perisheth: ſo ſoundly doth he ſeale in them the grace of his adoptiõ, that it may be ſtable & ſure. But this withſtandeth not but that that other mirrour working of the Spirite may haue his courſe, euen in the reprobate. In the meane ſeaſon the faithful are taught, carefully & humbly to examine themſelues, leaſt in ſteade of aſſurednes of faith, do creep in careleſſe confidẽce of the fleſh. Beſide that, the reprobate do not conceiue but a confuſed feelinge of grace, ſo that they rather take holde of the ſhadow than of the ſounde body, becauſe the holy Spirite doth properly ſeale the remiſſion of ſinnes in the elect onely, that they apply it by ſpeciall faith to their vſe. But yet it is truely ſaid that the reprobate beleue God to be mercifull vnto them, becauſe they receiue the gift of reconciliation, although confuſedly and not plainely enough: not that they are partakers of the ſelfe ſame ſpirite or regeneration with the children of God, but becauſe they ſeeme to haue as well as they, the ſame beginning of faith, vnder a cloke of Hypocriſie. And I denie not, that God doth ſo farre giue light of grace to theyr mindes, that they acknowledge his grace, but he maketh that ſame feelinge ſo different from the peculiar teſtimonie which he giueth to his elect, that they neuer come to the ſounde effect and fruition thereof. For he doth not therefore ſhewe himſelfe mercifull vnto them, for that he hauinge truely deliuered them from death, doth receiue them to his ſauegarde, but onely he offereth to them a preſent mercye. But he vouchſaueth to graffe in the onely elect the liuely roote of fayth, ſo that they continue to the ende. So is that obiection aunſwered, if God do truely ſhewe his grace, that the ſame remayneth perpetually ſtabliſhed. Now that there is no cauſe to the contrarie, but that God may enlighten ſome with a preſent feelinge of his grace, which afterwarde

th away.

Also though faith be a knowledge of Gods kindenes toward nd an assured persuasion of the trueth thereof: yet it is no mar- l that the feelinge of Gods loue in temporall thinges doth vanish y: which although it haue an affinity with faith, yet doth it much er from faith. I graunt, the will of God is vnchaungeable, and trueth thereof doth alway stedfastly agree with it selfe, but I y that the reprobate do proceede so farre as to attaine vnto that rete reuelation, which the Scripture sayth to belonge to the e- onely. Therefore I deny that they do either conceiue the will God as it is vnchaungeable, or do stedfastly embrace the trueth reof, because they abide in a feeling that vanisheth away: Like tree that is not planted deepe enough to take liuely rootes, in cesse of time waxeth drie, although for a fewe yeares it bring- foorth not onely blossomes and leaues, but also frute. Finally, y the fall of the first man, the Image of God might haue beene ted out of his minde, and soule, so it is no maruell, if God do e vpon the reprobate with certaine beames of his grace, which rward he suffereth to be quenched. And there is no cause to the rary, but that he may lightly ouer wash some, and throughly soke er some with the knowledge of his Gospell. This is in the meane e to be holden for trueth, that how small and weake soeuer faith the elect, yet because it is to them a sure pleadge of the Spirite God, and a seale of their adoption, the printe thereof can neuer lotted out of their heartes: as for the reprobate, that they are spred with such a light as afterwarde commeth to nought. And the Spirite is not deceitefull, because he geueth not life to seede that he casteth in their heartes, to make it abide alwayes rruptible, as he doth in the elect. I go yet further, for whereas uident by the teachinge of the Scripture and by dayely experi- , that the reprobate are sometime touched with the feelinge of s grace, it must needes be that there is raised in their heartes a ne desire of mutuall loue. So for a time there liued in Saul a affection to loue God, by whom he knew himselfe to be father- deled, and therefore was delited with a certaine sweetenesse of oodnesse. But as the persuasion of the fatherly loue of God is ll rooted in the reprobate, so do they not soundely loue him a- e as his children, but are led with a certayne affection like hi- rmunnes. For to Christ onely was that Spirite of loue giuen, to nde, that he shoulde poure it into his members. And truely ying of Paule extendeth no further, but to the elect only: The Ro. 5.5

loue of God is poured abroade into our heartes by the holy Spirit that is giuen vs, euen the same loue that engendreth the same confidence of calling vpon him, which I haue before touched. As on the contrary side we see God to be maruelously angry with his children whom yet he ceſſeth not to loue: not that in himſelfe he hateth but becauſe his will is to make them afrayd with the feelinge of his wrath, but to the entent to abate their pride of fleſh, to ſhake of drouſineſſe, and to moue them to repentance. And therefore at one time they conceiue him to be both angry with them for their ſinnes, and alſo mercifull vnto them: becauſe they not fayndly do pray to appeaſe his wrath, to whom yet they flee with assured truſt. Hereby it appeareth that it is not true that some counterfaite a ſhewe of faith, which yet do lacke the true faith, while they are caried with a ſodayne violent motion of Zeale, deceiue themſelues with falſe opinion, And it is no dout that giſhneſſe ſo poſſeſſeth them, that they do not well examine heart as they ought to haue done. It is likely that they were

Iohn. 2. 24. whom (as Iohn witneſſeth) Chriſt did not commit himſelfe yet they beleued in him: becauſe he knew them all, and knew what in man. If many did not fal from the common faith (I cal it becauſe the faith that laſteth but a time hath a great likeneſſe affinity with the liuely and continuinge faith) Chriſt would not

Ioh. 8. 3 ſayd to his Diſciples: If ye abide in my worde, then are ye my Diſciples, and ye ſhall know the trueth, and the trueth ſhall you free. For he ſpeaketh to them that had embraced his doctrine exhorteth them to the encreaſe of faith, that they ſhould not by owne ſluggiſhneſſe quenche the light that is giuen them. There

Tit 1.1. doth Paul affirme, that faith peculiarly belongeth to the elect ring that many vaniſh away, becauſe they haue not taken liuely

Mat. 15. 13. Like as Chriſt alſo ſaith in Matthew: euery tree ý my father hath planted, ſhalbe rooted vp. In other there is a groſſer kinde of

Iac. 2. that are not aſhamed to mocke both God and men. Iames against ý kind of men, that with deceitful pretenſe do wickedly

1. Tim. 1 5. faith. Neither would Paule require of the children of God a fayned, but in reſpect that many do preſumptuouſly chalenge themſelues that which they haue not, and with vaine colour

1. Tim. 1 19. ceite do beguile other or ſometime themſelues. Therefore he pareth a good conſcience to a cheſt wherein fayth is kept, many in fallinge from good conſcience, haue ſuffered ſhipwrack their faith.

13 We muſt alſo remember the doutfull ſignification of the

th. For oftentimes faith ſignifieth the ſounde doctrine of religion.
in the place that we now alleaged, and in the ſame Epiſtle where
le will haue Deacons to holde faſt the miſtery of faith in a pure 1.Tim.3
ſcience. Againe, where he publiſheth the falling away of certaine 9.
m the faith. But on the other ſide he ſayth that Timothee was
niſhed vp with the wordes of faith. Againe, where he ſayth that 1.Tim.4
phane vanities and oppoſitions, falſely named ſciences, are the 1.& 6.
ſe that many departe from the faith: whom in an other place he 2.Tim.2
leth reprobate touchinge faith. As againe he chargeth Titus, ſay- 16.& 3.
, Warne them that they be ſounde in the faith. By ſoundeneſſe he 8. Tit.1.13
aneth nothing elſe but pureneſſe of doctrine, which is eaſily cor- & 2.2.
ted and brought out of kinde by the lightneſſe of men. Euen be-
ſe in Chriſt, whom faith poſſeſſeth, are hidden all the treaſures Col.2.3
wiſedom and knowledge: therefore faith is worthily extended
ſignifie the whole ſumme of heauenly doctrine, from which it can
be ſeuered. Contrarywiſe ſomtime it is reſtrayned to ſignifie ſome
ticular obiect, as when Matthew ſayth, that Chriſt ſaw the faith of Mat.9.2
n that did let downe the man ſicke of the palſey through the tiles
Chriſt himſelfe crieth out that he founde not in Iſraell ſo great
h as the Centurion brought. But it is likely that the Centurion was Matt.8.
neſtly bent to the healing of his daughter, the care whereof occu- 10.
d all his minde: yet becauſe being contented with the onely aſſent
anſwere of Chriſt, he required not Chriſts bodily preſence, ther-
e in reſpect of this circumſtance his faith was ſo much commen-
And a litle here before we haue ſhewed, that Paul taketh faith for 1.Cor.
gift of working miracles, which gift they haue that neither are re- 13.10.
erate by the Spirit of God, nor do hartily worſhip him. Alſo in an
r place he ſetteth faith for ỹ doctrine wherby we are inſtructed in
. For where he wryteth that faith ſhall be aboliſhed, it is out of
ſtion that that is meant by the miniſtery of the Church, which at
time is profitable for our weakeneſſe. In theſe formes of ſpeach
leth a proportionall relation. But when the name of faith is vn-
perly removed, to ſignifie a falſe profeſſion, or a lyinge title of
, that ſhould ſeeme to be as harde a figuratiue abuſe as when the
e of God is ſette for a corrupt and wrongfull manner of worſhip-
ge, as when it is oftentimes ſayd in the holy Hiſtory, that the
ne nations which hadde bin tranſplanted into Samaria and the
s borderinge there about, feared the fayned Gods and the God
aell: which is as much, as to mingle heauen and earth together.
now our queſtion is, What is that faith which maketh the chil-
of God different from the vnbeleuers, by which we call vpon

God by the name of our Father, by which we passe from de
life, and by which Christ the eternall saluation and life dwel
vs. The force and nature thereof I thinke I haue shortly and p
ly declared.

14 Now let vs againe go through all the partes of it, euen fr
beginning which being diligently examined, (as I thinke) there
remaine nothing doutfull. When in defining faith we call it k
ledge, we meane not therby a cõprehending, such as men vse to
of those thinges that are subiect to mans vnderstandinge. For
far aboue it, that mãs wit must go beyond & surmoũt it selfe to
vnto it, yea and when it is come vnto it, yet doth it not attayne
which it feeleth, but while it is persuaded of that which it conce
not, it vnderstandeth more by the very assuredneſſe of perſu
than if it did with mans owne capacity throughly perceiue any
Ephe. 3. familiar to man. Therefore Paule sayth very well, where he c
18. it to comprehende what is the length, bredth, depth, & heigh
Col. 1. to know the loue of Christ that farre surmounteth knowledge.
28. his meaninge was to signifie, that the thinge which our m
conceiueth by faith, is euery way infinite, and that this k
knowledge is farre hyer than all vnderstandinge. But yet be
the Lord hath disclosed to his Saintes the secrete of his will
was hidden from ages and generations, therefore by good r
faith is in Scripture sometime called an acknowledginge: and
1. Ioh. 3. calleth it a certaine knowledge, where he testifieth, that the fa
2. do certaynely know that they are the children of God. And
tedly they know it assuredly: but rather by being confirmed by
suasion of Gods trueth, than by beinge informed by naturall de
2. Cor. stration. And this, also the wordes of Paule do declare saying
5. 6. while we dwell in the body, we are wandering abrode from the
because we walke by faith and not by sight: whereby he sh
that those thinges which we vnderstande by faith, are yet a
from vs and are hidden from our sight. And hereupon we dete
that the knowledge of faith standeth rather in certainty than in
prehending.

15 We further call it, a sure and stedfast knowledge, to exp
thereby a more sound constancy of persuasion. For as faith is not
tented with a doutful and rowling opinion, so is it also not co
with a darke and entangled vnderstanding: but requireth a full &
assuredneſſe, such as men are wont to haue of things founde by
rience and proued. For vnbeliefe sticketh so fast and is so deepe
ted in our heartes, and we are so bent vnto it, that this which al
co

ſe with their mouth to be true, ỹ God is faithful, no mā is with-
reat contention perſuaded in his heart. Specially when he cō-
to the prouſe, then the wauering of all men diſcloſeth the fault
before was hidden. And not without cauſe the Scripture with ſo
le titles of cōmendation maintaineth the authority of the word
od, but endeuoureth to giue remedy for the aforeſayd diſeaſe,
God may obtaine to be fully beleued of vs in his promiſes. The
es of the Lord (ſayth Dauid) are pure wordes, as the Siluer tried Pſal. 19.
ornace of earth, fined ſeuen times. Againe, The word of the Lord 31.
is a ſhielde to all that truſt in him. And Salomon confirminge Pro. 30.
me, and in a manner in the ſame wordes, ſayth: Euery word of 5.
is pure. But ſith ỹ whole 119. Pſalme entreateth only in a man-
pon the ſame, it were ſuperfluous to alleage any moe places.
ly ſo oft as God doth ſo cōmend his word vnto vs, he doth ther-
the way reproche vs with our vnbeleuingneſſe: becauſe that
mendation tendeth to no other end, but to roote vp all peruerſe
ings out of our hearts. There be alſo many which ſo cōceiue the
y of God, that they take litle comfort therof. For they be euen
withall pinched with a miſerable carefulneſſe, while they dout
her he will be mercifull to them or no, becauſe they encloſe
n to narrow boundes the very ſame mercifulneſſe, of which they
e themſelues, moſt aſſuredly perſwaded. For thus they thinke
themſelues, that his mercy is in deede great and plentifull pou-
ut vpon many, offring it ſelfe and ready for all men: but that it is
ertaine whether it will extende vnto them or no, or rather whe-
they ſhall attaine vnto it or no. This thought when it ſtayeth in
idde race, is but a halfe. Therefore it doth not ſo confirme the
with aſſured quietnes, as it doth trouble it with vnquiete dout-
ſſe. But there is a far other feeling of full aſſuredneſſe, which in
criptures is alway aſſigned to faith, euen ſuch a one as plainely
g before vs the goodnes of God, doth clearely put it out of dout.
that can not be, but that we muſt needes truely feele and proue Ephe. 3.
r ſelues the ſweteneſſe thereof. And therefore the Apoſtle out 12.
th deriueth aſſured confidence, and out of it againe boldneſſe.
hus he ſayth, that by Chriſt we haue boldneſſe, and an entrance
confidence, which is through faith in him. By which words true-
ſheweth, that it is no right fayth, but when we are bolde with
mindes to ſhew our ſelues in the preſence of God. Which bold-
procedeth not but of aſſured confidence of Gods good will and
aluation. Which is ſo true, that many times this word Faith, is
for Confidence.

16 But hereupon hangeth the chiefe ſtay of our faith, that we do not thinke the promiſes of mercy which the Lord offreth vs, true only in other beſide vs, & not at all in our ſelues: but rather that in inwardly embracinge them, we make them our owne. From hence Ro. 5.1. proceedeth that confidence which the ſame Paule in an other place calleth peace, vnles ſome had rather ſay, that peace is deriued of it, is an aſſuredne ſs that maketh the cõſcience quiete & chereful before God, without which the conſciẽce muſt of neceſſity be vexed, & as a maner torne in peeces with troubleſome trembling, vnleſſe perhaps it do forget God and it ſelfe, and ſo ſlomber a litle while. And I may truely ſay, For a litle while, for it doth not longe enioy that miſerable forgetfulnes, but is with oftẽ recourſe of the remembrance of God's iudgement ſharply tormented. Briefely, there is none truely faithfull but he that being perſuaded with a ſounde aſſuredneſſe that God is his mercifull and louing father, doth promiſe himſelfe all thinges vpon truſt of Gods goodneſſe: and none but he that truſting vpon the promiſes of Gods good will toward him, conceiueth an vndoubted He. 3.13 looking for of ſaluation: as the Apoſtle ſheweth in theſe wordes: we keepe ſure to the ende our confidence and glorying of hope. For hereby he meaneth that none hopeth well in the Lorde, but he that with confidence glorieth that he is heire of the kingedome of heauen. There is none (I ſay) faithfull, but he that leaning vpon the aſſuredneſſe of his owne ſaluation, doth confidently triumphe vpon the Deuill and death, as we are taught by that notable concluding Rom. 8. ſentence of Paule: I am perſuaded (ſaith he) that neither death, 38. life, nor Angels, nor principalties, nor powers, nor thinges preſent, nor things to come, ſhalbe able to ſeparate vs from the loue of God wherewith he embraceth vs in Chriſt Ieſu. And in like manner the ſame Apoſtle thinketh, that the eyes of our minde are by no meane well lightened, vnleſſe we ſee what is the hope of the Ephe 1. inheritance to which we are called. And ech where his common 18. maner of teaching is ſuch, that he declareth that no otherwiſe we do well comprehend the goodneſſe of God, vnleſſe we gather of it the frute of great aſſuredneſſe.

17 But (ſome man will ſay) the faithfull do finde by experience farre other thing within themſelues, which in recording the grace of God toward them, are not onely tempted with vnquietenes, which oftentimes chaunceth vnto them, but alſo are ſometime ſhaken with moſt grieuous terrours: ſo great is the vehemency of temptations to throw downe their mindes: which thing ſeemeth not ſufficiently to agree with that aſſuredneſſe of faith. Therefore this doubt

swered, if we will haue our aforesayd doctrine to stand. But truely, when we teache that fayth ought to be certaine and assured, we do not imagine such a certainetie as is touched with no doutinge, nor such an assuredneſſe as is assayled with no carefulneſſe: but rather we say, that the faithfull haue a perpetuall strife with their owne fearefullneſſe. So farre be we from settlinge their consciences in such a peaseable quietenesse, as may be interrupted with no troubles at all. Yet on the other side we say, that in what sorte soeuer they be tossed, they do neuer fall and departe from that assured confidence which they haue conceiued of the mercy of God. The Scripture setteth forth no example of faith more plaine, or more notable than Dauid, specially if a man beholde the whole continuall course of his life. But yet howe he was not alway of quiete minde, himselfe declareth by innumerable complaintes, of which at this time it shall be sufficient to choose out a fewe. When he reprocheth his owne soule with troublesome motions, what is it else but that he is angry with his owne vnbeleuingneſſe? Why trembleſt thou my soule (sayth he) and why art thou disquieted within me? trust in God. And truely the same discouragement was a playne token of destruction, euen as he thought himselfe to be forsaken of God. And in an other place he made a larger cõfession therof, where he saith: I sayd in my ouerflow, I am cast out from the sight of thy eies. Also in an other place he disputeth with himselfe in carefull and miserable perplexity, yea & reasoneth of the very nature of God, sayinge: Hath God forgotten to be mercy? will he cast of for euer? And yet harder is that which followeth: But I haue sayd, To die is mine: charges are of the right hande of the hieſt. For, as in despeare he condemneth himselfe to destruction, and not only confesseth himselfe to be tossed with douting, as if he were vanquished in battell, he leaueth nothing to himself, because God hath forsaken him, and hath turned to destroy him, the right hande that was wont to be his helper. Wherefore not without cause he exhorteth his soule to returne to her quieteneſſe, because he had found by experience, that he was tossed amõg troublesome waues. And yet (which is marueilous) in all these assaultes, faith vpholdeth the heartes of the godly, and is truely like vnto a Date tree to endure and rise vpward against all burdens, howe great soeuer they be: and when he might seeme to be vtterly ouerwhelmed, yet in striuing himselfe, ceſſeth not to rise vp to God. And truely he that wrestleth with his owne weakeneſſe, resorteth to faith in his troubles, and is ready in a manner conqueror. Which may be gathered by this sentence and other like: Waite for the Lord, be strong, he shal streng-

Pſa. 42. & 43. 5

Pſa. 31. 22.

Pſa. 79. 10.

Pſa. 116 7.

Pſal. 27 14.

then thy heart:waite for the Lord. He reprocheth himselfe of fea-
fulnes, & in repeating the same twise, cõfesseth himselfe to be
times subiect to many troublesome motions. And in the meane
he doth not onely become displeased with himselfe in these
but earnestly endeuoureth to amendement. Truely if we will
nerely by good examination compare him with Achaz, there
Esa.7.3 founde great difference. Esay was sent to bring remedy to the
griefe of the wicked king and hipocrite, and spake vnto him in
words es: Be in sauegard and be quiete: feare not, &c. But what
chaz? As it was before sayd, that his heart was moued as the
the woode are shaken with winde, though he hearde the
he cessed not to quake for feare. This therefore is the propre
& punishment of vnbeliefe, so to tremble for feare, that in
he turneth himselfe away from God, that doth not open to
the gate by faith. Contrariwise the faithfull whom the weight
den of temptations maketh to stoupe, and in a maner oppressed
constantly rise vp, although not without trouble and hardnesse
because they know their owne weakenesse, they pray with the
phet: Take not the word of trueth away from my mouth
Psa.119 43. ly. By which words we are taught, that somtime they become
as though their faith were vtterly ouerthrowen, yet they
nor turne their backes, but proceede in their battel, & with
encourage their slouthfulnesse, least by fauoringe themselues
should grow to vnsensible dulnesse.

18 For the vnderstanding therof, it is needefull to returne to
diuision of the flesh and the spirite, whereof we made mention
other place, which doth in this behalfe most clearely appeare.
godly heart therefore feeleth a diuision in it selfe, which is
delited with sweteneesse by acknowledging of the goodnesse
and partly griened with bitterneesse by feelinge of his owne
partly resteth vpon the promise of the Gospell, and partly
by reason of the testimony of his owne wickednesse: partly
with conceiuing of life, and partly quaketh for feare of death.
variation commeth by imperfection of faith, forasmuch as we
be in so good case in the course of this present life, as beinge
from all disease of distrustfulnesse to be altogether filled &
with faith. Hereupon proceede those battels, when the
fulnes that abideth in the remnants of the flesh, riseth vp to
faith that is inwardly conceiued. But if in a faithfull minde
be mixed with doutfulnesse, come we not then alway to this
that faith standeth not in a certaine and cleare knowledge,

cke & doutfully entangled knowledge of Gods will toward vs? No, t ſo. For though we be diuerſely drawen with ſundry thoughtes, yet e we not therfore by and by ſeuered from faith: though we be vexed h toſſing vp and downe of diſtruſtfulneſſe, yet are we not therfore owned in the bottomleſſe depth therof: and though we be ſhaken, be we not thruſt downe out of our place. For this is alway the de of this battell, that faith doth at length with wraſtling ouercome oſe hard troubles wherewith when ſhe is ſo beſieged, ſhe ſeemeth be in danger.

19 Let this be the ſumme of all. So ſoone as any drop of faith, be euer ſo ſmall, is poured into our hearts; we by and by beginne to holde the face of God milde and pleaſaunt, and louing toward vs: the ſame we ſee from a farre of, & farre diſtant from vs, but with ſure ſight, that we know we are not deceiued. Frō thenſe forward, we much we profit (as we ought continually to profit) as it were proceeding further, we come vnto ſo much the nerer, & therfore rainer beholding of him, & by very continuance he is made more diar vnto vs. So we ſee, that the minde enlightened with the owledge of God, is firſt holden wrapped in much ignorance, which tle and litle is wiped away. Yet the ſame minde is not ſo hinde- by being ignorant of ſome things, or by darkely ſeing that which ſeeth, but that ſhe enioyeth a clere knowledge of Gods wil toward , which is the firſt and principall point in faith. For as if a man be- ſhut vp in priſon, haue beames of the ſunne ſhininge in, ſidelonge narrowe window, or as it were but halfe glummeringe, he wan- h in deede the free beholdinge of the ſunne, yet he ſeeth with his s an vndouted brightneſſe thereof, and receiueth the vſe of it: ſo being bounde with the fetters of an earthly body, howſoeuer we on eche ſide ſhadowed with much darkenes, yet we are ſufficient- enlightened vnto perfect aſſuredneſſe, by the light of God, exten- g his beames of light vpō vs, though it be but a litle, to ſhew forth mercy.

20 Both theſe pointes the Apoſtle very well teacheth in diuerſe ces. For when he ſayth, that we know vnperfectly, and prophecie perfectly, and ſee by a darke ſpeakinge as by a glaſſe, he ſheweth w ſclender a litle portion of the true godly wiſedom is giuen vs in preſent life. For though thoſe words do not expreſſely ſhew that faith is vnperfect ſo longe as we grone vnder this burden of the , but that it happeneth vnto vs by our owne imperfection that we e neede to be continually exerciſed in learning: yet he ſecretly de- eth that that thinge which is infinite, can not be comprehended 1. Cor. 13. 9.

by our ſmall capacity, and narow compaſſe. And this Paule repe-
teth of the whole church, but vnto euery one of vs, his owne dul-
neſſe is a hinderance and ſtay that he can not come ſo nere as were
to be wiſhed. But how ſure and vndeceiueable a taſt of it ſelfe, euen
2. Cor. 3 a ſmall droppe of faith doth make vs feele, the ſame Apoſtle ſheweth
18. in an other place, where he affirmeth, that by the Goſpell we be-
hold the glory of God with vncouered face, hauing no veile betwene
vs and it, ſo effectually that we be transformed into the ſame image.
In ſuch entanglementes of ignorance there muſt needes be wrapped
together both much doutinge and fearefull trembling, ſpecially in-
aſmuch as our heart, by a certaine naturall inſtinct of it ſelfe, is enc-
ned to vnbeleuingneſſe. Beſide that, there be tentations which both
infinite in number, and diuerſe in kinde, do oftentimes with great di-
daine violence aſſaile vs. But ſpecially our owne conſcience oppre-
ſed with heauy burden of ſinnes lying vpon it, doth ſomtime lament
and grone with it ſelfe, and ſometime accuſeth it ſelfe: ſometime ſe-
cretely murmureth, and ſometime is openly troubled. Whether the-
fore aduerſities do ſhewe an apparance of the wrath of God, or the
conſcience doth finde in it ſelfe any proufe or matter of his wrath,
from thenſe vnbeliefe doth take weapons and engines to vanquiſh
faith withall: which are alway directed to this ende, that we thinke
God to be our aduerſarie and hatefully bent againſt vs, ſhoulde bee
not hope for any helpe at his hande, & alſo be afraid of him as of an
deadly enemy.

21 To beare theſe aſſaultes, faith doth arme & fortifie her ſelfe with
the word of God. And when ſuch a tentation aſſaileth, that God is
our enemy, becauſe he is ſharpe againſt vs: faith on the other ſide an-
ſwereth, that euen when he puniſheth he is alſo mercifull becauſe his
chaſtiſement commeth rather of loue than of wrath. When faith is
ſtriken with this thought that God is a reuenger of iniquities, againſt
that ſtroke he ſetteth his pardon ready for all offenſes, ſo oft as the
ſinner reſorteth to the mercifulneſſe of the Lorde. So a godly man,
howſoeuer it be in maruelous wiſe toſſed and vexed, yet at length ri-
ſeth vp aboue all daungers, & neuer ſuffereth the confidence of Gods
mercy to be plucked away from it: But rather whatſoeuer commo-
do trouble and wery it, in the ende they turne to the aſſuredneſſe of
this confidence. And hereof this is a proufe: that the holy ones, when
they thinke theſelues moſt of all preſſed with the vengeance of God,
yet euen then do make their complaintes to the ſame God: and when
it ſeemeth that they ſhall not be heard at all, euen then neuertheleſſe
they call vpon him. For to what purpoſe were it, to make their mo-

him from whom they hoped for no comfort? truely they would
uer finde in their heartes to call vpon him, vnlesse they beleued
at there were some helpe at his hande prepared for them. So the Mat. 8.
sciples, in whom Christ blameth their smalnesse of faith, complai- 25.
ed in deede that they perished, but yet they called to him for help.
nd when he rebuketh them for their small faith, yet he doth not
ect them from the number of his, nor maketh them of the number
the vnbeleuers, but stirreth them to shake of that fault. Therefore
e affirme againe that which we haue aboue spoken, that the roote
faith is neuer plucked out of a godly heart, but sticketh so fast in
e bottome, that howsoeuer it be shaken and seeme to bende this
ay or that way, the light therof is so neuer quenched or choked vp,
t that it lieth at least hidden vnder some embers: and by this token
plainely shewed, that the worde which is an vncorruptible seede,
ngeth forth frute like to it selfe, the spring whereof doth neuer wi-
er & vtterly perish. For whereas this is the extremest matter of de-
eire to the holy ones, to feele according to the cõsidertaion of pre-
nt thinges, the hande of God bent to their destruction: yet Iob af- Iob. 13.
meth that his hope shal proceede so farre, that though God do kill 15.
m, yet he will not therfore cesse to trust in him. This is the trueth
erefore: Vnbeliefe reigneth not within the heartes of the godly,
t outwardly assaileth them: neither doth she deadly wounde them
th her wepons, but only troubleth them, or so hurteth thẽ, that yet
e woũd is curable. For faith, as Paul teacheth, serueth vs for a shield Ephe. 6.
at beinge holden vp against weapons, doth so receiue the force of 16.
em, that it either vtterly driueth thẽ backe, or at least so breaketh
eir violẽce, that they can not pearce them to danger of life. Ther-
e when faith is shaken, it is like as if a stronge souldiour with the
olent stroke of a dart be compelled to remoue his foote, and geue
ounde a litle: and when faith it selfe is woundgd, that is like as if his
ckler by some stroke be in some parte broken, but yet so that it is
t striken through. For alway the godly minde will attaine to rise
so hie as to say with Dauid, If I walke in the middest of the sha- Psa. 23.
w of death, I will feare none euill, because thou art with me. It is in 4.
ede terrible to walke in the darkenes of death, and it can not be but
t the faithful, how much strength soeuer they haue, must be afraid
it. Yet because this thought surmounteth it, that they haue God
sent with them, and prouiding for their safety, that feare is ouer-
me with assuredneſſe. For (as Augustine sayth) how great engines
uer the deuil raiseth vp against vs, so long as he possesseth not the
ce of the heart, where faith dwelleth, he is cast out of the dores.

And ſo if we may iudge by the ſucceſſe, the faithfull not only eſcape ſafe from euery battell, ſo that byandby receiuing freſh courage they are ready to come againe into the field: but alſo that is fulfilled which

1. Ioh. 5 4. Iohn ſaith in his canonical Epiſtle: This is the victory that ouercommeth the world, euen your faith. For he affirmeth that it ſhal not only winne the victory in one or few battels, or againſt ſome one aſſault, but alſo that it ſhall get the ouerhande of the whole world, although it be a thouſand times aſſailed.

22 There is an other kinde of feare and trembling, but ſuch a one as by it the aſſuredneſſe of faith is ſo nothing at all diminiſhed, that thereby it is the more ſoundly ſtabliſhed. That is, when the faithfull either in thinking that the examples of Gods vengeance againſt the wicked are ſhewed for leſſons for them to learne by, do carefully beware that they happen not to prouoke Gods wrath againſt themſelues with the ſame offenſes: or recordinge with themſelues their owne miſery, do learne to hang altogether vpon the Lord without whom they ſee themſelues to be more fickle and ſooner vaniſhinge than any blaſt of winde. For when the Apoſtle, in ſettinge ſoorth the ſcourge

1. Cor. 10. 11. wherewith the Lord in olde time had puniſhed the people of Iſrael, putteth the Corinthians in feare that they entangle not themſelues with like euils: he doth not thereby abate their affiance, but only taketh away the dulnes of the fleſh by which faith is wont more to be

Rom. 11 22. oppreſſed than ſtrengthned. And when he taketh occaſion of ſ Iewes fall to exhort him that ſtãdeth, to take heede that he fall not, he doth not thereby bid vs to wauer, as though we were not fully aſſured of our ſtedfaſtneſſe, but only he taketh away arrogant preſumption and raſh truſting to much in our owne ſtrẽgth, that after the thruſting out of the Iewes, the Gentiles being receiued into their place, ſhould not to much outragiouſly triumphe againſt thẽ. Albeit he ſpeaketh then not only to the faithfull, but alſo in the ſame ſaying comprehendeth the Hypocrites that gloried onely in outward ſhew. For neither doth he admoniſh euery man particularly, but makinge a compariſon betwene the Iewes & the Gentiles, after ſ he had ſhewed that the Iewes in this that they were reiected, did ſuffer iuſt puniſhment for their vnbeliefe and vnthankefolneſſe, he alſo exhorted the Gentiles that they ſhould not, by being proud and extolling themſelues, looſe the grace of adoption lately conueyed into them. But as in that generall caſting of the Iewes, there remained yet ſome that were not fallen from the couenant of adoption, ſo out of the Gentiles there might ariſe ſome, which without true faith, ſhould be puffed vp onely with fooliſh confidence of the fleſh, and ſo abuſe Gods louing kindeneſſe to their

ne destruction. But although you take this as ſpoken to the elect & thfull, yet thereupon ſhall folow no inconuenience. For it is one nge to holde downe the raſh preſumption which out of the rem- ntes of the fleſh creepeth ſometime euen into the holy ones, that h vaine confidence it waxe not outragiouſly wanton: and an other ng to ſtrike the cõſcience with feare, that it reſt not with full aſſu- lneſſe in the mercy of God.

3 Thẽ, when he teacheth, that with feare & trembling we ſhould ke our owne ſaluation, he requireth nothinge elſe, but that we ould accuſtome vs with much abacing of our ſelues, reuerently to ke vp vnto the mightineſſe of God. For truely nothing doth ſo ch awake vs to caſt all our confidence & aſſurance of minde vpon e Lord as doth the diſtruſt of our ſelues and carefulnes conceiued knowledge in cõſcience of our own wretchednes. And according this meaning is that ſaying in the Prophet to be taken: In the mul- ude of thy goodneſſe I will entre into thy temple: I will worſhip in re. Where he comely cõioyneth the boldnes of faith that leaneth on Gods mercy with a reuerent feare, wich we muſt needes feele oft as comming into the ſight of Gods maieſty, we perceiue by the rious brightneſſe thereof, how great is our owne filthineſſe. And lomon ſayth truely, where he pronounceth the man bleſſed, that ntinually maketh his owne heart afraid, for by hardninge thereof en fall hedlong into euill. But ſuch feare he meaneth as may make more heedefull, not ſuch wherby we ſhould be troubled & vtterly keuen ſuch a feare as when the minde confounded in it ſelfe, doth couer it ſelfe againe in God: when deſpeiring it ſelfe, it reuiueth by ſt in him. Therfore there is no cauſe to the contrary, but that the thfull may at one time both be in feare, and alſo enioy moſt aſſu- cõfort, in reſpect that ſometime they turne their eyes to behold eir owne vanity, & ſometime they caſt the thought of their minde on the trueth of God. But how (will ſome man ſay) ſhall feare and th dwell both in one minde? euen thus, as contrarily vnſenſible lneſſe, and carefulneſſe. For wheras the wicked trauaile to procure themſelues a want of griefe, that no feare of God might trouble en, yet, the iudgement of God ſo preſſeth them, that they can not ame that which they deſire. So there is nothing to withſtande, but t God may exerciſe them that be his to humility, that in fighting ſiandly, they may reſtraine themſelues vnder the bridle of modeſty nd by the proceſſe of the text it appeareth, that this was the entẽt the Apoſtle, where he aſſigneth the cauſe of feare, and trembling be the good pleaſure of God, whereby he giueth to them that be

Phil. 2. 12.

Pſa. 5. 8

Pro. 28. 14.

his both to will well, and valiantly to go through with it. Accordinge
Ose. 3 5 to this meaning ought we to take that sayinge of the Prophet: The
children of Israel shall feare God and his goodnesse: because not on-
ly, godlines engēdreth the reuerence of God, but the very sweetnes
and pleasant tast of grace, filleth man beinge discouraged in himselfe
with feare & admiration, to make him hang vpon God, and humbly
yeelde himselfe subiect to his power.

24 Yet we do not hereby make roome to that most pestilent Phi-
losophie, which many halfe papistes at this day beginne to coyne in
corners. For, because they can not defende that grosse doctrine
which hath bin taught in Schooles, they flie to an other deuise, to
make a confidēce mingled with distrustfulnes. They confesse, that as
oft as we looke vnto Christ, we finde in him full matter to hope well:
but because we are alwayes vnworthy of those good things that are
offred vs in Christ, they would haue vs to wauer & stagger in behol-
dinge of our owne vnworthinesse. Briefely, they place conscience
betwene hope & feare, that it altereth from the one to the other, by
enterchangeable times & courses: and they so compare faith & hope
together, that when the one springeth vp, the other is pressed downe,
when the one ariseth, the other againe falleth. So when Satan seeth
that those open engines wherewith before time he was wont to de-
stroy the assuredneſse of faith, do now nothinge preuaile, he endea-
reth by crooked vnderminings to ouerthrow it. But what maner of
confidence shall that be, which shall now and then yeelde to despera-
tion? If (say they) thou consider Christ, there is assured saluation: but
if thou returne to thy selfe, there is assured damnation. Therefore of
necessity distrust and good hope must by enterchaungeable course
reigne in thy minde: As though we ought to imagine Christ standing
a farre of, and not rather dwellinge within vs. For therefore we looke
for saluation at his hande, not because he appeareth a farre of vnto
vs, but because he hath grafted vs into his body, & so maketh vs par-
takers not onely of all his good thinges, but also of himselfe. There-
fore I thus turne this their argument against themselues: If thou con-
sider thy selfe, there is certaine damnation. But because Christ with
his good thinges is by way of communicatinge so giuen vnto thee
that all his thinges are made thine, and thou art made a member of
him, yea & all one with him: his righteousnesse drowneth thy sinne,
his saluation taketh away thy damnation: he by his worthinesse com-
meth betwene thee and God, that thy vnworthinesse come not in the
sight of God. Briefely, this is the trueth: we ought neither to separate
Christ from vs, nor vs from him, but with both handes to holde fast
him

e fellowſhip whereby he hath coupled himſelfe vnto vs. So the
oſtle teacheth vs: The body in dede (ſaith he) is dead by reaſon of Rom. 8.
ne: but the Spirite of Chriſt that dwelleth in you, is life for righte- 10.
ſneſſe. According to theſe mens trifeling deuiſe he ſhoulde haue
le, Chriſt in deede hath life with himſelfe: but you, as you be ſin-
s, remaine ſubiect to death & damnation. But he ſaith farre other-
ſe. For he teacheth that that damnation which we deſerue of our
es, is ſwallowed vp by the ſaluation of Chriſt, and to proue it, he
th the ſame reaſon that I haue alleged, becauſe Chriſt is not with-
vs, but dwelleth within vs, and cleaueth vnto vs not onely with
ioudable knot of fellowſhip, but with a certaine maruellous com-
nion daily more and more groweth with vs into one body, till he
made altogether one with vs. And yet I denie not, as I haue ſaid
le before, that ſometime there happen certaine inrerruptions of
h, as the weakeneſſe thereof is amonge violent ſodeine motions
wed hether or thether. So in the thicke miſte of tẽtations the light
reof is choked, but what ſo euer happeneth, it ceſſeth not from
leuour to ſeeke God.

And no otherwiſe doth Bernarde argue, when he purpoſely
reateth of this queſtion in his fift Homelie in the Dedication of
temple. Oftentimes (I ſay) by the benefite of God ſtudying vpõ
ſoule, me thinkes I finde in it two thinges as it were contrarie. If
holde the ſoule it ſelfe, as it is in it ſelfe and of it ſelfe, I can ſay
hing more truely of it, than that it is vtterly brought to nought.
ut neede I now to recken vp particularly all the miſeries of the
le, how it is loaden with ſinnes, couered with darkneſſe, entan-
d with deceitfull enticementes, itching with luſtes, ſubiect to paſ-
s, filled with illuſions, alway enclined to euill, bent to all kindes
ice, finally ful of ſhame and confuſion? Now if all the very righte-
neſſes of it being looked vpõ by the light of trueth be found like Eſa. 64.
che ſtained with floures, then what ſhall the vnrighteouſneſſes 6
reof be accompted? If the light that is in vs be darkeneſſe, how Matt. 6.
t ſhall the very darkeneſſe be? What then? without doubte man 13.
ade like vnto vanitie: man is brought to naught: man is nothing.
how then is he vtterly nothing, whome God doth magnifie? How
is he nothing, towarde whome Gods hearte is ſet? Brethren, let
ke hearte againe. Though we be nothing in our owne heartes,
aduenture there may ſomewhat of vs lie hidden in the hearte of
O father of mercies? O father of the miſerable, how doeſt thou
y hearte towarde vs? For thy hearte is where thy treaſure is.
how be we thy treaſure, if we be nothing? All nations are ſo be-

fore thee as if they were not, they ſhalbe reputed as nothing. Euen before thee, not within thee: ſo in the iudgement of thy truth, but not in the affection of thy pitie. Thou calleſt thoſe thinges that are not, as though they were. Therefore both they are not, becauſe thou calleſt thoſe thinges that are not, & alſo they are bycauſe thou calleſt them. For though they are not, in reſpect of them ſelues, yet with thee they are, according to that ſaying of Paule, not of the workes of Rom. 9. 12. righteouſneſſe, but of him that calleth. And then he ſaieth, that this coupling together of both cõſideracions is maruellous. Truely thoſe thinges that are knit together, doe not the one deſtroy the other. Which alſo in the concluſion he more plainely declareth in theſe wordes. Now if with both theſe conſiderations we diligently looke vpon our ſelues what we be, yea in the one conſideration how we be nothing, and in the other how much we be magnified, I thinke our glorying ſemeth to be tempered, but paraduenture it is more encreaſed. Truely it is perfectly ſtabliſhed, that we glorie not in our ſelues but in the Lorde. If we thinke thus: if he hath determined to ſaue vs, we ſhall byandby be deliuered: now in this we may take courage. But let vs climbe vp into a hier watche toure, and ſeeke for the citie of God, ſeeke for the temple, ſeeke for the houſe, ſeke for the ſpouſe. I haue not forgotten, but I ſay it with feare and reuerence, we liue not be, but in the harte of God. We be, but by his allowing as worthie, not by our owne worthineſſe.

26 Now, the feare of the Lorde, whereof commonly in ech place witneſſe is borne to all the holy ones, and which is in ſome places Prou. 1. 7. Pſa 100 11. Pro. 15. 14. Mala. 1. 7. Iob 8. 28. ces called the beginning of wiſedome, and in ſome places wiſedome it ſelfe, although it be but one, yet it procedeth from a double vnderſtanding. For God hath in himſelfe the reuerence both of a father and of a Lorde. Therefore he that will truely worſhip him, muſt endeuor to ſhewe himſelfe both an obedient ſonne and a ſeruant vnto him. The obedience that is geuen to him as to a father, the Lorde by his Prophet calleth honor: the ſeruice that is done him as to a lorde, he calleth feare. The ſonne (ſaieth he) honoreth the father, and the ſeruant the lorde. If I be a father, where is my honor? If I be a lorde, where is my feare? But how ſoeuer he putteth the difference betwene them, thou ſeeſt how he confoundeth them both together. Therefore let the feare of the lorde be vnto vs a reuerence mingled with that ſame honor and feare. Neither is it any maruell that one minde receiue both thoſe affections. For he that conſidereth with himſelfe what a father God is vnto vs, hath cauſe enough, though there were no helles at all, why he ſhoulde drede his [illegible]

more grieuouſely than any death. But alſo (ſuch is the wanton-
ſe of our fleſh to runne to licentiouſneſſe of ſinning) to reſtraine
ſame by all meanes, we ought therewithall to take holde of this
ught, that the Lorde vnder whoſe power we liue, abhorreth all
untie, whoſe vengeance they ſhall not eſcape, that in liuing wic-
ly doe prouoke his wrath againſt themſelues.

7 But that which Iohn ſaieth, that feare is not in charitie, but perfect charitie caſteth out feare, becauſe feare conteineth puniſh- 1. Ioh. 4. 18.
nt, diſagreeth not with this that we ſay. For the wicked feare not
d in this reſpect that they drede to incurre his diſpleaſure, if they
ght do it without puniſhment: but becauſe they know him to be
ed with power to reuenge: therefore they ſhake for feare at the
ring of his wrath. And alſo they ſo feare his wrath, becauſe they
ke that it hangeth ouer them, for that they looke euery moment
en itſhall fall vpon their heades. As for the faithfull: they (as is
re ſaid) both feare his diſpleaſure more than puniſhment, and are
troubled with feare of puniſhment as if it did hang ouer their
kes, but they are made the more ware not to procure it. So ſaith
Apoſtle, when he ſpeaketh to the faithfull: Be ye not deceiued: Ephe. 5. 6.
this commeth the wrath of God vpon the children of vnbeleefe. Col 3.6
threateneth not that Gods wrath will come vpon them, but put-
them in minde to thinke vpon this, that the wrath of God is
pared for ſuch wicked doinges as he had recited, that they them-
es ſhoulde not be willing alſo to proue it. Albeit it ſeldome hap-
eth that the reprobate be awakened with only and bare threate-
ges, but rather being already groſſe and vnſenſibly dull with their
e hardneſſe, ſo oft as God thundreth from heauen they harden
mſelues to obſtinacie, but when they are ones ſtriken with his
de, then whether they will or no, they be enforced to feare. This
e they commonly call a ſeruile feare: and in compariſon ſet it for
trarie to free natured and willing feare which becommeth chil-
n. Some other do ſuttelly thruſt in a middle kinde, becauſe that
e ſeruile and conſtrained affection ſometime ſo ſubdueth mens
des, that they come willingly to the feare of God.

8 Now we vnderſtand, that in the good will of God, whereunto
h is ſaide to haue reſpect, the poſſeſſion of ſaluation and eternall
is obteined. For if we can wante no good thing while God is fa-
able vnto vs, it abundantly ſufficeth vs to the aſſuredneſſe of ſalua-
, when he himſelfe doth aſſure vs of his loue. Let him ſhewe his
(ſaith the Prophet) and we ſhalbe ſafe. Wherupon the Scriptures Pſal. 80
rmine this to be the ſumme of our ſaluation, that God putting 4.

Ephe.2. 14. away all enmities, hath receiued vs into fauour. Whereby they know that when God is reconciled vnto vs, there remaineth no perill, but that all thinges shall prosper well with vs. Therefore faith, hauing taken holde of the loue of God, hath promises of the present life and of the life to come, and perfect assuredneſſe of all good thinges: but that same such as may be gathered out of the word of God. For faith doth not certainely promise to it selfe either the length or honour or wealth of this life, for asmuch as God willed none of these things to be apointed vnto vs, but is contented with this assuredneſſe, that God will neuer faile how so euer many thinges faile vs that pertain to the maintenance of this present life. But the chiefe assurednesse of faith resteth in expectation of the life to come, which is set out doubt by the worde of God. But what so euer miseries and calamities betide vnto them whome God loueth, they can not worke the contrarie, but that his good will is perfect felicitie. Therefore when we did meane to expresse the summe of blessednesse, we named the fauor of God, out of which spring do flow vnto vs al kindes of good thinges. And this we may cõmonly note throughout the Scripture, that when so euer mention is made not onely of eternall saluation but also of any good thing in vs, we be alway called backe to the loue

Psa. 63. 4. of God. For which cause Dauid saieth, that the goodneſſe of God when it is felt in a godly hearte, is swetter and more to be desired than life it selfe. Finally, if all thinges els do flow vnto vs according to our owne wishing, and we be vncertaine of Gods loue or hatred, our felicitie shalbe accursed, and therefore miserable. But if the fauorable face of God do shine vnto vs, euen our very miseries shalbe blessed

Rom. 8. 35. because they are turned to helpes of our saluation. As Paule, when he heaped vp a rehearsall of all aduersities, yet he glorieth that he was not by them seuered from the loue of God: and in his prayers alway beginneth at the fauour of God, from whence floweth all

Psa. 23. 4. sperities. Likewise Dauid setteth the onely fauour of God against the terrors that trouble vs. If (saith he) I shall walke in the middes of the shadowe of death, I will feare no euils, because thou art with me. And we alway feele that our mindes do wauer, vnlesse being contented with the fauour of God, they seeke their peace in it, and

Psa. 33. 12. this inwardely fixed in them that is said in the Psalme, Blessed is the people whose God is the Lord, and the nation whome he hath chosen to him for his inheritance.

29 We make the fundation of faith to be the free promise of God, bycause faith proprely stayeth vpon it. For though faith doth beleue God to be true in all thinges, whether he commaunde

bidde, whether he promise or threaten, and also obediently receiueth his commaundementes, and beware th of thinges that he prohibiteth, and hath regard to his threateninges, yet properly it beleeueth at the promise, and therein continueth, and therevpon entreateth. For faith seeketh for life in God, which is not founde in commaundementes or declarations of penalties, but in promise of mercie, and in no other promise, but such as is freely geuen. For the conditionall promise, by which we are sente to our owne workes, doth no otherwise promise life, but if we perceiue it to stande in our selues. Therefore if we will not haue our faith to tremble and wauer, we must ioyne it with that promise of saluation, which is willingly and liberally offered vs of the Lorde, rather in respect of our miserie, than of our righteousnesse. Wherefore the Apostle beareth this witnesse of the Gospell, that it is the word of faith: which name he taketh both from the commaundementes and also from the promises of the lawe, because there is nothing that can stablish faith, but that liberall embassage, by which God reconcileth the worlde to himselfe. Therefore the same Apostle oftentimes maketh a relatiō of faith and the Gospell together, when he teacheth that the ministerie of the Gospell is committed to him vnto the obedience of faith. that the same is the power of God, to saluation to euery one that beleeueth: that in it is reuealed the righteousnes of God from faith to faith. And no marueil. For sith the Gospell is the ministerie of reconciliation, there is no other testimonie sure enough of Gods good will towarde vs, the knowledge wherof faith requireth. Therefore when we say that faith doth rest vpon free promise, we do not denie but that the faithful do euery way embrace and receiue the word of God, but we apoint the promise of mercie to be the propre marke of faith. Euen as the faithfull ought in deede to acknowledge God to be the iudge and punisher of wicked doinges, and yet they properly haue regard vnto his mercifull kindenesse: for asmuch as he is described to them to be considered such a one as is louing and mercifull, farre from wrath, full of much goodnesse, gentle vnto all, pouring forth his mercie vpon all his workes.

Rom.16 8.

Rom.1. 6. and 16.17.

2.Cor.5 18.

Psa.86. 5 & 103 8.5.

30 Neither yet do I regarde the barkinges of Pighius, or such other dogges, when they finde faulte with this restraint, as though in speaking faith, it did take holde but of one peece thereof. I graunt (as I haue already saide) that the generall obiect of faith (as they terme it) is the truthe of God, whether he threaten or put vs in hope of fauour. Wherefore the Apostle ascribeth this to faith, that Noe feared the destruction of the worlde, when it was not yet seene. If the

Heb.11. 7.

feare of a punishment shortly to come, was the worke of faith, t
ought not the threateninges to be excluded out of the definicon
faith. This is in deede true. But the cauillers do vniustly accuse
as though we denied that faith hath respect to all the partes of t
worde of God. For our meaning is onely to shew those two thin
first, that faith neuer stedfastly standeth vntill it come to the
promise: and than that we are no otherwise by it to be reconciled
God, but becawse it coupleth vs to Christ. Both those pointes
worthily to be noted. We seeke such a faith, which may make di
rence betwene the children of God and the reprobate, betwene
faithfull and the vnbeleuing. If a man do beleue that God both
ly commaundeth all that he commaundeth, and truely threatneth
shall he be therefore called faithfull? Nothing lesse. Therefore the
can be no stedfast stay of faith, vnlesse it be grounded vpon the
cie of God. But now to what ende do we dispute of faith? Is it
that we may learne the way of saluation? But how doth faith bri
saluation but in respect that it graffeth vs into the body of Chri
Therefore there is no inconuenience, if in the definition we do
force the principall effect therof, & do ioyne vnto the general
in stede of a difference that marke that seuereth the faithfull fro
vnbeleuing. Finally, the malicious haue nothing to finde fault wi
Rom.10 8. in this doctrine, but they must wrappe vp Paule with vs in the
blame, which calleth the Gospell properly the word of faith.

31 But hereupon againe we gather that which we haue be
declared, that faith doth no lesse neede the worde than the fruit
Psa. 9. 11. neede the liuely roote of the tree, becawse none other (as Da
stifieth) can trust in the Lorde, but they that know his name. Bu
knowledge is not according to euery mans imagination, but so
as God himselfe is witnesse of his owne goodnesse. Which the
Psa.109 43. Prophet confirmeth in an other place, saying: Thy saluation is
dinge to thy worde. Againe. I haue trusted in thy worde,
Where is to be noted the relation of faith to the worde, and
how saluation followeth. And yet in the meane time we do no
clude the power of God, with beholding whereof, vnlesse
steine it selfe, it can neuer geue vnto God his due honour. Paule
Rom. 4. 21. meth to reherse a certaine slender and cõmon thing of Abra
that he beleued that God which had promised him the blessed
was able to performe it. Againe in an other place, speaking of
2. Tim. 1 12. selfe: I knowe whome I haue beleued, and I am sure that he
to keepe that which I haue left with him vntill that day. But if a
weye with himselfe how many doutinges of the power of G

ſometimes creepe into mans minde, he ſhall well perceiue that they
which do highly eſteeme it as it is worthy, haue not a litle profited
in faith. We all will confeſſe that God is able to do whatſoeuer he
will, but when euen the leaſt tentatiõ throweth vs downe with feare,
and amaſeth vs with horrour, thereby appeareth plainely, that we di-
miſh the eſtimation of Gods power, when we preferre aboue it
thoſe thinges, that Satan threatneth againſt Gods promiſes. This is
the reaſon why Eſaie, meaning to print into the hartes of the people
the aſſuredneſſe of ſaluation, doth ſo honorably entreate of the in-
finite power of God. It ſeemeth oft that ſo ſone as he hath begonne
to ſpeake of the hope of pardon and reconciliation, he byandby
turneth to an other thing, and wandereth about in long and ſuper-
fluous circumſtances, reherſing how maruelouſly the Lorde gouer-
neth the frame of heauen and earth and the whole ordre of nature:
as if there nothing that ſerueth not fittly for the circumſtãce of the
matter that he ſpeaketh of. For vnleſſe the power of God whereby
he is able to do all thinges be preſently ſet before our eyes, our eares
will hardely heare the worde, or will not eſteeme it ſo much as it is
worth. Beſide that, here is declared his effectuall power, becauſe god-
neſſe (as we haue already ſhewed in an other place) doth alway ap-
poynte the power of God to vſe and worke, ſpecially it ſetteth before it
thoſe workes of God, whereby he hath teſtified himſelfe to be
father. Herevpon commeth that in the Scriptures is ſo often men-
tion made of the redemption, whereby the Iſraelites might haue
learned that God which was ones the author of ſaluation, will be an
euerlaſting preſeruer thereof. And Dauid putteth vs in minde by his
owne example, that thoſe benefites which God hath particularly be-
ſtowed vpon euery man, do afterwarde auaile to the confirmation of
our faith. Yea when God ſeemeth to haue forſaken vs, it behoueth
vs to ſtrech our wittes further, that his auncient benefites may re-
comforte vs, as it is ſaide in an other Pſalme: I haue bene mindefull Pſa.100
of olde dayes, I haue ſtudied vpon all thy workes. &c. Againe. I will 43.
remembre the workes of the Lorde, and his meruelles from the be- Pſal.77.
ginning. But becauſe without the worde all quickely vaniſheth away 11.
out of our mindes, if we conceiue of the power of God and of his workes, therefore
we do not without cauſe affirme that there is no faith, vnleſſe God
do alſo light vnto it with teſtimonie of his grace. But here a queſtion
might be moued, what is to be thought of Sara and Rebecca, both Gen.16.
which being moued as it ſeemeth with zele of faith, paſſed beyonde the
bondes of the worde. Sara, when ſhe feruently deſired the pro-
miſed iſſue, gaue her bondemaide to her husbande. It can not be

denied but that she many wayes sinned: but nowe I touch onely
faulte, that being carried awaye with her zele, she did not rest
herselfe within the boundes of Gods word, yet it is certaine that
Gen.26 desire proceeded of faith. Rebecca being certified by the oracle
God of the electiō of her sonne Iacob, procured his blessing by
crafty meanes: she deceiued her housbande the witnesse and
of the grace of God: she compelled her sonne to lie: she by
guiles and deceites corrupted the trueth of God. Finally in
a scorne of his promise, she did as much as in her laie, destroie
yet this act, how much soeuer it was euill, and worthy of blame,
not without faith, for it was necessarie that she shoulde
many offenses, that she might so earnestly endeuour to attein
which without hope of earthly profite was full of great troubles
daungers. As we may not say that the holy Patriarche Isaac was
gether without faith, because he being by the same oracle of
admonished of the honour transferred to the yonger sonne, yet
sed not to be more fauourably bente to his first begotten sonne
Truely these examples do teach, that oftetimes erroures are
with faith: but yet so that faith if it be a true faith, hath alwaye
vpper hande. For as the particular errour of Rebecca did not
voide the effect of the blessing, so neither did it make voide her
which generally reigned in her minde, and was the beginning
cause of that doinge. Neuertheless therein Rebecca vttered
ready mans minde is to fall so sone as he geueth him selfe
litle libertie. But though mans defaut and weakenesse doth
faith, yet it doth not quenche it: in the meane time it putteth
minde, how carefully we ought to hange vpon the mouth of
and also confirmeth that which we haue taught, that faith
awaye, vnlesse it be vpholden by the worde: as the mindes
Sara, and Isaac and Rebecca had become vaine in their crooked
deringes out of the way, vnlesse they had bene by Gods secret
holden in obedience of the worde.

32 Againe, not without cause we include all the promises in
Rom. 1. 17. foraſmuch as in the knowledge of him the Apostle includeth
Gospell: and in an other place he teacheth, that all the
2. Cor. 1 20. God are in him, yea and Amen. The reason whereof is
shewed. For if God promise any thing, he therein sheweth
will: so that there is no promise of his, that is not a testimonie
loue. Neither maketh it any matter that the wicked when they
great and continual benefites of Gods liberalitie heaped vpon
do therby wrap themselues in so much the more grieuous

ſith they do neither thinke nor acknowledge that thoſe thinges
me vnto them from the hand of God. for if they acknowledge it,
y do not with them ſelues conſider his goodneſſe, therfore they
not thereby be better taught of his mercie than brute beaſtes,
ich according to the meaſure of their eſtate, do reect iut the ſame
e of Gods liberalitie, and yet they perceiue it not. Neither doth
ny more make againſt vs, that many times in refuſing the pro-
ſes appointed for them, they do by that occaſion procure to them
es the greater vengeance. For although the effectuall working of
promiſes do then onely appeare, when they haue founde faith
h vs, yet the force and naturall propretie of them is neuer extin-
ſhed by our vnbeleefe or vnthankfulneſſe. Therefore when the
de by his promiſes doth prouoke man not onely to receiue, but
to thinke vpon the frutes of his bountifulneſſe, he doth there-
hall declare vnto him his loue. Wherevpon we muſt returne to
pointe, that euery promiſe is a teſtifying of Gods loue towarde
ut it is out of queſtiō, that no man is loued of God but in Chriſt, Mat. 3.
the beloued Sonne, in whome the loue of the Father abideth 17.
reſteth, and then from him poureth it ſelfe abroade vnto vs: as
le teacheth, that we haue obteined fauour in the beloued one. Ephe. 1.
refore it muſt needes be deriued and come vnto vs by meane of 7.
. For this cauſe the Apoſtle in an other place calleth him oure Ephe. 2.
e: in an other place he ſetteth him oute as a bonde, whereby 14.
l is with fatherly naturall kindenes bounde vnto vs. It followeth
that we muſt caſte our eyes vpon him, ſo oft as any promiſe is
red vs. And that Paule teacheth no abſurditie, that all Gods pro- Rom. 8.
whatſoeuer they be, are confirmed and fulfilled in him. There 3. and.
ertaine examples that make for the contrarie, For it is not likely 15. 8.
Naaman the Syrian, when he required of the Prophet the ma- Act. 10.
how to worſhip God aright, was inſtructed concerning the Me- 8.
r: yet his godlineſſe is praiſed. Cornelius a Gentile and a Ro- Act. 8.
e, coulde ſcarſcely vnderſtande that which was knowen not to 2 Kin. 5.
e Iewes, yea and that very darkely: yet his almes and prayers 17.
acceptable to God. And the ſacrifice of Naaman, by the Pro- 2. Re. 5.
s anſwere allowed. Which thing neither of them coulde ob- 17.
but by faith. Likewiſe it may be ſaid of the Eunuche to whome Act. 8.
ype was carried, which if he had not had ſome faith, woulde not 13.
taken vpon him the trauaile and expenſes of ſo long a iourney,
Philippe. Yet we ſee, when Philippe examined him, how he be-
ed his ignorāce of the Mediator. And truely I graunt that their
was partly vnexpreſſed, not onely concerning Chriſtes perſon,

but alſo concerning his power and the office committed vnto him of the Father. Yet in the meane time it is certaine, that they were instructed in ſuch principles, as gaue then ſome taſt of Chriſt, although but very ſmall. Neither ought this to ſeeme ſtrãge. For neither would the Eunuche haue come in haſt to Ieruſalem from a farre country to worſhip an vnknowene God, neither did Cornelius whẽ he had once embraced the Ieweiſh religion ſpende ſo much time, without being acquainted with the firſt groundes of true doctrine. As for Naaman it had bene to fonde an abſurditie for Elizeus when he taught him of ſmall things, to haue ſaide nothing of the principall point. Therefore although there were among them a darke knowledge of Chriſt yet it is not likely ỹ there was no knoweledge becauſe they did exercise them ſelues in the ſacrifices of the lawe, which muſt haue bene concerned by the very ende of them, that is Chriſt, from the falſe ſacrifices of the Gentiles.

33 But this bare and outward declaration of the worde of God ought to haue largely ſufficed to make it be beleued, if our owne blindeneſſe and ſtubbourneſſe did not withſtande it. But oure mynde hath ſuch an inclination to vanitie, that it can neuer cleaue faſt vnto the trueth of God, and hath ſuch a dulneſſe, that it is alwaie blinde and can not ſee the light thereof. Therefore there is nothing auailably done by the worde without the enlightning of the holy Ghoſt. Whereby alſo appeareth, that faith is farre aboue mans vnderſtanding. Neither ſhall it be ſufficient that the minde be lightned with the ſpirit of God, vnleſſe the hearte be alſo ſtrengthened & ſtabliſhed with his power. Wherein the Schoolemen do altogether erre, which in conſidering of faith, do onely take holde of a bare and ſimple aſſent by knowledge, leauing out the confidence and aſſurednes of the hearte. Therefore faith is both waies a ſingular gift of God, both that the minde of man is cleanſed to taſt the trueth of God, and that his hearte is ſtabliſhed therein. For the holy Ghoſt not onely is the beginner of faith, but alſo by degrees encreaſeth it, vntill he 2. Tim. 1 bring vs to the heauenly kingdome. That good thing (ſaith Paule) 14. which was committed to thy keping, kepe in the holy Ghoſt which Gal. 3. 2. dwelleth in vs. But how Paule ſaith that the holy Ghoſt is gotten the hearing of faith, we may eaſily diſſolue it. If there had been one onely gifte of the holy Ghoſt, then it had bene an abſurditie him to call the holy Ghoſt the effect of faith, which is the cauſe of faith. But when he maketh report of the giftes where God garniſheth his Church, and by encreaſinges of faith bringeth to perfection, it is no meruell if he aſcribe thoſe thinges

which maketh vs vnfit to receiue them. This is reckened a moſt ſtrãge conclusion, when it is ſaid, that no man but he to whome it is geuen, can beleue in Christ. But that is partely bycauſe they do not conſider either how ſecret and hie the heauenly wiſedome is, or how great mans dulneſſe is in conceiuing the miſteries of God: and partely bycauſe they looke not vnto that aſſured and ſtedfaſt conſtantneſſe of heart, that is to ſay, the chiefe parte of faith.

34 But if (as Paule preacheth) no man is witneſſe of the will of man, but the ſpirit of man that is within him, then how ſhoulde man be ſure of the will of God? And if the trueth of God be vncertaine among vs, in thoſe thinges that we preſently beholde with our eye, howe ſhoulde it be aſſured and ſteadfaſt among vs there where the Lord promiſeth ſuch thing as neither eye ſeeth, nor wit comprehendeth? But herein mans ſharpneſſe of vnderſtãding is ſo ouerthrowene and faileth, that the firſt degree of profiting in Gods ſchoole, is to forſake his owne wit. For by it as by a veile caſt before vs, we are hindred that we can not atteine the miſteries of God, which are not diſcloſed but to litle ones. For neither doth fleſh and bloude diſcloſe, nor naturall man perceiue thoſe thinges that are of the Spirite, but vnto him the learning of God is fooliſhneſſe, becauſe it is ſpiritually to be iudged. Therefore herein the helpe of the holy Ghoſt is neceſſarie, or rather herein his force only reigneth. There is no man that knoweth the minde of God, or hath bene his counſeller: but the holy Spirit ſearcheth out all thinges, euen the depe ſecretes of God, in whome it is brought to paſſe, that we knowe the minde of Christ. No man (ſaith he) can come to me, vnleſſe my father that ſent me, drawe him. Euery one therefore that hath hearde and learned of my father, commeth. Not that any man hath ſeene the father, but he that is ſent of God. Euen as therefore we can not come vnto Chriſt, but being drawene by the Spirite of God: ſo when we be drawene, we are lifted vp in wit and minde aboue our owne vnderſtanding. For the ſoule enlightned by him, taketh as it were a new ſharpneſſe of vnderſtanding, wherewith it may beholde heauenly miſteries, with brightneſſe whereof it was before daſeled in it ſelfe. And ſo mans vnderſtanding receiuing brightnes by the light of the holy Ghoſt, doth then truely beginne to taſt of thoſe thinges that belong to the kingdome of God, being before altogether vnſauourie and without iudgement of taſt to take aſſay of them. Therefore when Chriſt notably ſet our vnto two of his Diſciples ỹ miſteries of his kingdome, yet he nothing preuailed, vntill he opened their ſenſes that they might vnderſtand the Scriptures. When the Apoſtles were ſo

1. Cor. 2 11.
Mat. 11. 15. Luc. 10. 21. Mat. 16. 17. 1. Cor. 2 14. Rom. 11. 34. 1. Cor. 2 10. Iohn. 6. 43.
Luc. 24. 27. and 45. Ioh 16. 15.

taught by his Godly mouth, yet the Spirit of trueth muſt be ſent vnto them, to poure into their mindes the ſame doctrine which they had hearde with their eares. The worde of God is like vnto the ſunne that ſhineth vnto all them to whome it is preached, but to no profit among blinde men. But we are all in this behalfe blinde by nature, therefore it can not pearce into our minde but by the inward mouing of the holy Ghoſt, making by his enlightning an entrie for it.

35 In an other place, when we had to entreat of the corruption of nature, we haue more largely ſhewed how vnfit men are to beleeue. Therfore I will not wery the readers with repeting the ſame againe. 2. Cor. 4. 13. Let this be ſufficient that the ſpirit of faith, is called of Paule faith ſelfe, which the ſpirit geueth vs, but not which we haue naturally. 2. Theſ. 1. 11. Therefore he prayeth that God fulfill in the Theſſalonians all the good pleaſure, and the worke of faith in power. Wherin calling faith the worke, of God, and geuing it that title for a name of addition, and calling it by figure of appoſitiō Gods good pleaſure, he denieth that it is of mans owne motion: and not contented therewith he addeth further, that it is a declaration of Gods power: writing to the Corinthians, where he ſaith, that faith hangeth not vpon the wiſedome of men, but is grounded vpō the power of the holy Ghoſt. He ſpeaketh in deede of outwarde miracles: but becauſe the reprobate are blinded at the beholding of them, he comprehendeth alſo that inwarde ſecret whereof he maketh mention in an other place. And God, the more glorioufly to ſet forth his liberalitie in ſo noble a gifte, vouchſafeth not to graunt it to all vniuerſally without difference, but by ſingular priuilege geueth it to whome he will. For proofe whereof we haue alleged teſtimonies before. Of which Auguſtine being a faithfull expoſitor, crieth out that it woulde pleaſe the Sauiour to teache him, and that the very beleeuing it ſelfe, is of gift and not of deſert. No man (ſaith he) commeth to me, vnleſſe my father drawe him, and to whome it is geuen of my father. It is maruellous that two heare, the one deſpiſeth, the other aſcendeth vp. Let him that deſpiſeth, impute it to himſelfe: let him that aſcende not, it arrogate aſſigne to himſelfe. In an other place. Why is it geuen to one and to an other? It greueth me not to ſay it, this is the depth of the croſſe. Out of I wote not what depth of the iudgements of God which may not ſearche, procedeth all that we can. What I can, I ſee: what I can, I ſee not, ſauing that I ſee thus farre, that it is of God. But why him, and not him? That is muche to me. It is a bottomeleſſe depth, it is the depth of the croſſe. I may crie out with wonder, but not ſhewe it in diſputing. Finally the ſumme commeth to

t Chriſt when he enlightneth vs vnto faith by the power of his
irit, doth there withall graffe vs into his body, that we may be
ade partakers of all good thinges.

36 Nowe remaineth that that which the minde hathe receiued,
y be further conueyed into the heart. For the word of God is not
roughly receiued by faith, if it ſwimme in the toppe of the braine,
t when it hath taken roote in the bottome of the heart that it may
e an inuincible defenſe to beare and repulſe all the engines of tẽta-
ons. Nowe if it be true, that the true vnderſtanding of the minde is
e enlightning thereof, then in ſuch confirmation of the hearte, his
wer much more euidẽtly appereth, euen by ſo much as the diſtruſt-
neſſe of the hearte is greater than the blindneſſe of the wit: and
it is harder to haue the minde furniſhed with aſſuredneſſe, than the
t to be inſtructed with thinking. Therefore the Spirite performeth
e office of a ſeale, to ſeale vp in our heartes thoſe ſame promiſes,
e aſſurance whereof it firſt emprinted in oure wits, and ſerueth for
earneſt to confirme and ſtabliſh them. Sith ye beleued (ſaith the
poſtle) ye are ſealed vp with the holy Spirite of promiſe, which is Eph. 1.
e earneſt of oure inheritance. See you not how he teacheth that 13
the ſpirit the heartes of the faithfull are grauen as with a ſeale? and
w for the ſame reaſon he calleth him the Spirit of promiſe, by-
ſe he ratifieth the Goſpẽll vnto vs? Likewiſe to the Corinthians he 2. Cor. 1
h: God which annointed vs, which hath alſo ſealed vs, and geuen 21. and
e earneſt of his Spirit in oure heartes. And in an other place when 5. 5.
ſpeaketh of confidence and boldneſſe of hoping well, he ma-
h the pledge of the Spirit the foundation thereof.

37 Neither yet haue I forgotten that which I ſaide before, the
embrance whereof experience continually reneweth, that is, that
h is toſſed with diuerſe doubtings, ſo that the mindes of the godly
ſeldome quiet, or at leaſt do not alway enioy a peaſable ſtate: but
h what ſoeuer engine they be ſhaken, either they riſe vp out of
very gulfe of temptations, or do abide faſt in their ſtanding. True-
his aſſuredneſſe onely nouriſheth and defendeth faith, when we
de faſt that which is ſaide in the Pſalme: The Lorde is oure pro- Pſal. 46.
ion, oure helpe in trouble, therefore we will not feare, when the 3.
h ſhall tremble, and the mountaines ſhall leape into the heart of
ſea. Alſo this moſt ſwete quietneſſe is ſpoken of in an other place:
y downe and ſlepte, and roſe againe, bycauſe the Lorde hath Pſal. 3.
ined me. It is not meante thereby that Dauid was alway with one 6.
ſturbed courſe framed to a merry cheerefulneſſe: but in reſpect
he taſted the grace of God, according to his proportion of faith.

therefore he glorieth that he without feare despiseth all that ene
might disquiet the peace of his minde. Therfore the Scripture mo-
Esa.30. ning to exhort vs to faith, biddeth vs to be quiet. In Esaie it is saide:
15. In hope and silence shall be your strength. In the Psalme: Holde thee
Psal.37. still in the Lorde, and waite for him. Wherewith agreeth that saying
7. of the Apostle to the Hebrues: Patience is needefull. &c.
Heb.10. 36. 38 Hereby we may iudge how pestilent is that doctrine of the
Scholemen, that we can no otherwise determine of the grace of God
towarde vs, than by morall coniecture as euery man thinketh himselfe
worthy of it. Truely if we shall wey by oure workes how God is min-
ded towarde vs, I graunt that we can atteine it with any coniecture,
be it neuer so sclender: but sith faith ought to haue relation to a sim-
ple and free promise, there is lefte no cause of doubting. For wat
what confidence (I beseeche you) shall we be armed, if we say that
God is fauourable vnto vs vpon this condition, so that the purenes
of oure life do deserue it? But bycause I haue appointed one place
proprely for the discussing hereof, therefore I will speake no mor
of them at this present, specially for asmuch as it is plaine enough
that there is nothing more contrary to faith, than either coniectu
or any thing neere vnto doubting. And they do very ill wryth to th
purpose that testimonie of the Preacher which they haue oft in the
Eccl.9. mouths: No man knoweth whether he be worthy of hatred or lo
1. For (to speake nothing how this place is in the common transla
corruptly turned) yet very children can not be ignorãt what Sal
meaneth by such words: that is, that if any man will iudge by the
sent state of thinges, whome God hateth, or whome God loueth
laboreth in vaine, & troubleth himselfe to no profitte for his pa
sith all thinges happen alike, both to the righteous and the wic
to him that offreth sacrifices and him that offreth none. Where
followeth, that God doth not alway witnesse his loue to them
whome he maketh all things happen prosperously, nor doth al
vtter the hatred to them whome he punisheth. And that he doth
Eccl.3. condemne the vanitie of mans witte, sith it is so dull in thinges
9. needefull to be knowen. As he hadde written a little before, th
can not be discerned what the soule of a man differeth from
of a beast, becausse it seemeth to dy in like manner. If any man
gather thereof, that the opinion that we holde of the immorta
of soules, standeth vpon cõiecture: may he not worthily be co
a madde manne? Are they then in their right wittes which
that there is no certaintie of Gods grace, bycause we can co
none by the carnall beholding of present things?

39 But they alleage that it is a point of rash presumption, to take
on vs an vndoubted knoweledge of Gods will. I would in deede
aunt it vnto them, if we did take so much vpon vs, that we woulde
ake the incomprehensible secrete purpose of God subiect to
e slenderneſſe of oure witte. But when we simply say with Paule, 1.Cor.2
at we haue receiued not the spirit of this world, but the Spirit that 12.
of God, by whose teaching we may know those thinges that are
uen vs of God, what can they barke against it, but they muſt slaun-
rously speake against the Spirit of God? But if it be a horrible rob-
rie of God to accuse the reuelatiō that commeth from him, either
be lying, or vnassured or doubtefull, what do we offend in affir-
ng that it is assured? But they say, that this also is not without greate
esumptuousneſſe, that we dare so glorie of the Spirite of Christ.
ho would thinke that their dulneſſe were so greate that would be
mpted maisters of the world, that they so fowly stumble in the first
nciples of religion? Surely I would not thinke it credible, vnleſſe
ir owne writinges that are abroade did testifie it. Paule pronoun- Rom.8.
h that they onely are the children of God, that are moued with 14.
s spirit: and these men would haue them that be the children of
od, to be moued with their own spirit, and to be without the Spirit
God. Paule teacheth that we call God oure Father, as the holy Rom.8.
hoſt ministreth that word vnto vs, which onely can beare witneſſe 16.
our spirite that we are the children of God: These men, although
ey forbidde vs not to call vpon God, yet do take away his Spirit,
whose guiding he should haue bene rightly called vpon. Paule de-
eth that they are the seruantes of Christ, that are not moued with
e Spirit of Christ: these men faine a Christianitie that needeth not
e Spirit of Christ. Paule maketh no hope of the blessed resurrectiō, Rom.8.
leſſe we feele the holy Ghoſt abiding in vs: they forge a hope 11.
thout any such feling. But peraduēture they will answere, that they
not deny that we ought to be endued with it, but that it is a point
modesty & humility not to acknowledge it. What meaneth he thē,
en he biddeth the Corinthians to trie whether they be in the 2.Cor.
th, to proue themselues whether they haue Christ, whom vnleſſe a 13.5.
n do acknowledge to be dwelling in him, he is a reprobat? But by
e Spirit that God hath geuen vs (saith Iohn) we know that he abi- 1.Ioh.3.
h in vs. And what do we els but call ỹ promises of Christ in dout, 24.
en we will be compted the seruantes of God without his Spirit, Esa.34.
ich he hath openly declared, that he woulde poure out vpon all 3.
? Beside that, we do wrong to the holy Ghoſt, which do separate
m him faith that is his peculiar worke. Sithe these are the first

leſſons of godlie religion, it is a token of miſerable blindeneſſe, ... haue Chriſtians noted of arrogancie, that dare glorie of the pro... of the holy Ghoſt, without which glorieng Chriſtianitie it ſelfe ... not ſtand. But they declare by their example how truely Chriſt ſa...
Ioh.14. 17. that his Spirit is vnknowen to the worlde, and is onely knowen ... them with whome he abideth.

40 And bycauſe they will not go about to ouerthrowe the ... faſtneſſe of faith with digging onely of one mine, they aſſayle it ... otherwiſe. For they ſay, that although according to our preſent ... of righteouſnes, we may gather a iudgment of the grace of God, ... the knowledge of perſeuerance to the ende abideth in ſuſpence. ... goodly confidence of ſaluation forſooth is left vnto vs, if we iudge ... morall coniecture, that for a preſent moment we be in fauoure, ...
Rom.8. 38. what ſhall become of vs to morrow we can not tell. The Apoſtle ... cheth farre otherwiſe: I am ſurely perſwaded (ſaith he) that neither ... Angels, nor powers, nor principalities, neither death, nor life, neither ... preſent thinges nor thinges to come, ſhall ſeuer vs from the ... wherewith the Lorde embraceth vs in Chriſt. They ſeeke to elude ... with a trifling ſolution, pratinge that the Apoſtle had that by ſpecial ... reuelation. But they are holde to hard to ſlippe away ſo. For there ... entreateth of thoſe good thinges that commonely come by faith ... the faithfull, not thoſe that he himſelfe ſpecially feleth. But the ...
1.Cor. 10.12. Paul in an other place putteth vs in feare with mentiō of our weakeneſſe and vnſtedfaſtnes: Let him that ſtandeth (ſaith he) beware ... he fall not. It is true, but not ſuch a feare wherby we ſhoulde be ... throwen, but whereby we may learne to humble our ſelues ...
1.Per.5. 6. the mighty hand of God, as Peter expoundeth it. Then how ... ordre and truth is it to limite the aſſurednes of faith to a moment ... time, whoſe propretie is to paſſe beyond the ſpaces of this life, ... extend further to immortalitie to come? Sith therefore the faithfull ... do impute it to the grace of God, that being lightned with his ... they do by faith enioy the beholding of ỹ heauenly life: ſo far is it ... glorying from preſumptuouſneſſe, that if any man be aſhamed ... confeſſe it, he doth therein more bewray his extreme vnthankfulneſſe, in vnkindely hiding Gods goodnes, than he doth declare ... modeſtie or ſubmiſſion.

41 Becauſe it ſemed ỹ the nature of faith could not otherwiſe ... ter or more plainly be declared than by the ſubſtance of the ... vpon which it reſteth as vpon her propre foundation, ſo that if ... promiſe be taken away, faith by and by falleth downe or rather ... ſheth away: therefore we toke our definition from thenſe, which ...

ieth not from that definition, or rather deſcription of the Apo- He. 11. 1.
, that he applieth to his diſcourſe, where he ſayth that fayth is a
ſtance of thinges to be hoped for, & a certainty of things that are
ſeene. For by this worde Hypoſtaſis ſubſtance (for that terme he
th) he meaneth as it were, an vpholding ſtay, whereupon the god-
munde leaneth & reſteth. As if he ſhould ſay ỳ faith is a certaine &
red poſſeſſion of thoſe things that are promiſed vs of God, vnleſſe
an had rather to take Hypoſtaſis for affiance, which I miſlike not,
it I follow that which is more commonly receiued. Againe, to ſi- Dan. 7.
ſie that euen to the laſt day when the bookes ſhalbe opened, they 10.
hier than thoſe thinges that may be perceiued with our ſenſes, or
e with our eyes, or handeled with our handes, and that the ſame
no otherwiſe poſſeſſed by vs, but if we go beyonde the capacity
our owne wit, and bende our vnderſtanding aboue all thinges that
in the world, yea and climbe aboue our ſelues, he hath therefore
ed that this aſſuredneſs of poſſeſſiō, is of things that lie in hope, &
refore are not ſeene. For plaine appearance (as Paule wryteth) is
hope, neither hope we for thoſe thinges that we ſee. And when Rom. 8
alleth it a certainety or prouſe (or as Auguſtine hath oft tranſla- 24.
it) a coniunction of thinges not preſent: for in Greeke it is Elen- Auguſt.
, he ſayth aſmuch as if he did ſay, that it is an euident ſhewing of Hom. in
gs not appearinge, a ſeeinge of thinges not ſeene, a plainneſſe of Iohan.
e things, a preſence of thinges abſent, an open ſhewing of hidden 79. 95.
gs. For the myſteries of God, ſuch as they be that pertaine to our De peec. merit. &
uation, can not be ſeene in themſelues and in their owne nature as remiſſ.
y call it: but we behold them only in his word, of whoſe trueth we li. 2. ca.
ht to be ſo fully perſwaded, that we ought to hold all that he ſpea- 31.
as it were already done and fulfilled. But how can the minde lift
ſelfe to receiue ſuch a taſt of Gods goodneſſe, but that it muſt
des be therewith wholly kindled to loue God againe? For that flo-
g plenty of ſweetenes which God hath layed vp in ſtore for them
feare him, can not be truely knowen, but that it muſt therewith-
ehemently moue affection: and whoſe affection it once moueth,
terly rauiſheth and carieth him beyonde himſelfe. Therefore it
o maruell, if into a peruerſe & crooked heart neuer entreth this
ction, by which being conueyed vp into the very heauen, we are
ed to come to the moſt ſecretely hidden treaſures of God, and the
ſacred priuie places of his kingdom, which may not be defiled
the entrance of an vncleane heart. For that which the Schoole- Libr. 3.
teach, that charity is before faith and hope, is a meere madnes. Sē. diſt.
it is faith onely that firſt engendreth charity in vs. Howe much 25. & Iæpius.

Ser. 1. in Annun-tiatione. more rightly doth Bernard teach: I beleue (saith he) that ỹ testimony of conscience, which Paul calleth the glory of ỹ godly, consisteth in three thinges. For first of all it is necessary to beleue ỹ thou canst not

2. Cor. 1. haue forgiuenes of sinnes, but by ỹ pardon of God: then ỹ thou canst haue no good worke at all, vnles he also giue it: last of all ỹ thou canst by no works deserue eternal life, vnles it also be giuen freely. After after he addeth ỹ these things suffice not, but that there is a certaine beginning of faith, because in beleuing ỹ sinnes can not be forgiuen but of God, we ought also to beleue ỹ they are not forgiuē vs, til also we be perswaded by ỹ testimony of the holy Ghost, ỹ saluation is laid vp in store for vs: because God forgiueth sinnes, he himselfe giueth merites, & he himselfe also giueth rewards, that we may not stay in this beginning. But these & other things shalbe to be entreated of in places fit for them. Now let it only suffice to know what faith is.

42 Now whersoeuer this liuely faith shalbe, it can not be possible but that it hath with it ỹ hope of eternall saluation, as an vndeuided cōpanion: or rather that it engendreth or bringeth it foorth out of it selfe, which hope being taken away, how eloquently, gloriously soeuer we talke of faith, yet we are conuicted to haue no faith at all, for if faith (as is aboue said) be an assured persuasion of Gods trueth, that it can not lye vnto vs nor deceiue vs, nor become voide, then they that haue conceiued this assuredneſſe, truely do therwithal looke for a time to come that God shall performe his promises, which in their persuasion can not be but true: so that briefely, hope is nothing else but a looking for those thinges which faith hath beleued to be truely promised of God. So faith beleueth that God is true, hope looketh for the performāce of his trueth in conuenient time. Faith beleueth that he is our Father, hope looketh for him to shew himselfe such one towarde vs. Faith beleueth that eternall life is giuen vs, hope looketh that it be one day reuealed. Faith is the foundation whereupon hope resteth, hope nourisheth & sustaineth faith. For as no man can looke for any thing at Gods hand, but he that hath first beleued his promises: so againe the weakenesse of our faith must with patient hope and expectation be susteined and cherished, that it fall not

Rom. 8. 24. as fainting for wearinesse. For which reason Paul doth well place our saluation in hope. For hope, while it in silence looketh for the Lord restrayneth faith that it fall not headlonge with too much haste: hope strengthneth faith, that it wauer not in Gods promises, nor begin to dout of the trueth of them: hope refresheth faith that it wax not weary: Hope stretcheth faith to the vttermost bounde, that it faint not in the midde course nor in the very beginning. Finally, hope bringeth

ally renuinge and reſtoringe, it maketh it now and then to riſe freſher than it ſelfe to continuance. But howe many wayes the pes of hope are neceſſary to the ſtrengthning of faith, ſhall better peare, if we conſider with how many ſortes of temptations they aſſaded and ſhaken, that haue embraced the word of God. Firſt e Lord in differing his promiſes doth oftentimes hold our mindes ger in ſuſpenſe than we woulde wiſh: here it is the office of hope performe, that which the Prophet commaundeth, that though Heb.2.3
promiſes do tary, yet we ſhould waite ſtill for them. Sometime he ereth vs not only to faint, but alſo ſeemeth to be highly diſplea- here it is much more neceſſary to haue hope to helpe vs, that ac- ding to the ſaying of an other Prophet, we may ſtill looke for the Eſa.8.
rd that hath hidden his face from Iacob. There riſe vp all ſcorners 17.
Peter ſayth) that aske: where is his promiſe or his comming? for- 2.Pe.3.
uch as ſince the fathers ſlept, all thinges ſo continue from the be- 4.
ninge of the creation. Yea the fleſh and the world do whiſper the e thing in our eares. Here muſt faith ſtaied with ſufferãce of hope Pſa.90.
holden faſt fixed in beholdinge of eternity that it may accompt a 4.
uſand yeares like as one day.

For this comoyning and alliance the Scripture ſomtimes con- ndeth the names of Faith and Hope. For when Peter teacheth 2.Pe.3.
t we are by the power of God preſerued through faith, vnto the 8.
loſing of ſaluation, he giueth that vnto faith which did more fitly 1.Pe.1.5
ee with hope, and not without cauſe, foraſmuch as we haue alrea- ught, that hope is nothing elſe but the nouriſhment and ſtrength aith. Sometimes they are ioyned rogether: as in the ſame epiſtle. at your faith and hope ſhould be in God. But Paule to the Philip- Phil.1.
ns out of faith deriueth expectation, becauſe in paciently hoping, 20.
holde our deſires in ſuſpenſe, til Gods conuenient oportunity be ned. All which matter we may better vnderſtande by the tenth pter to the Hebrues, which I haue already alleaged. Paule in an Ga.5.5.
er place, although he ſpeake vnproperly, yet meaneth the ſame g in theſe wordes: We looke in the ſpirit through faith for hope ghteouſneſſe, euen becauſe we embracing the teſtimonie of the ſpell concerninge his free loue, do looke for the time when God openly ſhew that which is now hidden vnder hope. And now it is e how fooliſhly Peter Lomberd laieth two foundations of hope is the grace of God, & the deſeruinge of workes. Hope can haue other marke to be directed vnto, but faith: and we haue already de- ed that faith hath one only marke the mercy of God, to which it t to looke (as I may ſo ſpeake) with both eyes. But it is good to

heare what a liuely reaſon he bringeth. If (ſayth he) thou darſt hope for any thing without deſeruinges, ỹ ſhall not be worthy to be called hope, but preſumptiõ. Who (gentle reader) wil not worthily abhorre ſuch beaſtes, that ſay, it is a raſh and preſumpteous deede, if a man haue confidence that God is true of his worde? For where the Lord willeth vs to looke for all thinges at his goodneſſe, they ſay it is preſumption to leane and reſt vpon it. A maiſter meete for ſuch ſcholers as he founde in the mad ſchoole of filthy bablers. But as for vs, whom we ſee that we are commaunded by the oracles of God to conceaue a hope of ſaluation, let vs gladly preſume ſo much vpon his truth, as truſting vpon his only mercy, caſting away the confidence of works, to be bold to hope well. He will not deceiue that ſaid: Be it vnto you Matt. 9. 29. according to your faith.

The iij. Chapter.

That vve are regenerate by faith. VVherein is entreated of Repentance.

ALbeit we haue already partely taught howe faith poſſeſſeth Chriſt, and howe by it we enioy his benefites: neuertheleſſe this were yet darke, vnleſſe we did alſo make declaration of the effectes that we feele therby. Not without cauſe it is ſaid that the ſum of the Goſpell ſtandeth in repentance and in forgiuenneſſe of ſinnes. Therefore leauinge out theſe two pointes, whatſoeuer we ſhall ſay of faith, ſhalbe but a hungry & vnperfect, yea and in manner vnprofitable diſputation of faith. Now foraſmuch as Chriſt doth giue both vnto vs, and we obtaine both by faith, that is to ſay both newneſſe of life and free reconciliation, reaſon and order of teaching requireth, that in this place I begin to ſpeake of both. Our next paſſage from faith ſhalbe to Repentance, becauſe when this article is well perceiued, it ſhall the better appeare how man is iuſtified by only faith and mere pardon, & yet how reall holineſſe of life (if I may ſo call it) is not ſeuered from free imputation of righteouſneſſe. Now it ought to be out of queſtion, that Repentance doth not immediatly follow faith, but alſo ſpring out of it. For whereas pardon and forgiuenes is therfore offered by the preachinge of the Goſpell, that the ſinner beinge deliuered from the tyranny of Satan, from the yoke of ſinne, and from miſerable bondage of vices, may paſſe into the kingdom of God, truely no man can embrace the grace of the Goſpell, but he muſt returne from the errours of his former life into the right way, and apply all his ſtudy to the meditation of repentance. As for them that thinke that repentance doth rather go

e faith than flow or spring foorth of it, as a frute out of a tree, they
er knewe the force therof, and are moued with too weake an ar-
ment to thinke so.

Christ (say they) and Iohn in their preachinges do first exhorte Mat. 3.
e people to repentance, & then they afterward say that the king- 2.
m of heauen is at hande. Such commaundement to preach, the Mat. 3.7
postles receiued, such order Paule followed, as Luke reporteth. But Act. 20.
ile they superstitiously sticke vpon the ioyninge together of silla- 21.
s, they marke not in what meaning the wordes hang together. For
en the Lorde Christ and Iohn do preach in this manner: Repent
for the kingdome of heauen is come neare at hande: do they not
he the cause of repentance from very grace and promise of salua-
? Therefore their wordes are asmuch in effect as if they had said:
cause the kingdome of heauen is come nere at hand, therefore re-
t ye. For Matthew, when he hath shewed that Iohn so preached,
h that in him was fulfilled the prophecie of Esay, concerning the Esa. 40.
e crying in the wilderneſſe, Prepare the way of the Lorde, make 3.
ight the pathes of our God. But in the Prophet that voice is com-
nded to beginne at comfort and glad tidinges. Yet when we re-
e the beginninge of repentance to faith, we do not dreame a cer-
e meane space of time, wherein it bringeth it out: but we meane
hewe that a man can not earnestly apply himselfe to repentance,
esse he know himselfe to be of God. But no man is truely perswa-
that he is of God, but he that hath first receiued his grace. But
e thinges shalbe more plainely discussed in the processe following.
aduenture this deceiued them, that many are first by terroures of
science tamed, or framed to obedience, before that they haue
oughly digested, yea before they haue tasted the knowledge of
e. And this is the feare at the beginning, which some accompt a-
g vertues, because they see that it is nere to true and iust obedi-
e. But our question is not here how diuersely Christ draweth vs
him, or prepareth vs to the endeuour of godlinesse: only this I
that there can be no vprightnesse founde where reigneth not
Spirite which Christ receiued to communicate the same to his
bers. Then according to that saying of the Psalme: With thee is Psa.130
cifulnesse, that thou mayest be feared. No man shall euer reuerent 4.
re God, but he that trusteth that God is mercifull vnto him: no
will willingly prepare himselfe to the keeping of the law, but he
is perswaded that his seruices please him: which tenderneſſe in
oninge and bearinge with faultes, is a signe of fatherly fauour.
ch is also shewed by that exhortation of Osee, Come, let vs re- Ose.6.1

turne to the Lord, becauſe he hath plucked vs, and he will heal
he hath ſtriken vs, and he will cure vs, becauſe the hope of par
vſed as a pricke to make them not to lie dull in their ſinnes. But
dotinge errour is without all colour of reaſon, which to begin
repentance do appoint certaine dayes to their newe conuerts,
ring the which they muſt exerciſe themſelues in penance: &
thoſe dayes are once paſt, they admit them to the communió of
grace of the Goſpel. I ſpeake of many of the Anabaptiſtes, ſpeci
thoſe that marueloufly reioyce to be compted ſpirituall, & their
panions the Ieſuites, & ſuch other dregges. Such frutes forſooth
ſpirit of giddineſſe bringeth foorth, to determine repentance
compaſſe of a few daies, which a Chriſtian man ought to exerci
continuance throughout his whole life.

3 But certaine learned men, euen long before theſe times,
ning to ſpeake ſimply and ſincerely of repentance, according
trueth of Scripture, haue ſaid that it conſiſteth of two partes,
fication, & viuification. Mortification they expounde to be a
of the ſoule & feare conceiued of the acknowledging of ſinne,
of the feelinge of the iudgement of God. For when a man is
brought into true knowledge of ſinne, then he truely begineth
hate & abhorre ſinne: then he heartily miſliketh himſelfe, confe
himſelfe to be miſerable and loſt, & wiſheth himſelfe to be an
man. Further, when he is touched with ſome feling of the iudge
of God (for the one immediatly foloweth vpon the other) the
lieth ſtriken and ouerthrowen, then he trembleth, humbleth
downe, thē he is diſcouraged & deſpeireth. This is the firſt part
pentance, which they haue commonly called Contritió. Vi
they expounde to be the comfort that groweth of faith, when
ouerthrowen with conſcience of ſinne, & ſtriken with feare of
looking afterward vnto the goodnes of God, vnto the mercy
& ſaluation that is through Chriſt, raiſeth vp himſelfe, taketh
againe, recouereth courage, and returneth as it were from
life. And theſe words, if they haue a right expoſitió, do aptly
expreſſe the nature of repentance. But where they take V
for the cherefulnes, which the minde receiueth being brought
quietneſſe from trouble & feare, therin I agree not with them
much it rather ſignifieth a deſire to liue holily and godly which
weth of regeneration, as if it were ſaid, that man dieth to him
beginne to liue to God.

4 Some other, becauſe they ſaw this word diuerſly take in
ture, haue made two ſortes of Repentance: and becauſe they

le them differently knowen by some marke, they haue called the
Repentáce of the Law, by which the sinner wounded with the
ing iron of sinne, & worne away with feare of the wrath of God,
eth fast in that trouble and can not winde himselfe out of it. The
er Repentance they call of the Gospell, by which the sinner is in
de grieuously vexed with himselfe, but he riseth vp higher & ta-
h holde of Christ, the salue of his sore, the comfort of his feare,
heauen of his miserie. Of the repentance of ỹ law they put those Ge. 4. 13
mples: Cain, Saul, and Iudas. Whose repentance when the Scrip- 1. Kings
rehearseth vnto vs, it meaneth that they acknowledginge the 15. 30.
euousnesse of their sinne, were afraid of the wrath of God, but in Mat. 27.
king vpon God only as a reuenger and iudge, they fainted in that 4.
ing. Therefore their repentance was nothinge else but a certaine
rie of hel, whereinto they being entred in this present life began
ady to suffer punishmẽt, from the face of the wrath of Gods ma-
y. The repentance of the Gospell, we see in all them, that beinge
ed with the spurre of sinne in themselues, but recomforted and
thed with confidence of the mercy of God, are turned vnto the
de. Ezechias was striken with feare, when he receiued the message 4 Re.
eath: but he praied weping, & looking vnto the goodnesse of God, 20.
ooke againe good confidẽce vnto him. The Niniuites were trou- Es. 38.
d with the horrible threatninge of destruction. But they clothed Ion. 3. 5.
mselues in sakecloth and ashes and praied, hopinge that the Lord
ht be turned to them, & turned from the furor of his wrath. Da-
confessed that he had too much sinned in numbringe the people: 2. Re. 2.
he said further, Lord take away the wickednes of thy seruant. He
nowledged his offense of adultery, when Nathan rebuked him,
id cast himselfe downe before the Lord, but therewithall he also 2 Reg.
ked for pardon. Such was the repentance of them that at the prea- 12. 13.
ng of Peter were pricked in their heart: but trusting vpon ỹ good- & 6.
of God, they said furthermore: Ye men & brethren, what shall we Act 2.
? And such was the repentance of Peter himselfe, which wept in 37.
de bitterly, but he cessed not to hope well.

Although all these things be true, yet the very name of repen-
ce (so farre as I can learne by the Scriptures) is otherwise to be
n. For where they cõprehend faith vnder repentãce, it disagreeth
that which Paule sayth in the Actes, that he testified to the Ie- Act. 20.
& Gentiles repentance vnto God & faith in Iesus Christ. Where 21.
reckeneth repentance and faith as two diuerse thinges. What
? Can true repentance stande without faith? No. But though
y can not be seuered, yet they must be distinguished. As faithis

not without hope, and yet faith and hope are diuerse thinges [illegible] pentance an faith, although they hang together with one perpe all bond, yet they rather would be conioyned than confounded. truely I am not ignorant, that vnder the name of repentance is co prehended the whole turning vnto God, whereof faith is not the l parte: but in what meaninge it is so comprehended, shall most ea appeare when the force and nature therof shalbe declared. The n of repentance in Hebrue is deriued of conuertinge or returninge, Greke of chaunging of the minde or purpose, & the thing it selfe d not ill agree with either deriuations, whereof the summe is, that departing from our selues should turne vnto God, & puttinge of old minde, should put on a new. Wherefore in my iudgement, repe tance may thus not amisse be defined: that it is a true turninge of life vnto God, proceeding from a pure & earnest feare of God, w consisteth in the mortifying of the flesh and of the olde man, an the quickening of the spirite. In this sense are to be taken all the pa chinges wherin either the Prophets in olde time, or the Apostles af ward exhorted the men of their time to repentance. For this on thinge they trauailed to perswade, that confounded with their o sinnes, and pricked with feare of the Lordes iudgement, they sho fall downe and be humbled before him, against whom they had Mat. 3. fended, and with true amendement returne into his right way. Th 2. fore these wordes; To be turned or returne vnto the lord, To rep 1.Sa. 7. or do penance, are among them vsed without difference in all on gnification. And therefore also the holy history saith, that men re after the Lorde, when they that liued wantonly in their owne l not regardinge him, do beginne to follow his worde, and are rea Luc.3.8 their captaines commaundement to go whether he calleth them. Ro.6.4. Iohn and Paule vsed these wordes, to bring forth frutes worthy o Act.26. pentance, for, to leade such a life as may represent and testifie 20. amendement in all their doings.

6 But before we go any further, it shalbe profitable that we more plainly set out at large the definitiō that we haue made. W in there be chiefely three pointes to be considered. First when we it a turning of life vnto God, we require a transforming, not on outward workes, but also in the soule it selfe, which when it ha of her oldnesse, then beginneth to bring foorth the frutes of Ezec.18. agreeable to her renuinge. Which when the Prophet goeth a 31. expresse, he commaundeth them whome he calleth to repentan make them a newe heart. Therefore Moses oftentimes m shew how the Israelites might repent, and so be rightly

e Lorde, teacheth that it be done with all their heart, and with all
eir soule (which maner of speakinge we see often repeated of the
ophets) and naming it the circumcising of the heart, he shaketh a-
y all inward affections. But there is no place whereby a man may
ter perceiue what is the naturall propriety of repentance thā the
rth Chapter of Ieremie. If thou returne to me, O Israel, (saith the Ier. 4. 3
rd) returne to me, plowe vp your arable lande and sow not vpon
rnes. Be circumcised to the Lord, and take away the vncircumci-
skinnes of your heartes. See how he pronounceth that they shall
thing preuaile in taking vpō thē the following of righteousnes, vn-
se wickednes be first plucked out of the bottome of their heartes.
d to moue them throughly, he warneth them that they haue to
with God, with whom there is nothing gotten by dalying, because
hateth a double heart. Therfore Iisay laugheth to scorne ỹ fooliſh Esa. 65.
2. 6.
kuoors of hipocrites, which did in deede busily go about an out-
d repentance in ceremonies, but in the meane time they had no
e to loose the bundles of wickednes wherwith they helde poore
n fast tied. Where also he very well sheweth in what duetie vn-
ed repentance properly standeth.

The second point was, that we taught that repentance procee-
s of an earnest feare of God. For, before that the mind of a sinner
nclined to repentance, it must be stirred vp with thinkinge vpon
iudgement of God. But when this thought is once throughly
ed, that God will one day go vp into his iudgement seate, to re-
e an accompt of all sayings & doings: it will not suffer the sily mā
est, nor to take breath one minute of time, but cōtinually stirreth
vp to thinke vpon a new trade of life, whereby he may safely ap-
e at that iudgement. Therefore oftentimes the Scripture, when
horteth to repentance, maketh mention of the iudgement: as in
mie: least paraduenture my wrath go out as fire, & there be none Ier. 4. 3.
ench it, because of the naughtines of your works. In Paules ser- Act. 17.
to the Athenians: And whereas hitherto God hath borne with 30.
imes of this ignorance, now he giueth warninge to men, that all
uery where may repent them, because he hath apointed the day
rein he will iudge the world in equity. And in many other places.
etime it declareth by the punishmentes already extended that
is a iudge, that sinners should thinke with thēselues, that worse
es hang ouer them if they do not repent in time. You haue an
ple therof in the 29. of Exodus. But because the turning begin-
at the abhorring and hatred of sinne, therfore the Apostle ma- 2 Cor. 7
sorowfulnesse, such as is according to God, the cause of repen- 10.

Ser. 1. in Annuntiatione. more rightly doth Bernard teach: I beleue (saith he) that ỳ testimony of conscience, which Paul calleth the glory of ỳ godly, consisteth in three thinges. For first of all it is necessary to beleue ỳ thou canst not 2. Cor. 12. haue forgiuenes of sinnes, but by ỳ pardon of God: then ỳ thou canst haue no good worke at all, vnles he also giue it: last of all ỳ thou canst by no works deserue eternal life, vnles it also be giuen freely. And after he addeth ỳ these things suffice not, but that there is a certaine beginning of faith, becausse in beleuing ỳ sinnes can not be forgiuen but of God, we ought also to beleue ỳ they are not forgiuē vs, til also we be perswaded by ỳ testimony of the holy Ghost, ỳ saluation is laid vp in store for vs: becausse God forgiueth sinnes, he himselfe giueth merites, & he himselfe also giueth rewards, that we may not stay in this beginning. But these & other things shalbe to be entreated of in places fit for them. Now let it only suffice to know what faith is.

42 Now wherſoeuer this liuely faith shalbe, it can not be possible but that it hath with it ỳ hope of eternall saluation, as an vndiuidable cōpanion: or rather that it engendreth or bringeth it foorth out of it selfe, which hope being taken away, how eloquently, gloriously soeuer we talke of faith, yet we are conuicted to haue no faith at all, for if faith (as is aboue said) be an assured persuasion of Gods trueth, that it can not lye vnto vs nor deceiue vs, nor become voide, then they that haue conceiued this assuredneſſe, truely do therwithal looke for a time to come that God shall performe his promises, which in their persuasion can not be but true: so that briefely, hope is nothing else, but a looking for those thinges which faith hath beleued to be truely promised of God. So faith beleueth that God is true, hope looketh for the performāce of his trueth in conuenient time. Faith beleueth that he is our Father, hope looketh for him to shew himselfe such one towarde vs. Faith beleueth that eternall life is giuen vs, hope looketh that it be one day reuealed. Faith is the foundation whereupon hope resteth, hope nourisheth & sustaineth faith. For as no man can looke for any thing at Gods hand, but he that hath first beleued his promises: so againe the weakeneſſe of our faith must with patient hope and expectation be susteined and cherished, that it fall not Rom. 8. 24. as fainting for wearineſſe. For which reason Paul doth well place our saluation in hope. For hope, while it in silence looketh for the Lord, restrayneth faith that it fall not headlonge with too much haste: hope strengthneth faith, that it wauer not in Gods promises, nor beginne to dout of the trueth of them: hope refresheth faith that it waxe not weary: Hope stretcheth faith to the vttermost bounde, that it faint not in the midde course nor in the very beginning. Finally, hope by continually

ally renuinge and reſtoringe, it maketh it now and then to riſe
ther than it ſelfe to continuance. But howe many wayes the
es of hope are neceſſary to the ſtrengthning of faith, ſhall better
eare, if we conſider with how many ſortes of temptations they
aſſaded and ſhaken, that haue embraced the word of God. Furſt
Lord in differring his promiſes doth oftentimes hold our mindes
ger in ſuſpenſe than we woulde wiſh: here it is the office of hope
performe, that which the Prophet commaundeth, that though Heb.2.3
promiſes do tary, yet we ſhould waite ſtill for them. Sometime he
ereth vs not only to faint, but alſo ſeemeth to be highly diſplea-
there it is much more neceſſary to haue hope to helpe vs, that ac-
ding to the ſaying of an other Prophet, we may ſtill looke for the Eſa.8.
rd that hath hidden his face from Iacob. There riſe vp all ſcorners 17.
Peter ſayth) that aske: where is his promiſe or his comming? for- 2.Pe.3.
much as ſince the fathers ſlept, all thinges ſo continue from the be- 4.
nninge of the creation. Yea the fleſh and the world do whiſper the
e thing in our eares. Here muſt faith ſtaied with ſufferãce of hope Pſa.90.
holden faſt fixed in beholdinge of eternity that it may accompt a 4.
ouſand yeares like as one day.

3 For this comoyning and alliance the Scripture ſomtimes con-
undeth the names of Faith and Hope. For when Peter teacheth 2.Pe.3.
at we are by the power of God preſerued through faith, vnto the 8.
cloſing of ſaluation, he giueth that vnto faith which did more fitly 1.Pe.1.5
gree with hope, and not without cauſe, foraſmuch as we haue alrea-
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hat your faith and hope ſhould be in God. But Paule to the Philip- Phil.1.
ans out of faith deriueth expectation, becauſe in paciently hoping, 20.
e holde our deſires in ſuſpenſe, til Gods conuenient oportunity be
pened. All which matter we may better vnderſtande by the tenth
apter to the Hebrues, which I haue already alleaged. Paule in an Ga.5.5.
ther place, although he ſpeake vnproperly, yet meaneth the ſame
ing in theſe wordes: We looke in the ſpirit through faith for hope
f ighteouſneſſe, euen becauſe we embracing the teſtimonie of the
oſpell concerninge his free loue, do looke for the time when God
al openly ſhew that which is now hidden vnder hope. And now it is
aine how fooliſhly Peter Lomberd laieth two foundations of hope
at is the grace of God, & the deſeruinge of workes. Hope can haue
o other marke to be directed vnto, but faith: and we haue already de-
ared that faith hath one only marke the mercy of God, to which it
ght to looke (as I may ſo ſpeake) with both eyes. But it is good to

heare what a liuely reaſon he bringeth. If (ſayth he) thou darſt hope for any thing without deſeruinges, ỳ ſhalt not be worthy to be called hope, but preſumptiõ. Who (gentle reader) wil not worthily abhorre ſuch beaſtes, that ſay, it is a raſh and preſumpteous deede, if a man haue confidence that God is true of his worde? For where the Lord willeth vs to looke for all thinges at his goodneſſe, they ſay it is preſumption to leane and reſt vpon it. A maiſter meete for ſuch ſcholers as he founde in the mad ſchoole of filthy bablers. But as for vs, whom we ſee that we are commaunded by the oracles of God to conceiue a hope of ſaluation, let vs gladly preſume ſo much vpon his truth, as truſting vpon his only mercy, caſting away the confidence of works, to be bold to hope well. He will not deceiue that ſaid: Be it vnto you
Matt. 9. 29. according to your faith.

The iij. Chapter.

That we are regenerate by faith. Wherein is entreated of Repentance.

ALbeit we haue already partely taught howe faith poſſeſſeth Chriſt, and howe by it we enioy his benefites: neuertheleſſe this were yet darke, vnleſſe we did alſo make declaration of the effectes that we feele therby. Not without cauſe it is ſaid that the ſum of the Goſpell ſtandeth in repentance and in forgiuenneſſe of ſinnes. Therefore leauinge out theſe two pointes, whatſoeuer we ſhall ſay of faith, ſhalbe but a hungry & vnperfect, yea and in manner vnprofitable diſputation of faith. Now forasmuch as Chriſt doth giue both vnto vs, and we obtaine both by faith, that is to ſay, both newneſſe of life and free reconciliation, reaſon and order of teaching requireth, that in this place I begin to ſpeake of both. Our next paſſage from faith ſhalbe to Repentance, becauſe when this article is well perceiued, it ſhall the better appeare how man is iuſtified by only faith and mere pardon, & yet how reall holineſſe of life (as I may ſo call it) is not ſeuered from free imputation of righteouſneſſe. Now it ought to be out of queſtion, that Repentance doth not onely immediatly follow faith, but alſo ſpring out of it. For whereas pardon and forgiuenes is therfore offered by the preachinge of the Goſpell, that the ſinner beinge deliuered from the tyranny of Satan, from the yoke of ſinne, and from miſerable bondage of vices, may paſſe into the kingdom of God, truely no man can embrace the grace of the Goſpell, but he muſt returne from the errours of his former life vnto the right way, and apply all his ſtudy to the meditation of repentance. As for them that thinke that repentance doth rather go be-

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leſſe he know himſelfe to be of God. But no man is truely perſwa-
d that he is of God, but he that hath firſt receiued his grace. But
ſe thinges ſhalbe more plainely diſcuſſed in the proceſſe following.
raduenture this deceiued them, that many are firſt by terroures of
nſcience tamed, or framed to obedience, before that they haue
roughly diſgeſted, yea before they haue taſted the knowledge of
ce.And this is the feare at the beginning,which ſome accompt a-
ong vertues, becauſe they ſee that it is nere to true and iuſt obedi-
ce. But our queſtion is not here how diuerſely Chriſt draweth vs
o him, or prepareth vs to the endeuour of godlineſſe: only this I
y, that there can be no vprightneſſe founde where reigneth not
e Spirite which Chriſt receiued to communicate the ſame to his
embers. Then according to that ſaying of the Pſalme:With thee is Pſa.130
rciſulneſſe,that thou mayeſt be feared. No man ſhall euer reuerent 4.
feare God, but he that truſteth that God is merciſull vnto him:no
n will willingly prepare himſelfe to the keeping of the law, but he
e is perſwaded that his ſeruices pleaſe him: which tenderneſſe in
rdoninge and bearinge with faultes, is a ſigne of fatherly fauour.
hich is alſo ſhewed by that exhortation of Oſee, Come,let vs re- Oſe.6.2

turne to the Lord, becauſe he hath plucked vs, and he will heal
he hath ſtriken vs, and he will cure vs, becauſe the hope of par
vſed as a pricke to make them not to lie dull in their ſinnes. But
dotinge errour is without all colour of reaſon, which to begin
repentance do appoint certaine dayes to their newe converts,
ring the which they muſt exerciſe themſelues in penance: & w
thoſe dayes are once paſt, they admit them to the communió of
grace of the Goſpel. I ſpeake of many of the Anabaptiſtes, ſpec
thoſe that maruelouſly reioyce to be compted ſpirituall, & their
panions the Ieſuites, & ſuch other dregges. Such frutes forſooth
ſpirit of giddineſſe bringeth foorth, to determine repentance wi
compaſſe of a few daies, which a Chriſtian man ought to extende
continuance throughout his whole life.

3 But certaine learned men, euen long before theſe times, me
ning to ſpeake ſimply and ſincerely of repentance, according to
trueth of Scripture, haue ſaid that it conſiſteth of two partes, mor
fication, & viuification. Mortification they expounde to be a ſor
of the ſoule & feare conceiued of the acknowledging of ſinne, a
of the feelinge of the iudgement of God. For when a man is
brought into true knowledge of ſinne, then he truely begineth
hate & abhorre ſinne: then he heartily miſliketh himſelfe, confe
himſelfe to be miſerable and loſt, & wiſheth himſelfe to be an ot
man. Further, when he is touched with ſome feling of the iudge
of God (for the one immediatly foloweth vpon the other) then
lieth ſtriken and ouerthrowen, then he trembleth, humbled and
downe, thé he is diſcouraged & deſpeireth. This is the firſt part of
pentance, which they haue commonly called Contritió. Viuifica
they expounde to be the comfort that groweth of faith, when a
ouerthrowen with conſcience of ſinne, & ſtriken with feare of G
looking afterward vnto the goodnes of God, vnto the mercy, fa
& ſaluation that is through Chriſt, raiſeth vp himſelfe, taketh bre
againe, recouereth courage, and returneth as it were from death
life. And theſe words, if they haue a right expoſitió, do aptly exp
expreſſe the nature of repentance. But where they take Viuifica
for the cherefulnes, which the minde receiueth being brought
quietneſſe from trouble & feare, therin I agree not with them:
much it rather ſignifieth a deſire to liue holily and godly which
weth of regeneration, as if it were ſaid, that man dieth to himſelf
beginne to liue to God.

4 Some other, becauſe they ſaw this word diuerſly take in Scri
ture, haue made two ſortes of Repentance: and becauſe they

e them differently knowen by some marke, they haue called the
Repentãce of the Law, by which the sinner wounded with the
ing iron of sinne, & worne away with feare of the wrath of God,
eth fast in that trouble and can not winde himselfe out of it. The
er Repentance they call of the Gospell, by which the sinner is in
le grieuously vexed with himselfe, but he riseth vp higher & ta-
holde of Christ, the salue of his sore, the comfort of his feare,
heauen of his miserie. Of the repentance of ỹ law they put those Ge. 4. 13
mples: Cain, Saul, and Iudas. Whose repentance when the Scrip- 1. Kings
rehearseth vnto vs, it meaneth that they acknowledginge the 15. 30.
uousnesse of their sinne, were afraid of the wrath of God, but in Mat. 27.
nking vpon God only as a reuenger and iudge, they fainted in that 4.
ling. Therefore their repentance was nothinge else but a certaine
rie of hel, whereinto they being entred in this present life began
eady to suffer punishmẽt, from the face of the wrath of Gods ma-
y. The repentance of the Gospell, we see in all them, that beinge
led with the spurre of sinne in themselues, but recomforted and
reshed with confidence of the mercy of God, are turned vnto the
de. Ezechias was striken with feare, when he receiued the message 4 Re.
death: but he prayed weping, & looking vnto the goodnesse of God, 20.
tooke againe good confidẽce vnto him. The Niniuites were trou- Es. 38.
d with the horrible threatninge of destruction. But they clothed Ion. 3. 5.
mselues in sakecloth and ashes and prayed, hopinge that the Lord
ght be turned to them, & turned from the furor of his wrath. Da-
l confessed that he had too much sinned in numbringe the people: 2. Re. 2.
t he said further, Lord take away the wickednes of thy seruant. He
knowledged his offense of adultery, when Nathan rebuked him,
did cast himselfe downe before the Lord, but therewithall he also 2 Reg.
oked for pardon. Such was the repentance of them that at the prea- 12. 13.
ing of Peter were pricked in their heart: but trusting vpon ỹ good- & 6.
s of God, they said furthermore: Ye men & brethren, what shall we Act 2.
? And such was the repentance of Peter himselfe, which wept in 37.
de bitterly, but he ceased not to hope well.

Although all these things be true, yet the very name of repen-
nce (so farre as I can learne by the Scriptures) is otherwise to be
en. For where they cõprehend faith vnder repentãce, it disagreeth
th that which Paule sayth in the Actes, that he testified to the Ie- Act. 20.
s & Gentiles repentance vnto God & faith in Iesus Christ. Where 21.
reckeneth repentance and faith as two diuerse thinges. What
en? Can true repentance stande without faith? No. But though
ey can not be seuered, yet they must be distinguished. As faithis

not without hope, and yet faith and hope are diuerſe thinges [illegible] pentance and faith, although they hang together with one perpe[illegible] all bond, yet they rather would be conioyned than confounded. A[illegible] truely I am not ignorant, that vnder the name of repentance is co[illegible] prehended the whole turning vnto God, whereof faith is not the le[illegible] parte: but in what meaninge it is ſo comprehended, ſhall moſt ea[illegible] appeare when the force and nature therof ſhalbe declared. The na[illegible] of repentance in Hebrue is deriued of conuertinge or returninge, [illegible] Greke of chaunging of the minde or purpoſe, & the thing it ſelfe do[illegible] not ill agree with either deriuations, whereof the ſumme is, that [illegible] departing from our ſelues ſhould turne vnto God, & putting of [illegible] old minde, ſhould put on a new. Wherefore in my iudgement, repe[illegible] tance may thus not amiſſe be defined: that it is a true turninge of [illegible] life vnto God, proceeding from a pure & earneſt feare of God, wh[illegible] conſiſteth in the mortifying of the fleſh and of the olde man, an[illegible] the quickening of the ſpirite. In this ſenſe are to be taken all the pa[illegible] chings wherin either the Prophets in olde time, or the Apoſtles af[illegible] ward exhorted the men of their time to repentance. For this onl[illegible] thinge they trauailed to perſwade, that confounded with their ow[illegible] ſinnes, and pricked with feare of the Lordes iudgement, they ſho[illegible] fall downe and be humbled before him, againſt whom they had o[illegible]
Mat. 3. fended, and with true amendement returne into his right way. Th[illegible]
2. fore theſe wordes, To be turned or returne vnto the lord, To repe[illegible]
1.Sa.7. or do penance, are among them vſed without difference in all our ſ[illegible] gnification. And therefore alſo the holy hiſtory ſaith, that men rep[illegible] after the Lorde, when they that liued wantonly in their owne lu[illegible] not regardinge him, do beginne to follow his worde, and are ready [illegible]
Luc.3.8 their captaines commaundement to go whether he calleth them. A[illegible]
Ro.6.4. Iohn and Paule vſed theſe wordes, to bring forth frutes worthy of [illegible]
Act.26. pentance, for, to leade ſuch a life as may repreſent and teſtifie ſuch [illegible]
20. amendement in all their doings.

6 But before we go any further, it ſhalbe profitable that we d[illegible] more plainly ſet out at large the definitiō that we haue made. Wh[illegible] in there be chiefely three pointes to be conſidered. Firſt when we [illegible] it a turning of life vnto God, we require a transforming, not only [illegible] outward workes, but alſo in the ſoule it ſelfe, which when it hath [illegible] of her oldneſſe, then beginneth to bring foorth the frutes of wo[illegible]
Eze.18. agreeable to her renuinge. Which when the Prophet goeth about [illegible]
31. expreſſe, he commaundeth them whome he calleth to repentance, [illegible] make them a newe heart. Therefore Moſes oftentimes meaninge [illegible] ſhew how the Iſraelites might repent, and ſo be rightly turned [illegible]

e Lorde, teacheth that it be done with all their heart, and with all
eir ſoule (which maner of ſpeakinge we ſee often repeated of the
ophets) and naming it the circumciſing of the heart, he ſhaketh a-
y all inward affections. But there is no place whereby a man may
tter perceiue what is the naturall propriety of repentance thā the
rth Chapter of Ieremie. If thou returne to me, O Iſrael, (ſaith the Ier. 4. 3
ed) returne to me, plowe vp your arable lande and ſow not vpon
ornes. Be circumciſed to the Lord, and take away the vncircumci-
l skinnes of your heartes. See how he pronounceth that they ſhall
thing preuaile in taking vpō thē the following of righteouſnes, vn-
ſe wickednes be firſt plucked out of the bottome of their heartes.
d to moue them throughly, he warneth them that they haue to
with God, with whom there is nothing gotten by dalying, becauſe Eſa. 65.
hateth a double heart. Therfore Iſay laugheth to ſcorne ỹ fooliſh 2.6.
deuours of hipocrites, which did in deede buſily go about an out-
d repentance in ceremonies, but in the meane time they had no
re to looſe the bundles of wickednes wherwith they helde poore
n faſt tied. Where alſo he very well ſheweth in what dueties vn-
ed repentance properly ſtandeth.

The ſeconde point was, that we taught that repentance proceeth of an earneſt feare of God. For, before that the mind of a ſinner enclined to repentance, it muſt be ſtirred vp with thinkinge vpon e iudgement of God. But when this thought is once throughly led, that God will one day go vp into his iudgement ſeate, to re-re an accompt of all ſayings & doings: it will not ſuffer the ſily mā reſt, nor to take breath one minute of time, but cōtinually ſtirreth vp to thinke vpon a new trade of life, whereby he may ſafely ap-re at that iudgement. Therefore oftentimes the Scripture, when exhorteth to repentance, maketh mention of the iudgement: as in emie: leaſt paraduenture my wrath go out as fire, & there be none Ier. 4. 3.
quench it, becauſe of the naughtines of your works. In Paules ſer- Act. 17.
on to the Athenians: And whereas hitherto God hath borne with 30.
e times of this ignorance, now he giueth warninge to men, that all
euery where may repent them, becauſe he hath apointed the day
erein he will iudge the world in equity. And in many other places.
metime it declareth by the puniſhmentes already extended that
d is a iudge, that ſinners ſhould thinke with thēſelues, that worſe
ges hang ouer them if they do not repent in time. You haue an
mple therof in the 29. of Exodus. But becauſe the turning begin-
h at the abhorring and hatred of ſinne, therfore the Apoſtle ma- 2. Cor. 7
h ſorowfulneſſe, ſuch as is according to God, the cauſe of repen- 10.

tance. And he calleth ſorrowfulnes according to God, when we are not only afraid of puniſhment, but do hate and abhorre ſinne it ſelfe, foraſmuch as we vnderſtand that it diſpleaſeth God. And no maruell. For vnleſſe we be ſharply pricked, the ſlouthfulnes of our fleſh could not be corrected, yea prickinges would not ſuffice for the dullnes & ſlouthfulnes therof, vnleſſe God in ſtretching out his rodde ſhould pearce more depely. This is alſo an obſtinacy which muſt be beaten downe as it were with beetles. Therfore the peruerſeneſſe of our nature enforceth God to the ſeuerity that he vſeth in threateninge, becauſe he ſhoulde in vaine call vs alluringly with faire ſpeach which lie a ſleepe. I recite not the teſtimonies that cõmonly offer themſelues to be founde. The feare of God is in an other manner alſo the beginninge of repentance. For though mans life were abſolutely furniſhed with all pointes of vertues, if it be not applied to the worſhipping of God, it may in deede be praiſed of the world, but in heauen it ſhalbe meere abhomination, foraſmuch as the chiefe parte of righteouſneſſe is to giue God his due right and honor, whereof he is wickedly robbed, when we bend not our ſelues to yeelde vs ſubiect to his gouernment.

8 Thirdly, it remaineth that we declare what is meant by that that we ſay, that Repentance conſiſteth in two partes, that is to ſay, mortifying of the fleſh, and quickening of the ſpirit. The Prophets do plainely expreſſe it, although ſomewhat ſimply and groſly, according to the capacity of the carnall people, when they ſay: Ceſſe from euill and do goodnes. Againe. Be waſhed, be cleane, take away the euill of your workes from mine eyes: Ceſſe to do peruerſly, learne to do well, ſeeke iudgement, help the oppreſſed, &c. For when they call men away frõ wickednes, they require the death of the whole fleſh which is ſtuffed full of wickednes and peruerſenes. It is in deede a vneaſie & hard thing to put of our ſelues, & to depart from our natural diſpoſitiõ. Neither can it be thought that the fleſh is throughly deade, vnleſſe all that we haue of our ſelues be aboliſhed. But forſomuch as all the affection of the fleſh is enemy againſt God, the firſt entree to the obeying of his law, is the forſaking of our owne nature. Afterward they expreſſe the renuing by the frutes that folow therof, as righteouſnes, iudgement & mercy. For it were not enough to do thoſe dueties rightly, vnleſſe the minde it ſelfe & the heart haue firſt put on the affection of righteouſnes, iudgement and mercy. That is done when the ſpirit of God hath ſo ſoked in new thoughtes & affections, our ſoules firſt waſhed with his holines, that they may againe be compted new. And truely as we are naturally turned away from

Pſa. 34. 15.
Iſa. 1. 16.
Rom. 8. 4.

God, so vnlesse the forsaking of our selues do go before, we can ne-
er go toward that which is right. Therfore we are so oft commaun-
ed to put of the old man, to forsake the world & flesh, to bid our lu-
es farewel, and to be renued in the spirite of our minde. Moreouer
e very name of mortification doth put vs in minde how hard it is
o forget our former nature: because we thereby gather that we are
ot otherwise framed to the feare of God, nor do learne the princi-
les of godlinesse, but when we are violently slaine with the worde
f the Spirit, and so brought to nought: euen as though God should
ronoūce, that to haue vs to be accompted among his childrē, there
eedeth a death of all our commune nature.

9 Both these things do happē vnto vs by the partaking of Christ.
or if we do truely communicate of his death, by the power thereof Ro 6 6.
ur olde man is crucified, & the body of sinne dieth, that the corrup-
on of our former nature may liue no more. If we be partakers of
is resurrection, by it we are raised vp into a newnesse of life, that
ay agree with the righteousnes of God. In one word I expounde
penitence to be regeneration, which hath no other marke where-
nto it is directed, but that the image of God which was by Adams
fence fowly defaced and in a maner vtterly blotted out, may be re-
ued in vs. So the Apostle teacheth, when he sayth: but we represen- 2. Cor. 3
ng the glory of God with vncouered face are transformed into the 18.
me image, out of glory into glory, as by ỹ spirit of the Lord. Againe. Ephe. 4
e ye renued in the spirite of your minde and put on the newe man, 23.
hich is created according to God in righteousnes and holinesse of
ueth. Againe in an other place: putting on the new man, which is re- Col 3.
ued after the knowledge and image of him that created him. Ther- 10.
re by this regeneratiō we be by the benefit of Christ restored into
e righteousnes of God, from which we were fallē by Adam. After 1. Cor. 7
hich manner it pleaseth the Lord wholly to restore all those whom 12.
e adopteth into the inheritance of life. And this restoring is fulfilled
ot in one moment, or one day, or one yere, but by continuall, yea &
metimes slow proceedinges God taketh away the corruptions of
e flesh in his elect, cleanseth them from filthines, and consecrateth
em for temples to himselfe, renuinge all their senses to true pure-
es, that they may exercise themselues all their life in repentance, and
owe that this warre hath no ende but in death. And so much the
eater is the lewdnes of that filthy railer & apostata Staphilus, which
olishly saith that I confounde the state of this present life with the
auenly glory, when I expounde by Paule the image of God to be 2 Cor 4
olines and true righteousnes. As though when any thing is defined, 4.

we ſhoulde not ſeeke the whole fulnes & perfection of it. And yet we deny not place for entreaſces: but I ſay that how neere any man approcheth to the likenes of God, ſo much the image of God ſhineth in him. That the faithfull may attaine herunto, God aſſigneth them the race of repentance wherein to runne all their life long.

10 The children of God therefore are ſo deliuered by regeneration from the bondage of ſinne, not that hauinge now obtained the full poſſeſſion of liberty, they ſhould feele no more trouble by the fleſh, but that they ſhould haue remaining a cõtinual matter of fight wherwith they may be exerciſed, and not only be exerciſed, but alſo may better learne their owne weakeneſſe. And in this point all writers of ſounde iudgement agree together, that there remayneth in a man regenerate a feedinge of euill, from whenſe continually ſpring deſires that allure & ſtirre him to ſinne. They confeſſe alſo that the holy ones are ſtill ſo holden entangled with that diſeaſe of luſtinge, that they can not withſtand but that ſomtime they are tickled & fired either to luſt or to couetouſnes, or to ambition or to other vices. Neither is it nedefull to labour much in ſearching what the old writers haue thought herein, foraſmuch as only Auguſtine may be ſufficient for it, which hath faithfully and with great diligence gathered all their iudgementes. Therefore let the readers gather out of him, ſuch certainety as they ſhall deſire to learne of the opinion of antiquity.

Libr. ad Bonif. 4 Li. 1. & 2 contra Iulianum.

But there may ſeeme to be this differẽce betwene him and vs, that he when he graunteth that the faithfull ſo long as they dwell in a mortal body are ſo holden bound with luſtes, that they can not but luſt, yet dareth not call that diſeaſe ſinne: but being content to expreſſe it by the name of weakeneſſe, he teacheth that then onely it becommeth ſinne, when either worke or conſent is added to cõceite or receiuing, that is, when will yeeldeth to the firſt deſire: but we accompt the very ſame for ſinne, that man is tickled with any deſire at all againſt the law of God: Yea we affirme that the very corruption that engendreth ſuch deſires in vs, is ſinne. We teach therefore that there is alway ſinne in the holy ones, vntill they be vnclothed of the mortal body, becauſe there remaineth in their fleſh that peruerſenes of luſting that fighteth againſt vprightnes. And yet he doth not alwaies beare to vſe the name of Sinne, as when he ſayth: This Paule calleth by the name of ſinne, from whenſe ſpring all ſinnes vnto a fleſhly concupiſcence. This aſmuch as pertaineth to the holy ones, looſeth the kingdom in earth, and periſheth in heauen. By which wordes he confeſſeth, that the faithfull are guilty of ſinne, in ſo much as they are ſubiect to the luſtes of the fleſh.

Ser. 7. de verbis Apoſt.

But this that it is sayd, ỳ God purgeth his church frō all sinne,
at he promiseth that grace of deliuerāce by Baptisme, & fulfilleth it Ephe.5.
his elect, we referre rather to the giltines of sinne, than to the very 26.
atter of sinne. God truely performeth this by regenerating thē that
his, that in them that kingdome of sinne is abolished (for the holy
hoste ministreth them strength, whereby they get the vpper hand &
e cōquerours in the battel) but it cesseth only to reigne & not so to
ell in them. Therfore we so say, that the old man is crucified, & the Ro.6.6.
of sinne abolished in the children of God, that yet there remaine
me leauings, not to haue dominiō in them, but to humble them by
owledge in conscience of their owne weakenesse. And we confesse
t the same are not imputed, as if they were not: but we affirme
t this cōmeth to passe by the mercy of God, that the holy ones are
liuered from this giltinesse, which otherwise should iustly be recke-
d sinners & gilty before God. And this sentence it shal not be hard
r vs to confirme, forasmuch as there are euident testimonies of the
cripture vpon their matter. For what woulde we haue more plaine,
an that which Paule crieth out to the Rōmaines cap.7. First both Ro.7.6.
haue in an other place shewed, and Augustine proueth by stronge
sons, that Paul there speaketh in the person of a man regenerate.
peake not of this, that he vseth these wordes, Euill and Sinne, that
y which will speake against vs may not cauill against those words?
t who can deny, that a striuing against the law of God is euill? who
deny a withstanding of Iustice to be sinne? Finally, who will not
ount that there is a fault, where is a spirituall misery? But all these
nges are reported of this disease by Paule. Againe, we haue an assu-
d demonstration by the law, by which this whole questiō may easily
discussed. For we are commaunded to loue God with al our heart,
th all our soule, with all our powers. Sith all the partes of our soule
ght so to be occupied with the loue of God, it is certaine, that they
shē not the commaundement that cōceiue in their heart any de-
e, be it neuer so litle, or suffer any such thought at all to entre into
ir minde, as may withdraw them from the loue of God into vani-
For what? are not these the powers of the soule, to be affected with
laine motions, to comprehende with wit, to conceiue with minde?
herfore, when these do open a way for vaine or corrupt thoughtes
entre into thē, do they not shew that they are euen so much voide
the loue of God? Wherfore, who so confesseth not that all the lusts
the flesh are sinnes, and that the same disease of lusting, which they
ll a feedme, is the well springe of sinne, he must needes deny that
transgression of the law is sinne.

12 If any man thinke it an abſurdity, that all the deſires wherwith man is naturally moued in affection, are vniuerſally cõdemned, whereas they be put into man by God the author of nature. We anſwer, that we do not condemne thoſe deſires that God hath ſo engraued into ỹ minde of man at the firſt creation, that they can not be rooted out without deſtroying the very nature of man, but onely outrageous and vnbridled motions that fight againſt the ordinance of God. But nowe ſith by reaſon of the peruerſeneſſe of nature all her powers are infected and corrupted, that in all her doinges appeareth a continuall diſorder & intemperance, becauſe the deſires can not be ſeuered from ſuch intemperance: therefore we ſay that they are corrupt. Or (if you like to haue the whole ſumme in fewer wordes) we teach that all the deſires of men are euill: and we accuſe them to be guilty of ſinne, not in that that they are naturall, but for that they are inordinate: and we call them inordinate, becauſe no pure or cleane thinge can come out of a corrupt and vncleane nature. And Auguſtine doth not ſo much vary from this doctrine as he appeareth in ſhew, while he ſomewhat too much feareth the enuie that the Pelagians labored to bring him into, he ſometime forbeareth to vſe the name of ſinne: Yet where he wryteth that the law of ſinne ſtill remaining in the holy ones, the only giltines is taken away, he plainly ſheweth that he doth not ſo much diſagree from our meaning.

Ad Boniſ.

13 We will alleage ſome other ſentences, wherby ſhall better appeare what he thought. In the ſecond booke againſt Iulian: This law of ſinne is both releaſed by the ſpiritual regeneration, and abideth in the mortall fleſh: releaſed herein, becauſe the giltines is taken away in the ſacrament wherby the faithfull are regenerate: & it abideth, becauſe it worketh the deſires againſt which the faithfull do fight. Againe. Therfore the law of ſinne (which was alſo in the members of ſo great an Apoſtle) is releaſed in baptiſme, but not ended. Againe. The law of ſinne (of which yet remaininge the giltineſſe, is in baptiſme diſcharged) Ambroſe called wickednes: becauſe it is wickednes for the fleſh to luſt againſt the Spirit. Againe. Sinne is dead in reſpect of that giltines wherein it helde vs, and euen being dead, it ſtill rebelleth till it be healed with perfection of buriall. And yet playner in the 5. booke. As the blindneſſe of heart is both a ſinne, whereby man beleueth not God: and alſo a puniſhmẽt of ſinne, whereby a proud heart is chaſtiſed with worthy correction: and the cauſe of ſinne when any thinge is committed by the errour of a blinde heart: ſo the luſt of fleſh againſt which a good ſpirit luſteth, is both ſinne, becauſe there is in it diſobedience againſt the gouernment of the minde: and alſo the puniſh-

nt of ſinne, becauſe it is giuen for recompenſe to the deſeruinges
he diſobedient: and the cauſe of ſinne in man, when he conſen-
by defection or in man, when he is borne: by infection. Here
hout any doutfull ſpeach he calleth it ſinne, becauſe when errour
once ouerthrowen, and the trueth confirmed, he leſſe feared
nderous reportes. As in the 41. Homely vpon Iohn, where dout-
he ſpeaketh accordinge to the true meaninge of his minde, he
h: If in the fleſh thou ſerue the lawe of ſinne, do that which the Rom. 6.
oſtle himſelfe ſaith: let not ſinne reigne in your mortal body to o- 12.
the deſires therof. He ſaith not, let it not be, but let it not reigne.
long as thou liueſt, ſinne muſt needes be in thy members at leaſt
reigne be take from it. Let not that be done which it commaun-
h. They that defende that luſt is no ſinne, are wont to obiect that
ng of Iames: Luſt, after that it hath cõceiued, bringeth forth ſinne. Iam. 2.
this is eaſily cõfuted. For vnleſſe we thinke that he ſpeaketh of
y ill workes or actuall ſinnes, euill wil it ſelfe, ſhall not be accomp-
ſinne. But where he calleth miſchieuous deedes and wicked offen-
the offſprings of ſinne, and giueth vnto them the name of ſinne, it
h not byandby folow thereof, but that to luſt, is an euill thing &
nable before God.

Certaine Anabaptiſtes in this age, deuiſe I wote not what phrẽ
intemperance in ſteede of ſpiritual regeneration: ſaying that the
ldren of God reſtored into the ſtate of innocency, now ought no
re to be carefull for bridling of the luſt of the fleſh: that the Spirit
o be followed for their guide, vnder whoſe guiding they neuer go
of the way. It were incredible that mans minde coulde fall to ſo
at madneſſe, vnleſſe they did openly and proudly babble abroade
doctrine. Truely it is monſtruous. But it is meete that ſuch ſhould
er the puniſhment of ſuch blaſphemous boldeneſſe, that ſo haue
waded their minde to turne the trueth of God into a lie. Shall all
choiſe of honeſty and diſhoneſty, right and wrong, good & euill,
ue and vice, be taken away? Such difference (ſay they) commeth
he curſedneſſe of olde Adam, from which we are exempted by
riſt. So now there ſhalbe no difference betwene fornication and
ſtity, plaine dealinge and ſutteltie, trueth and lying, iuſtice and ex-
ion. Take away vaine feare, ſay they, the Spirite wil commaunde
e no euill thinge, ſo that thou boldely and without feare yeelde
e to the guidinge thereof. Who can chooſe but be aſtoniſhed at
e monſtruous thinges? Yet it is a common learning among them,
ch blinded with madneſſe of luſtes, haue putte of all common
on, but what Chriſt (I beſeech you) do they frame vnto vs, and

what ſpirit do they belch out? For we reknowledge one Chriſt a
only Spirit whom the Prophets haue cõmended, whom the Go
giuen vs doth preach, of whom we there heare no ſuch thinge. T
Spirit is no patrone of manſlaughter, whoredom, dronkennes,
contention, couetouſnes, & guile: but the author of loue, chaſtn
briety, modeſty, peace, temperance & truth. It is not a giddy ſpir
runneth headlong without conſideration through right and wro
but is full of wiſdom and vnderſtandinge, that diſcerneth right
twene iuſt and vniuſt. It ſtirreth not vnto diſſolute and vnbrid
centiouſneſſe, but maketh difference betwene lawfull and vnlaw
and teacheth to kepe meaſure and temperance: but why do we
any longer in confuting this beaſtly rage? To Chriſtians the Spir
the Lord is not a troubleſome phantaſie, which either thẽſelues
brought forth in a dreame, or haue receiued being forged of oth
but they reuerently ſeeke the knowledge of him at the Scripture
where theſe two things be taught of him: Firſt that he is giuen w
to ſanctification, that he might bringe vs into the obedience of G
will, being purged from vncleanneſſe and defilinges, which obedi
can not ſtande, vnleſſe luſtes be tamed and ſubdued, whereunto th
men would giue the bridle at liberty. Secondly we are taught that
are ſo cleanſed by his ſanctification, that we are ſtil beſieged with
ny vices and much weakenes, ſo long as we are encloſed in the bon
of our body: wherby it commeth to paſſe, that being farre diſtant
perfection, we haue neede alway to encreaſe ſomwhat, and being
tangled in vices, we haue neede daily to wraſtle with them. Whe
pon alſo followeth, that ſhaking of ſlouth and careleſneſſe, we
watch with heedefull mindes, that we be not compaſſed vnwar
the ſnares of our fleſh. Vnleſſe paraduenture we thinke that we
proceeded further thã the Apoſtle, which yet was weried of the
Cor. 15. gel of Satan, that his ſtrength might be made perfect with wea
c.7.6. and which did vnfainedly repreſent in his fleſh that diuiſion o
fleſh and of the ſpirit.

Cor.7 15 But whereas the Apoſtle in deſcribing of repentance recke
ſeauen either cauſes or effectes or partes thereof, he doth that of
ry good cauſe: and theſe they be: endeuour or carefulneſſe, exc
indignation, feare, deſire, zele, puniſhment. Neither ought it to
any abſurdity, that I dare not certainely determine whether
ought to be compted cauſes or effectes. For both may be defend
diſputation. They may be alſo called affections ioyned with repe
tance: but becauſe, leauinge out thoſe queſtions, we may vnderſt
what Paule meaneth, we ſhalbe content with a ſimple declara

hem. He ſaith therefore, that of the heauineſſe which is according God, ariſeth careſulneſſe. For he that is touched with an earneſt g of diſpleaſure bycauſe he hath ſinned againſt his God, is ther- all ſtirred vp to diligence and heedefulneſſe, to winde himſelfe ely out of the ſnares of the Deuell, to take better heede of his es, to fall no more from the gouernance of the holy Ghoſt, not e oppreſſed with ſecurity. Next is Excuſing, which in this place ſi- eth not the defenſe, whereby a ſinner to eſcape the iudgement God, either doth denie that he hath offended, or diminiſheth the nouſneſſe of his faulte, but a purgation which ſtandeth rather in ing of pardon, than in defenſe of his cauſe. Like as the children are not reprobate when they acknowledge and confeſſe their ers, do yet vſe entreating, and that it may take place, they proteſt all meanes that they can, that they haue not caſt away the reue- ce that they owe to their parentes. Finally they ſo excuſe them, as y go not about to proue themſelues righteous and innocent, but ely that they may obteine pardon. Then followeth Indignation, reby the ſinner fretteth inwardly with himſelfe, quareleth with ſelfe, is angry with himſelfe, when he recordeth his owne per- ſneſſe and his owne vnthankefulneſſe to God. By the name of re, he meaneth that trembling that is ſtriken into our mindes ſo as we thinke both what we haue deſerued, and howe horrible is ſeueritie of Gods wrath againſt ſinners. For we muſt needes then vexed with a maruellous vnquietneſſe, which both inſtructeth vs humilitie, & maketh vs more ware againſt the time to come. Now out of feare do ſpringe that carefulneſſe, whereof he had ſpoken fore, then we ſee with what linking they hang together. It ſemeth me that he hath vſed this worde Deſire for diligence in our dutie d redy cherefulneſſe to obey, whereunto the acknowledginge of r owne faultes ought chiefely to prouoke vs. And thereunto alſo ongeth zele, which he ioyneth immediatly next vnto it. For it ſi- eth a feruentneſſe, wherewith we be kindled when we be ſpurred ward with theſe pricking thoughtes: what haue I done? whether d I throwen my ſelfe hedlonge, if the mercie of God did not help ? The laſt of all is puniſhment, for the more rigorous that we be our ſelues, and the ſtreightlier that we examine our owne ſinnes, ſo ch the more we ought to truſt that God is fauorable and merci- vnto vs. And truely it is not poſſible, but that the ſoule being ken with horrour of the iudgement of God muſt needes do ſome ecution in the puniſhing of it ſelfe. Truely the godly do fele what niſhmentes are ſhame, confuſion, mourning, lothing of themſelues,

& other affectiõs that ſpring out of earneſt acknowledging of ſinne. But let vs remember that there is a meaſure to be kepte, that ſorowe do not ſwallowe vs vp, becauſe nothing more redily happeneth in fearefull conſciences than falling to deſpeire. And alſo by that crafte meane whom ſo euer Satã findeth ouerthrowen with dreade of God, he more and more drowneth them in the gulfe of ſorrow, that they may neuer riſe vp againe. Truely the feare can not be to great which endeth with humilitie, and departeth not from hope of pardon. But
Heb.12.3. alway (as the Apoſtle teacheth) the ſinner muſt beware, that while he moue himſelfe to the lothing of himſelfe, he deſpeire not, oppreſſed with to great feare, for ſo do we flee away from God which calleth vs to him by repentance. Vpon which point this leſſon of lo-
Sermone 11. in Cant. narde is very profitable: Sorrow for ſinnes is neceſſarie, if it be not continuall. I counſell you ſometime to returne your faute from grieuous and painefull remembrance of your owne wayes, and to climbe vp to the plaine grounde of cherefull remembrance of benefites of God. Let vs mingle hony with wormewood, that the holſome bitterneſſe may bring vs health, when it ſhalbe dronke tempered with ſweteneſſe. And if ye thinke of your ſelues in humilitie, thinke alſo of the Lorde in goodneſſe.

16 Now it may be alſo perceiued what be the frutes of repentance, euen the duties of godlineſſe toward God, and of charitie toward men, and therewithall a holines and pureneſſe in all our life. Finally, the more earneſtly that any man examineth his life by the rule of Gods lawe, ſo much the ſurer tokens he ſheweth of his repentance. Therefore the holy Ghoſt oftentimes, when he exhorteth vs to repentance, calleth vs ſometime to all the cominaundementes of the law, ſometime to the duties of the ſecond table. Albeit in other places after that he hath condemned vncleanneſſe in the very fountaine of the heart, he deſcendeth afterwarde to outwarde teſtimonies that do ſet out true repentãce: of which thing I will hereafter ſet before the readers eyes a table in the deſcription of a Chriſtian life. I will not gather teſtimonies out of the Prophets, wherein they partely ſcorne at their follies that go about to appeaſe God with ceremonies, & ſhewe that they be mere mockeries, and partely do teache that outwarde vprightneſſe of life is not the principall part of repentance, bycauſe God loketh vpon the heart: who ſo euer is euen meanely exerciſed in ỹ ſcripture, ſhall perceiue of himſelfe without any other mans putting in minde, that when we haue to do with God, we labour in vaine, vnleſſe we beginne at the inward affection of the heart.
Ioel.2.13. And the place of Ioel ſhall not a litle helpe to the vnderſtanding of

the

reste, where he saith: Teare your heartes and not your garmẽts.
both those pointes are expressed in these wordes of Iames: Ye Iac. 4.8
ted doers, cleanse your handes: ye double men, purge your hear-
Where in deede there is an addition ioyned to the first part, but
is shewed the very fountaine and beginning that they must wipe
y their secret filthinesse, that there may be an altar set vp to God
e very heart. Biside this there are also certaine outward exerci-
which we vse priuately as remedies to humble our selues or to
our flesh, and publikely for the declaration of repentance. And
proceede from that punishment of which Paule speaketh, for 2 Cor.
e are the propreties of an afflicted minde, to be in lothesom- 7. 11.
e, mourning and weping, to flee gorgeousnesse and all trimming,
to forsake al delites. Then he that feleth how great an euell is
rebellion of the flesh, seketh all remedies to bridle it. Moreouer
hat well bethinketh him how greuous a thing it is to haue offen-
the iustice of God, can not rest vntill he haue in his owne hu-
ty geuen glorie to God. Such exercises the olde writers do often-
es rehearse, when they speake of the frutes of repentance. But
eit they do not place the whole force of repentance in them, yet
readers shall pardon me, if I speake what I thinke: it seemeth vnto
that they stand to much vpon them. And if any man will wisely
t, I trust he will agree with me, that they haue two wayes gone
ond measure. For whē they so much enforced, and with immesu-
e commendations aduaunced that bodily discipline, this in deede
y obteined, that the people did the more earnestly embrace it,
they in a manner darkened that, which ought to haue bene of
ch greater importance. Secondely, in geuing punishmentes they
e somewhat more rigorous than ecclesiasticall mildenesse may
re, as we shall haue occasion to shew in an other place.

7 But because many when they heare weping, fasting and ashes
ken of, both often in other places and specially in Ioel, they mea- Ioel 2.
e the chiefe part of repentance by fasting and weping: there- 12.
e their errour is to be taken away. That which is there spoken of
turning of the whole heart to the Lorde, of cutting their hear-
and not their garmentes, is proprely belonging to repentance:
weping and fasting are not ioyned as continuall or necessary ef-
ies thereof, but are spoken of in respect of a speciall circumstance.
cause he had prophecied, that there hāged ouer the Iewes a most
uous destruction, therefore he counselleth them to preuent the
th of God, not only in repenting, but also in vttering tokens of
r sorrow. For as a man standing to be arrained, vseth humbly to

abace himselfe with an ouergrowen beard, vncombed heare
blacke apparell, to moue the iudge to pitie: so it behoued them
they stode accused before the iudgement seate of God, in
array to besech him not to extend his rigour. But although ashes
sackcloth did paraduenture more fitly agree with those times.
is certaine, that weping and fasting shoulde be to a very
good vse among vs, so oft as the Lord semeth to threaten vs
gue or calamitie. For when he maketh any danger to appere, he
after a certaine maner geue warning, that he is prepared or
reuenge. Therefore the prophet did wel, when he exhorted his
trimen to wepinge and fasting, that is to the sorrowfull manner
cused men, whose offences he said a litle before, were had in
tion. Euen as the Pastors of the Church should not do ill at this
if when they see any ruine hanging ouer the neckes of their
they would crie out vpon them to make hast to fasting and
so that they would with greater and more inward care and
alway enforce that which is the principall point, that they
their heartes and not their garmentes. It is out of doubt, that
is not alway ioyned with repentance, but is appointed peculiarly
times of miserable plagues: and therfore Christ ioyneth it with
Matt. 9. 15. ling, when he acquiteth the Apostles from neede thereof, vntil
time that being spoiled of his presence, they should be torme
with griefe. I speake of solēne fasting. For the priuate life of the
ought to be tempered with honest sparing and sobrietie, that
whole course thereof there may appere a certaine kinde of
But because all this matter shalbe to be declared againe in the
where we shall entreate of the discipline of the Church, therefore
do now the more slenderly touche it. But this one thing I will
here by the way: when the name of repentance is applied to
ward profession, then it is vnproprely turned from the naturall
ning which I haue aboue set forth of it. For it is not so much a
vnto God as a confession of fault, with a beseching of God
Mat. 11. charge them with the paine and giltinesse. So to do penance in
Luc. 10. 13. and sackcloth is nothing els, than to vtter a displeasednesse
is angry with vs for greuous offenses. And this is a publike
confession, whereby we condemning our selues before the
1. Cor. 1. 3. and the world, do preuent the iudgement of God. For Paule
their slouthfulnesse that tenderly beare with their own faultes,
if we did iudge our selues, we should not be iudged of God. But
not alway necessarie to make men openly of counsell and
of our repentance: but to confesse priuately to God is a part of
repen

nance which can not be omitted. For there is nothing more
ſonable than to loke to haue God to pardon vs the ſinnes in
h we flatter our ſelues and do hide them by Hipocriſie, leaſt he
d bring them to light. And it behoueth vs not onely to confeſſe
ſinnes which we dayely commit, but more greuous offenſes
t to drawe vs further, and to call againe into our remembrance
es that ſeeme longe ago buried. Which leſſon Dauid geueth vs Pſa. 51.
s example. For being touched with ſhame of his newly com- 7.
ed fault, he examineth himſelf euen to the time when he was in
nothers wombe, and cõfeſſeth that euen then he was corrupted
nfected with the filthineſſe of the fleſh. And this he doth not to
niſh the haynouſneſſe of his fault, as many hide themſelues in
nultitude, and ſeke to eſcape puniſhment by wrapping other with
n. Bot Dauid doth far otherwiſe which with ſimple plainnes en-
eth his fault in ſaying, that being corrupt from his firſt infancie,
ath not ceſſed to heape euels vpon euels. Alſo in an other place Pſa. 25.
kewiſe ſo examineth his paſſed life, that he craueth the mercie 9.
od for the ſinnes of his youth. And truely then onely ſhall we
e our drowſines to be ſhakẽ away from vs, if groning vnder our
en and bewailing our euels, we aſke reliefe of God. It is more-
r to be noted, that the repentance which we are commaunded
inually to applie, differeth from that repentance, that lifteth vp
were, from death them that either haue filthily fallen, or with
idled licentiouſneſſe haue throwen forth themſelues to ſinne,
fter a certaine manner of rebellious reuolting, haue ſhaken of the
e of God. For the Scripture oftentimes, when it exhorteth to re-
tance, meaneth thereby as it were a paſſage or riſing againe from
th into life: and when it reherſeth that the people did penaunce,
eaneth that they were turned from their idolatrie & other groſſe
nces. And in like manner Paule threateneth mourning vnto ſin- 2. Cor.
s that haue not done penance for their wantonneſſe, fornication 12, 21.
vnchaſtitie. This difference is to be diligently marked, leaſt while
heare that few are called to penãce, a more than careleſſe aſſured-
e ſhould crepe vpon vs, as though the mortifieng of the fleſh did
more belong vnto vs, the care whereof, the corrupt deſires that
y tickle vs, and the vices that commonly budde vp in vs, do not
r vs to releaſe. Therefore the ſpeciall repentance which is requi-
but of ſome, whom the Deuell hath violently carried away from
feare of God, and faſt bound with damnable ſnares, taketh not
y the ordinary repentance which the corruptneſſe of nature com-
eth vs to applie throughout all the whole courſe of our life.

19 Now if that be true, which is moſt euidently certaine, all the ſumme of the Goſpell is conteined in theſe two principall pointes, Repentance and forgeueneſſe of ſinnes: do we not ſee that the Lord doth therfore freely iuſtifie thē that be his, that he may by the ſanctification of his Spirite reſtore them into true righteouſneſſe? Iohn the Angel ſent before the face of Chriſt to prepare his Mat.11.10 Mat.3.2 wayes, preached: Repent ye, for the kingdome of heauen is at hande. In calling thē to repentance, he did put them in mind to acknowledge themſelues ſinners, and all that was theirs, to be damnable before the Lorde, that they might with all their hearts deſire the mortifieng of their fleſh and a newe regeneration in the Spirit. In telling them of the kingdome of God, he called them to faith. For by the kingdome of God which he taught to be at hand, he meant forgeueneſſe of ſinnes, ſaluation, and life, and all that we Mat.1.4 Luc.3.3 get in Chriſt. Wherefore in the other Euangeliſtes it is written, Iohn cam preaching the Baptiſme of repentance vnto forgeueneſſe of ſinnes. And what is that els, but that they being oppreſſed and wearied with the burden of ſinnes, ſhold turne to the Lorde, and ſo Mar.1.15. ceiue good hope of forgeueneſſe and ſaluation? So Chriſt also began his preachings: The kingdome of God is come nere at hand, repent ye and beleue the Goſpell. Firſt he declareth that the treaſures of Gods mercie are opened in him, and then he requireth repentance, and laſt of all confidence in the promiſes of God. Luc.24.46. Therefore when he meant briefly to comprehēd the whole ſumme of the Goſpell, he ſaid, that he muſt ſuffer & riſe againe from the dead, and that repentance and forgeueneſſe of ſinnes muſt be preached in his name. The Apoſtles alſo preached the ſame after his reſurrection, that he was raiſed vp by God, to geue to Iſraell repentance and forgeueneſſe of ſinnes. Repentance is preached in the name of Chriſt, when men do heare by the doctrine of the Goſpell that all their thoughts, their affections, and their endeuors are corrupt and faulty, and therefore it is neceſſarie that they be borne againe if they will enter into the kingdome of God. Forgeueneſſe of ſinnes is preached when Rom.1.30. men are taught that Chriſt is made to them redemption, righteouſneſſe, ſaluation and life: in whoſe name they are freely accompted righteous and innocent in the ſight of God, whereas both theſe graces are receiued by faith, as I haue in an other place declared. But becauſe the goodneſſe of God whereby ſinnes are forgeuen, is the proofe obiect of faith, therefore it ſhalbe good that it be diligently diſtinguiſhed from repentance.

20 Now as the hatred of ſinne, which is the beginning of repentance

e,openeth vs the firſt entrie vnto Chriſt,which ſheweth himſelfe one but to miſerable and afflicted ſinners, which grone, labour, oden,are hungry and thirſty,and pine away with ſorrow and mi- : ſo muſt we endeuor toward repentance, throughout all our pplie it, and follow it to the ende, if we will abide in Chriſt. For ame to call ſinners, but to repentance: he was ſent to bleſſe the orthy, but ſo that euery one ſhould turne himſelf from his wic- eſſe. The Scripture is full of ſuch ſayings. Wherefore when God eth forgeueneſſe of ſinnes, he likewiſe vſeth to require on our e repentance, ſecretly declaring thereby, that his mercie ought e to men a cauſe to repent them. Do (ſaith he) iudgement and teouſneſſe,bycauſe ſaluation is come nere at hand. Againe. There come to Sion a Redemer, and to them that in Iacob repēt from r ſinnes. Againe. Seke the Lord while he may be found: call vpon while he is nere. Let the wicked leue his way and the wickednes s thoughts,and be turned to the Lorde,and he ſhall haue mercy im. Againe. Turne ye and repent, that your ſinnes may be done . Where yet is to be noted, that this condition is not ſo annexed ough our repentance were a ſoundation to deſerue pardon,but er (becauſe the Lorde hath determined to haue mercy vpon men his ende that they ſhould repent) he teacheth men whither they trauaile if they will obteine grace. Therefore ſo long as we ſhall ll in the priſon of our body,we muſt continually wraſtle with the s of our corrupt fleſh,yea with our owne naturall ſoule. Plato ſaith rtaine places, that the life of a Philoſopher is a meditation of h, but we may more truely ſay, that the life of a Chriſtian man is rpetuall ſtudie and exerciſe of mortifieng the fleſh, till it being ly ſlaine, the Spirit of God get the dominion in vs. Therefore I ke that he hath much profited, that hath learned much to mi- himſelfe: not that he ſhoulde ſticke faſt in that mire and go her, but rather that he ſhould haſt and long toward God, that g grafted into the death and life of Chriſt. he ſhould ſtudie vpon a nuall repentance: as truely they can not otherwiſe do, that haue turall hatred of ſinne: for no man euer hated ſinne, vnleſſe he firſt in loue with righteouſneſſe. This doctrine, as it was moſt le of all other, ſo I thought it beſt to agree with the truth of the pture.

Now that Repentance is a ſingular gift of God, I thinke it be el knowen by the doctrine aboue taught, that I neede not to re- a long diſcourſe to proue it againe. Therefore the Church prai- and hath in admiration the benefit of God, that he hath geuen

Eſa.61. 1. Mat.11. 5. Luc.4. 18. Matt.9. 14. Act. 3. 26.and 5.31. Eſa. 56. 1.& 59. 20. and 55.6. Act. 2. 38. Id cum alibi tũ in Phœdone multis diſputat. 4.2.

2.Tim. 2.25. the Gentiles repentãce vnto ſaluation. And Paule commanding T mothee to be patient and milde toward the vnbeleuers, ſaith: I any time God geue them repentance that they may repent from ſnares of the Deuell. God in deede affirmeth that he willeth the uerſion of all men, and directeth his exhortatiõs generally to all but the effectuall working therof hangeth vpon the Spirit of re ration. Becauſe it were more eaſy to create vs men, than of our Ephe. 2. 10. power to put on a better nature. Therefore in the whole cour regeneratiõ we are not without cauſe called, the worke of God c ted to good workes, which he hath prepared that we ſhould walk them. Whom ſoeuer the lordes will is to deliuer from death, thos quickeneth with the Spirite of regeneration: not that repenta properly the cauſe of ſaluation, but bycauſe it is alredy ſeen that Eſa. 59. 20. vnſeparable from faith and from the mercie of God: ſith (as Eſa teſtifieth) there is a redemer come to him, and to thoſe that in Ia are returned from their wickedneſſe. This truely ſtandeth freely determined, that where ſo euer liueth the feare of God, there Eſa. 63. 17. Spirit hath wrought vnto the ſaluation of man. Therefor, in Eſa when the faithfull complaine and lament that they are forſaken God, they recken this as a token of being reprobates, that their he Heb. 6. 6. tes were hardened by God. The Apoſtle alſo meaning to exhi apoſtataes from hope of ſaluation, apointeth this reaſon, that it is poſſible for them to be renewed vnto repentance: becauſe God renewing them whom he will not haue periſh, ſheweth a token of fatherly ſauour, and in a manner draweth them vnto him with beames of his cherefull and mery countenãce: on the other ſide hardening them, he thundereth againſt the reprobate, whoſe wick Heb. 10. 29. neſſe is vnpardonable. Which kinde of vengeance the Apoſtle threa teneth to wilfull apoſtataes, which when they depart from the fa of the Goſpell, do make a ſcorne of God, reprochefully deſpite grace, and defile and treade vnder feete the bloud of Chriſt, yea much as in them is they crucifie him againe. For he doth not (as fondly rigorous men would haue it) cut of hope of pardon from wilfull ſinnes: but teacheth that apoſtaſie is vnworthy of all exc that it is no maruell that God doth puniſh a contempt of himſelf Hebr 6. 4. full of ſacrilege, with vnappeaſable rigour. For he ſaith that it is poſſible, that they which haue once ben enlightened, haue taſted the heauenly gift, haue ben made partakers of the holy Ghoſt, haue taſted of the good worde of God and the powers of the world come, if they fall, ſhould be renewed to repentance, crucifying a of new, and making a ſcorne of the ſonne of God. Againe in an

e: If (saith he) we willingly sinne after knowledge of the truth Heb. 10
ued, there remaineth no more sacrifice for sinnes, but a certaine 25.
dfull expectation of iudgement, &c. These also be the places,
of the wrong vnderstanding whereof, the Nouatians in old time
e gathered matter to play the mad men: with whose rigorous-
e certaine good men being offended, beleued this to be a coun-
st Epistle in the Apostles name, which yet in all partes doth true-
our of an Apostolike spirit. But bycause we contend with none
with them that allow it, it is easy to shew, how these sentences
nothing maintaine their errour. First it is necessarie that the A-
le agree with his maister, whiche affirmeth that all sinne and
phemie shall be forgeuē, except the sinne against the holy Ghost,
ch is not forgeuen neither in this world, nor in the world to come.
certaine (I say) that the Apostle was contented with this ex-
tion, vnlesse we will make him an aduersary to the grace of Christ.
reupon followeth, that pardon is denied to no speciall offen-
but onely to one, which proceding of a desperate rage, can not
scribed to weakenesse, and openly sheweth that a man is possessed
he Deuell.

But to discusse this, it behoueth to enquire what is that same
mble offense, that shall haue no forgeueneſſe. Whereas Augu-
in one place defineth it an obstinate stifneſſe euen vnto death,
desperie of pardō, that doth not well agree with the very wor-
of Christ, that it shall not be forgeuen in this world. For either
is spoken in vaine, or it may be committed in this life. But if
stines definitiō be true, then it is not committed, vnlesse it con-
e eōe vnto death. Whereas some other say, that he sinneth against
holy Ghost, that enuieth the grace bestowed vpon his brother: I
not from whense that is fetched. But let vs bring a true definitiō,
h being ones proued with sure testimonies, shall easily by it selfe
throwe all the reste. I say therefore, that they sinne against the
Ghost, which of set purpose resist the truth of God, with bright-
e whereof they are so daseled, that they can not pretend igno-
e: which they do onely to this ende to resist. For Christ men, Mat. 12.
to expounde that which he had said, immediatly addeth: He 32.
speaketh a worde against the sonne of man, it shalbe forgeuen Marc. 3.
him: he that blasphemeth against the holy Ghost, shall not be for- 29.
n. And Matthew, for the blasphemie against the holy Spirit, put- Luc. 12.
the spirit of blasphemie. But how can a man speake a reproche 10.
nst the Sonne, but it is also spoken against the holy Ghost? They
stumble vnware against the truth of God, not knowing it, which

do ignorantly ſpeake euell of Chriſt, hauing yet this minde, that
would not extinguiſh the truth of God diſcloſed vnto them, or
with one worde offend him, whome they had knowen to be
lordes anointed: theſe men ſinne againſt the father and the
So there are many at this day, that do moſt hatefully deteſt the
trine of the Goſpell, which if they did know it to be the doctrine
the Goſpell, they would be redy to worſhip with all their heart.
they whoſe conſcience is conuinced, that it is the worde of
which they forſake and fight againſt, and yet ceſſe not to fight
it, they are ſaid to blaſpheme the holy Ghoſt: for aſmuch as
wraſtle againſt the enlightening that is the worke of the holy
Such were many of the Iewes, which when they could not
Act. 6. 10. Spirit that ſpake by Stephen, yet endeuored to reſiſt. It is no
but that many of them were carried vnto it with zele of the law
it appereth that there were ſome other that of malicious wicked
did rage againſt God himſelfe, that is to ſay againſt the doc
which they were not ignoraunt to be of God. And ſuch were
Matt. 9. 34. and 12. 24. Phariſees, againſt whome the Lord inueyeth, which to ouerthrow
power of the holy Ghoſt, defamed him with the name of Beelzebub.
This therefore is the Spirit of blaſphemy, when mans bolde
ſet purpoſe, leapeth forth to reproche of the name of God.
1. Tim. 1. 13. Paule ſignifieth when he ſaith, that he obteined mercie, becauſe
had ignorantely cõmitted thoſe thinges through vnbeleſe, for
otherwiſe he had bene vnworthy of Gods fauour. If ignorance
with vnbeleſe was the cauſe that he obteined pardon, there
followeth, that there is no place for pardon, where knowledge
ioined to vnbeleſe.

23 But if thou marke it well, thou ſhall perceiue that the
ſpeaketh not of one or other particular fall, but of the vniuerſall
partinge whereby the reprobate do forſake ſaluation. And it
2. Iohn. 1. 19. maruell, that they whom Iohn in his canonicall Epiſtle affirmeth
to haue bene of the elect, from whome they went out, do fele
vnappeaſable. For he directeth his ſpeach againſt thẽ, that
that they might returne to the Chriſtian religion, although they
ones departed from it: and calling them from this falſe and
opinion, he ſaith that which is moſt true, that there is no way
turne open for them to the communion of Chriſt, that
willingly haue caſt it away: But they caſt it not away, that
diſſolute licentiouſneſſe of life tranſgreſſe the word of the Lord,
they that of ſet purpoſe caſt away his whole doctrine. Therefore
deceit is in theſe wordes of falling and ſinning. Becauſe the

ound Falling to be, if a man being taught by the law of the Lorde,
t he ought not to ſteale or to commit fornication, abſteineth not
m ſtealing or fornication. But contrariwiſe I affirme, that there is
crete compariſon of contraries, wherein ought to be repeted all
nges contrarie to that which was firſt ſpoken, ſo that here is ex-
ſſed not any particular fault, but the whole turning away from
d, and (as I may ſo call it) the Apoſtaſie of the whole man. There- Hebr. 6.
re when he ſaith, they which haue fallen after that they haue ones 4.
ne enlightened, and haue taſted the heauenly gift, and bene made
rtakers of the holy Ghoſt, and alſo taſted the good worde of God
d the powers of the worlde to come: it is to be vnderſtanded of
em, that with aduiſed vngodlineſſe haue choked the light of the
ly ſpirit, haue ſpit out againe the taſt of the heauenly gift, haue en-
nged themſelues from the ſanctification of the holy Ghoſt, haue
den vnder foote the worde of God and the powers of the worlde
come. And the more to expreſſe that aduiſed purpoſe of wicked-
ſe, in an other place afterwarde he addeth this worde by name.
lfully. For when he ſaith, that there is left no ſacrifice for them Heb. 10.
t ſinne willingly after knowledge of the truthe receiued, he doth 16.
denie, that Chriſt is a continuall ſacrifice to purge the iniqui-
s of the holy ones (which he expreſly crieth out almoſt in the
ole Epiſtle, where he declareth the prieſthoode of Chriſt) but
ſaith, that there remaineth no other when that is ones forſaken:
d it is forſaken, when the truth of the Goſpell is of ſet purpoſe
nounced.

24 But whereas ſome do thinke it to harde and to far from the
der merciefulneſſe of God, that any are put away that flee to be-
ching the Lords mercie: that is eaſily aunſwered. For he doth not
, that pardon is denied them if they turne to the Lorde: but he
erly denieth, that they can riſe vnto repentance, bycauſe they are
the iuſte iudgement of God ſtriken with eternall blindneſſe for
ir vnthankefulneſſe. And it maketh nothing to the contrarie that
erward he applieth too this purpoſe the example of Eſau, which in
ne attempted with howling & weping to recouer his right of the
ſt begotten. And no more doth that threatening of the Prophet,
en they crie, I will not heare. For in ſuch phraſes of ſpeache is Zach. 7.
eante neither the true conuerſion, nor calling vpon God, but that 13.
refulneſſe of ỹ wicked wherewith being bounde, they are cõpelled
extremity to loke vnto ỹ which before they careleſly neglected,
at there is no good thing for thẽ but in ỹ Lorde helpe. But this they
not ſo much call vpon, as they mourne that it is taken from them.

Therefore the Prophet meaneth nothing els by Crying, and the Apoſtle nothing els by Weping, but that horrible torment which by deſperatiō fretteth & vexeth the wicked. This it is good to marke diligently: for els God ſhould diſagree with himſelfe, which cryeth
Eze.18. 21. by the Prophet that he will be merciſull ſo ſone as the ſinner turneth. And as I haue alredy ſaid, it is certaine that the minde of man is not turned to better, but by Gods grace preuenting it. Alſo his promiſe concerning calling vpon him, will neuer deceiue. But that horrible torment wherewith the reprobate are diuerſly drawen, when they ſee that they muſt needes ſeeke God, that they may finde remedie for their euels, and yet do flee from his preſence, is vnpropetly called Conuerſion and prayer.

25 But a queſtion is moued, whereas the Apoſtle denieth that
1. Reg. 28.29. God is appeaſed with fained repentance, how Achab obteined pardon and turned away the puniſhment pronounced vpon him, when yet it appereth by the reſte of the courſe of his life to haue been onely ſtriken amaſed with ſodeine feare. He did in deede put on ſackcloth, ſcattered aſhes vpon him, lay vpon the ground, and (as it is ſtified of him) he was humbled before God: but it was not enough to cut his garmentes when his heart remained thicke & ſwollen with malice. Yet we ſee howe God is turned to mercy. I anſwere that ſomtimes hypocrites are ſpared for a time, but yet ſo that euer the wrath of God lieth vpon them, and that is done not ſo much for their ſakes, as for common example. For whereas Achab had his puniſhment mitigate vnto him, what profit got he thereby, but that he ſhould fele it a liue in earth? Therefore the courſe of God, although it were hidden, yet had a faſt abiding place in his houſe, and he himſelf went
Gen.27 18. into eternall deſtruction. This ſame is to be ſeene in Eſau. For though he had a repulſe, yet a temporell bleſſing was graunted him at weping. But bycauſe the ſpirituall inheritance, by the oracle of God could not reſt but with one of the brethren, when Iacob was choſen and Eſau refuſed, that putting away did exclude the mercie of God: this comfort was left him as to a beaſtly man, that he ſhoulde be fed with the fat of the earth and the deaw of heauen. And this is it that I ſaid euen nowe, that it ought to be referred to the example of other, that we ſhould learne the more chereſully to applie our minddes and endeuours to repentance, bycauſe it is not to be doubted that when we are truely and hartily turned, God will be ready to forgiue vs, whoſe mercifulneſſe extendeth it ſelfe euen to the vnworthy, ſo longe as they ſhew any grieſe at all. And therwithal we be alſo taught how terrible iudgement is prepared for all the obſtinate, which

e it a sport with no lesse shameleſſe face than iron heart to despise set nought by the threateninges of God. After his manner he entimes reached out his hand to the children of Israell, to releue ir miseries, although their cries were counterfait, and their heart ble and false, as himselfe in the Psalme complaineth, that they by Psal. 78 l by returned to their nature, and so minded with so frendly gentle 36. ling to bring then to earnest conuersion, or to make them vnex- ble. Yet in releasing punishmentes for a time, he doth not binde nselfe to a perpetuall lawe thereby, but rather riseth somtimes re rigorously against Hypocrites, and doubleth their peines, that reby may appere howe much fayning displeaseth him. But (as I e said) he sheweth some examples of his redinesse to geue par- n, by which the godly may be encouraged to amendement of life, l their pride may be the more greuously condemned, that stub- rnely kick against the pricke.

The iiij. Chapter.

That all that the Sophisters babble in their scholes of Penance, is far from the purenesse of the Gospell. VVhere is entreated of Confession and Satisfaction.

NOw I come to discusse those things, which the Schole So- phisters haue taught of repentance. Which I will run ouer in as few words as may be, bycause I minde not to go through all, least this boke, whiche I labour to drawe into a short ridgment, should growe to a huge greatnesse. And the Sophisters ue entangled it in so many volumes, being a matter otherwise not ry hard, that a man shall hardly finde how to get out, if he ones fall o their dregges. First, in defining it, they shew that they neuer vn- rstode what repentance was. For they take hold of certaine sayings the olde writers, which do nothing at all expresse that nature of pentance, as that to repent is to wepe for sinnes passed, and not to mmit sinnes to be wept for: Againe, that it is to lament euels pas- d, and not to commit againe other euels to be lamented. Againe: at it is a certaine sorowfull reuēge, punishing in himselfe that which is sory to haue committed. Againe: that it is a sorrow of heart, and rrenesse of soule, for the euels that a man hath committed or to hich he hath consented. But, to graunt these thinges well saide of e fathers, (which a contentious man might easily enough denie) t they were not spoken to this entent to describe repentance, but ely to exhort them to whom they wrote, that they should not fall aine into the same offenses, out of which they had ben drawen. But

The first is out of Gregory, & is reher sed Lib. 4. Sent. Dist 14. cap. 1. The 2. out of Ambro. & refer. illic, & in Decr. Dist. 3. de pœnitēt. c. Pœnit. priore. The 3. out of August. refert. ea Dist. c. Pœnit. post.

The. 4 out of Ambro. refert. Dist.1. Pœni. c. Vera pœnit.

if we list to turne all such titles of commendation into definitions then other may also be adioined as rightfully as they. As that Chrysostome, Repentance is a medicine that destroyeth sinne, a gift geuen from heauen, a maruellous vertue, a grace surmounting the force of the law. Yea and the doctrine which they after ward teach is somwhat worse than these definitions. For they sticke so earnestly in outward exercises, that a manne can gather nothinge els out of infinite volumes, but that repentance is a discipline and rigorous diet that serueth partly to tame the fleth, and partly to chastise and punish vices: but they kepe maruellous silence of the inward renewing of the minde that draweth with it correction of life. There is in deed much talke among them of Contrition and Attrition, they torment soules with many doubtes, & do thrust into them much trouble and carefulnesse: but when they seeme to haue throughly wounded the hearres, they heale the bitternesse with a light sprinkeling of ceremonies. And when they haue thus curiously defined repentance, they diuide it into contrition of hearte, confession of mouth, and satisfaction of worke, no more logically than they defined it, although they wolde seeme to haue wasted all their age in framinge of syllogisms. But if a man will go about to proue by the definition (which kinde of argument is of force among logicians) that a man may wepe for his sinnes passed, and commit no more to be wept for, that he may bewaile his euels passed, and commit no more to be bewailed, and that he may punish himself for that which he was sory to haue committed. &c. although he do not confesse with his mouth: howe will they maintaine their diuision? For if that true penitent man do not confesse, then repentance may be without confession. But if they answer, that this diuision is referred to repentance, in respect that it is a sacrament, or is meant of the whole perfection of repentance which they comprehend not in their definitions, thē is there no cause to blame me, but let them lay the fault in themselues that make not a purer and plainer definition, I truely (according to my profession) when any thing is disputed of, do referre all things to the very definition, which is the stay and grounde of the whole disputation. But admitte that to be their masterlike licence. Now let vs particularly consider all the partes in ordre. Wheras I do negligently leape ouer trifles those things that they with great grauitie of countenance do publish for misteries, I do it not vnwittingely, neither were it vnpaineful for me to cōfute al that they thinke thēselues to haue deeply and suttlely disputed) but I woulde thinke it against conscience to wery the readers with such trifles without any profit. Truely

Libr 4. sen. 16. 2.1. de pœnit. distin. 1. c. perfecta pœnitētia

to know by the queſtiõs which they moue and toſſe, and where-
h they miſerably encomber themſelues, that they prate of things
e they know not. As for example: whether the repentance of our
e pleaſeth God, when obſtinacie endureth in other. Againe:
ether the puniſhmentes layed vpon man by God, do auaile to ſa-
faction. Againe: whether repentance may be oftentimes reiterate
deadly ſinnes: where they fowly and wickedly define, that pe-
nce is daily done but for veniall ſinnes. Likewiſe they very much
ment themſelues with a groſſe errour, vpon the ſayinge of Hie-
me, that repentance is a ſecond bourde after ſhipwracke. Wherin
y ſhewe that they neuer waked from their brutiſh dulneſſe, to
le ſo much as a farre of the thouſandth part of their faultes.

But I wold the readers ſhould note, that here is not a quarel a-
t the ſhadow of an aſſe, but the moſt earneſt matter of all other is
reated of, that is to ſay, forgeueneſſe of ſinnes. For wheras they
quire three things to repentance, contrition of heart, confeſſion
mouth, and ſatisfaction of worke: they do therwithall teach that
oſe three things are neceſſarie to the obteining of forgeuenes of
nes. But if it behoue vs to knowe any thinge at all in all oure reli-
on, this truely behoueth vs moſt of all, I meane to vnderſtand and
owe well by what meane, with what lawe, vpon what condition,
th what eaſineſſe or hardneſſe the forgeueneſſe of ſinnes is obtai-
d. If this knowledge ſtande not plaine and certaine, the cõſcience
n haue no reſt at all, no peace with God, no confidence or aſſured-
eſſe, but continually trembleth, wauereth, is troubled, is tormented,
vexed, horribly dreadeth, hateth and fleeth the ſight of God. But
the forgeueneſſe of ſinnes hang vpon thoſe conditions to which
ey do binde it, then nothing is more miſerable, nothing in more
mentable caſe than we. They make Contrition the firſt parte of
beining pardon, and they require that to be a due contrition, that
to ſay perfect and full: but in the meane time they do not deter-
ine when a man may be aſſured, that he hath to the full meaſure
rfectly perfourmed this contrition. Truely I graunt that euery man
ught diligently and earneſtly to enforce himſelfe, with bitterly
eping for his ſinnes, to whet himſelfe more and more to a lothing
d hatred of them. For this is a ſorrowe not to be repented, that
reedeth repentance vnto ſaluation. But when there is ſuch a bitter-
eſſe of ſorrowe required as may proportionally aunſwer the great-
eſſe of the fault, and ſuch as may in balaunce counterpaiſe with the
uſt of pardon, here the pure conſciences are maruellouſly tormen-
d and troubled, when they ſee them ſelues chaunged with a due

contrition of ſinnes, and do not ſo atteme the meaſure of that de
that they can determine with them ſelues, that they haue duely pe
formed ſo much as they duely oughte. If they ſay that we muſt do
much as lieth in vs, then come we ſtill to the ſame pointe that we
were at before: for how dare any manne aſſure himſelfe that he ha
employed all his force to bewaile his ſinnes? So when the conſcie
ces hauinge longe wraſtled with them ſelues, and longe bene exer
ciſed with battailes, do at length finde no heauen to reſt in, yet ſome
what to eaſe them ſelues, they enforce them ſelues to a ſorrowe, a
wringe out teares to make perfect their contrition.

3 But if they ſay that I ſlaundre them: Let them come forth an
ſhewe any one man, that by ſuch doctrine of contrition hath not o
ther bene driuen to deſpeire, or hath not ſet for his defenſe a cou
terfaitng of ſorrowe in ſteede of true ſorrowe, againſt the iudgement
of God. We haue alſo our ſelues ſaid in one place, that forgeuenes
of ſinnes neuer commeth without repentance, bycauſe none but th
afflicted and wounded with conſcience of ſinnes, can fincerely c
vpon the mercie of God: but we haue therewithall further ſaid, tha
repentance is not the cauſe of the forgeueneſſe of ſinnes. As in
thoſe tormentes of ſoules, which they ſay muſt be perfourmed
duetie, we haue taken them away: we haue taught the ſinner not
loke vpon his owne contrition nor his owne teares, but to faſten bo
his eyes vpon the onely mercie of God. We haue onely put him
minde that Chriſt called the laboring and loden, when he was ſen
to publiſh glad tidings to the poore, to heale the contrite in heart, t
preach remiſſion to captiues, to deliuer priſonners, and to comfor
them that mourne. From which ſhoulde be excluded both the Pha
riſes, that filled with their owne righteouſneſſe, do not acknowlege
their owne pouertie, and alſo the deſpiſers that careleſſe of Gods
wrath do ſeke no remedy for their euels. For ſuch do not labour, no
are loden, nor contrite in heart, nor bounde nor captiue. But there
great difference betweene teaching a man to deſerue forgeueneſſe o
ſinnes with due and full contrition, which the ſinner can neuer pe
fourme: and inſtructing him to hunger and thirſt for the mercie o
God, that by the acknowledging of his owne miſerie, by his owne
vnquietneſſe, wearineſſe and captiuitie, it may be ſhewed him, whe
he ought to ſeeke for releeſe, reſt and libertie: and finally, he may be
taught in the humbling of himſelfe, to geue glorie to God.

Mat.11. 18.
Eſa. 61.
Luc.4. 18.

4 Concerning Cõfeſſion, there hath bene alway great ſtrife be
twene the Canoniſtes & Scholediuines: while the one ſorte affirme
that confeſſion is cõmaunded by the ſpeciall cõmaundement of God
and

d the other ſorte deny it and ſay, that it is commaunded onely by
e Eccleſiaſticall conſtitutions. But in this contention hath appea-
d the notable ſhameleſnes of the diuines, that haue corrupted and
olently wraſted as many places of Scripture, as they alleaged for
eir purpoſe. And when they ſaw that they coulde not ſo obtaine
at which they required, they which would be thought more ſubtle
an the reſt eſcaped away with this ſhift, that confeſſion came from
e law of God, in reſpect of the ſubſtance of it, but afterward recei-
d forme of the law Poſitiue. Euen as the fooliſheſt ſorte amonge
e lawyers do ſay, that Citations came from the law of God, becauſe
is ſaid: Adam where art thou? And likewiſe Exceptions, becauſe A-
m anſwered as it were by way of exception ſayinge: The wife that
ou gaueſt me. &c. but that both citations and exceptions receiued
rme giuen them by the Ciuile lawe. But let vs ſee by what argu-
entes they proue this confeſſion, either Formed or Vnformed to
e the commaundement of God. The Lord (ſay they) ſent the le-
ous men to the prieſtes. But what? Sent he thē to confeſſion? Who
er heard it ſpoken, that the Leuiticall prieſtes were appointed to
are confeſſions? Therefore they flie to Allegories, and ſay: It was
mmaunded by the law of Moſes, that the prieſtes ſhould diſcerne
twene leproſie and leproſie: ſinne is a ſpirituall leproſie: therefore
is the prieſtes office to pronounce vpon it. Before that I aunſwere
em, I aske this by the way, If this place make thē iudges of the ſpi-
uall leproſie, why do they draw to thē the knowledge of nāturall
d fleſhly leproſie? This forſooth is not to mocke with the Scriptu-
s. The law giueth to the Leuiticall prieſtes the knowledge of Le-
roſie, therfore let vs take it vpō vs. Sinne is a ſpiritual leproſie, ther-
re let vs alſo be examiners of ſinne. Now I anſwere: ſith the prieſt-
oode is remoued, it is neceſſary that the law be remoued alſo. All
rieſthoodes are remoued to Chriſt, and fulfilled and ended in him,
herefore to him onely all the right and honor of prieſthoode is alſo
moued. If they loue ſo well to follow allegories, let them ſet Chriſt
efore them for the only prieſt, and heape vpon his iudgement ſeate
e free iuriſdiction of all things: this we can eaſily be cōtent to ſuf-
r. Moreouer their allegorie is very vnfit, that ſetteth among the ce-
monies that lawe which is merely politike. Why then did Chriſt
nde the leprous men to the prieſtes? That the prieſtes ſhoulde not
uill that he did breake the law that commaunded the man healed
f the leproſie, to be ſhewed before the prieſt and purged with offe-
ng of ſacrifice: therefore he commaunded the leprous men beinge
eanſed, to do that which belonged to the law. Go (ſayth he) and

Gene.3. 9.

Matt.8. 4 Luk.5. 14.

Deu.17. 8.

Hebr.7. 11.

ſhew your ſelues to the prieſt, and offer the gift that Moſes had commaunded in the law that it ſhoulde be for a witneſſe vnto them. And truely this miracle ſhoulde haue bin a witneſſe vnto them, for they had pronounced them leprous, and now they pronounce them healed. Are they not whether they will or no compelled to become witneſſes of Chriſtes miracles? Chriſt leaueth to them his miracle to be examined, they can not deny it. But becauſe they ſtill dally with it, therefore this worke is for a witneſſe vnto them. So in an other place: This Goſpell ſhalbe preached in all the world, for a witneſſe vnto all nations. Againe: Ye ſhalbe led before kings and gouernours, for a witneſſe to them, that is: that in the iudgement of God they may be more ſtrongly conuinced. But if they had rather folow Chriſoſtome, he alſo teacheth that Chriſt did this for ỹ Iewes ſake, that he ſhould not be accompted a breaker of the law. Albeit in ſo cleare a matter I am aſhamed to alleage the witneſſe of any man: wheras Chriſt pronounceth that he leaueth the right of the lawe whole to the prieſtes as to the profeſſed enemies of the Goſpell, which were alway bent to carpe againſt it, if their mouth had not bin ſtopped. Wherefore that the popiſh ſacrificing prieſtes may ſtill keepe this poſſeſſion, let them openly take partes with them which muſt of neceſſity be conſtrained by force, that they ſpeake not ill againſt Chriſt. For this nothinge belongeth to his true miniſters.

Mat. 24. 14.

Mat. 10 18.

Hom. 12 de mulier Chanaãa.

5 They bring their ſecond argument out of the ſame fountaine, that is from an allegorie, as though allegories were of great force to confirme any doctrin. But let them be of force, if I do not proue that I can make a fairer ſhew of thẽ for my ſide, than they can for theirs. They ſay, The Lord commaunded his Diſciples, that when Lazarus was raiſed vp, they ſhould vnbinde and looſe him from his bondes. Here firſt they lie: for it is no where read that the Lord ſaid this to the Diſciples: and it is much more likely that he ſayd it to the Iewes that ſtoode by him, that the miracle might be made the more euident without ſuſpicion of fraude, and his power appeare the greater, that without any touching, with his only word he raiſed vp dead men. For thus I expounde it: that the Lord, to take away all wrongfull opinion frõ the Iewes, willed them to rolle away the ſtone, to feele the ſtinke, to behold aſſured tokens of death, to ſee him riſing by the only power of his worde, and them firſt to feele him liuinge. And this is the iudgement of Chryſoſtome. But let vs graunt: that this was ſpoken to the Diſciples: what will they get therby? That the Lord gaue his Apoſtles power to looſe. But how much more fitly and more handſomely might theſe thinges be applied by way of allegorie, to ſay that by

Ioh. 11. 44.

Ser. cõtra Iudas, Gẽtiles & hæretic.

ſigne the lord meant to inſtruct his faithfull, to looſe them that had raiſed vp: that is, that they ſhould not call into remembrance ſe ſinnes that he had forgotten: that they ſhould not condemne for ſinners whom he had acquited: that they ſhould not reproch n with thoſe things that he had forgiuen: that they ſhould not be orous to puniſh, and lightly offended, where he is mercifull and ily entreated to ſpare? Truely nothing ought to moue vs more to dineſſe to forgiue, than the example of the Iudge that threatneth t he will be vnappeaſable to them that be too rigorous & vngen- Now let them go and boaſt of their allegories.

But now they ioyne more neere hande with vs, when they fight s they thinke) with open ſentences. They that came to Iohns bap- me, did confeſſe their ſinnes, & Iames willeth that we confeſſe our nes one to an other. No maruell if they that wold be baptiſed did nfeſſe their ſinnes, for it was ſayd before that Iohn preached the ptiſme of repẽtance, & baptiſed in water vnto repentance. Whom ould he then haue baptized, but them that had confeſſed themſel- ſinners? Baptiſme is a token of the forgiueneſſe of ſinnes: and o ſhould be admitted to this tokẽ but ſinners, & they that acknow- dge thẽſelues to be ſuch? Therfore they cõfeſſed their ſinnes, that y might be baptiſed. And not without a cauſe doth Iames bid vs nfeſſe one to an other. But if they did marke what followeth next er, they would vnderſtand, that this alſo maketh litle for thẽ. Con- ſſe (ſaith he) one to an other your ſinnes, & pray one for an other. e ioyneth together mutuall confeſſion & mutual praier. If we muſt nfeſſe to prieſtes only, thẽ muſt we alſo pray for prieſtes only. Yea, hat and if it might folow of the words of Iames that only prieſtes ight confeſſe? for when he willeth that we ſhould confeſſe one to other, he ſpeaketh only to them that may heare the confeſſions of her: his word is in Greke Allelous, mutually, interchaungeably, by rnes, or (if they ſo like beſt to tearme it) by way of reciprocatiõ one an other. But ſo interchãgeably none can cõfeſſe, but they that are ete to heare cõfeſſions. Which prerogatiue ſith they vouchſaue to raunt only to prieſtes, we do alſo put ouer the office of confeſſing to em only. Therfore away with ſuch trifelings, & let vs take the very eaning of the Apoſtle which is ſimple & plaine: that is, ỹ we ſhould y our weakenes one in an others boſome to receiue mutual coun- l, mutual cõpaſſion & mutual comfort one of an other: then that we eing naturally priuie to ỹ weakeneſſes of our brethren, ſhould pray r thẽ to ỹ Lord. Why do they then alleage Iames againſt vs, which o ſo earneſtly require ỹ cõfeſſion of the mercy of God? but no man

Iah. 3. 2. Ro. 3.9. can confesse Gods mercy, vnlesse he haue first confessed his owne misery. Yea we rather pronounce him accursed that doth not before God, before his Angels, before the Church, yea and before all men confesse himselfe a sinner. For the Lorde hath concluded all vnder sinnes that all mouthes might be stopped, and all flesh humbled before God, and he only iustified and exalted.

7 But I maruell with what face they dare affirme, that the confession whereof they speake, is of the lawe of God: the vse whereof we graunt in dede to be very auncient, but such as we are able to prove in old time to haue bin at liberty. Truely euen their owne cronicles declare, that there was no certaine lawe or constitution of it before the times of Innocent the third. Surely if they had had a more auncient law, they woulde rather haue taken hold thereof, than haue bin contented with the decree of the counsell of Laterane, and so made themselues to be laughed at, euen of children. In other things they sticke not to make forged decrees, which they father vpon the most auncient Counsells, that they may with very reuerence of antiquity dasell the eyes of the simple. In this point, it came not in their minde to thrust in such a false packe. Therfore by their owne witnesse, there are not yet passed three hundred yeres since Innocent the third laid that snare vpon men, and charged them with necessity of Confession. But, to speake nothinge of the time: the very barbarousnesse of the wordes minisheth the credit of that lawe. For where these good fathers commaunde euery one of both kindes, male and female, once euery yeare to confesse all his sinnes to his owne priest, pleasant men do merily take exception, that in this commaundement are contained only Hermaphrodites, & say that it belongeth not to such a one as is either male or female only. Since that time, a more grosse beastliness hath bewrayed it selfe in their scholers, that can not expound what is meant By his owne priest. Whatsoeuer all the Popes hyred bablers do prate, we hold both that Christ was neuer the author of this law that compelleth men to recken vp their sinnes, and also that there passed a thousande and two hundred yeares from the resurrection of Christ before that any such law was made. And so, that this tyranny was then first brought in, when all godlinesse & learning being destroyed, the visiors of Pastors had without choise taken all licentiousnesse vpon them. Moreouer there are euident testimonies both in histories and other auncient writers, which teach that this confession was a politicke discipline redeemed by the Bishops, not a lawe made by Christ or his Apostles. I will alleage but one out of many, which shall be a plaine proufe thereof. Sozomenus reporteth that this constitution of

This vvas the 18 3. Pope.

Tripart hist. li. 9

bishops

hops was diligently kept in all the west Churches, but specially at me. Wherby he sheweth that it was no vniuersall ordinance of all urches. But he saith that there was one of the priestes peculiarly ointed to serue for this office. Whereby he doth sufficiently con- e that which these men do falsely say of the keyes giuen for this vniuersally to the whole order of priesthoode. For it was not the mmon office of all priestes, but the speciall duety of some one that s chosen therunto by the bishop. The same is he, whom at this day all cathedrall Churches they call Penitentiarie, the examiner of ynous offenses, and such whereof the punishment pertaineth to od example. Then he saith immediatly after, that this was also the anner at Constantinople, till a certaine woman fayninge that she me to confession, was founde so to haue coloured vnder that pre- nce the vnhoneſt company that she vsed with a certaine Deacon. r this act, Nectarius a man notable in holinesse and learninge, bi- op of that Church, tooke away that custome of confessinge. Here, re let these asses lift vp their eares. If auricular confession were the w of God, how durst Nectarius repelle and destroy it? Will they ac- se for an heretike and schismatike Nectarius a holy man of God, lowed by the consenting voices of all the olde fathers? But by the me sentence they must condemne the Church of Constantinople, which Sozomenus affirmeth that the maner of confessing was not ely let slip for a time, but also discontinued euen till within time his remembrance. Yea let them condemne of apostasie not onely e Church of Constantinople, but also all the east Churches which ue neglected that law, which (if they say true) is inuiolable & com- anded to all Christians.

3 This abrogation Chrysostome, which was also bishop of Con- antinople, doth in so many places euidently testifie, that it is maruel at these dare mutter to the contrary. Tell (sayth he) thy sinnes that ou maiest do thē away, if thou be ashamed to tel any man the sinnes at thou hast done, tell them daily in thy soule. I do not say, Confesse em to thy fellow seruant, that may reproch thee: tell them to God at taketh care of them. Confesse thy sinnes vpon thy bed, that there y conscience may daily recognise her euills. Againe. But now it is ot necessary to confesse when witnesses be present: let the examina- on of thy sinnes be done with thy thought: let this iudgement be ithout witnes: let only God see thee confessing. Againe. I do not lead ee into a stage of thy fellow seruants, I do not cōpel thee to disclose y sinnes to men, rehearse and vtter thy conscience before God. hew thy woundes to the Lord the best surgeon, & aske salue of him. Homil. 3 in Psal. 50. Ser. de Pœniten. & confess. Hom. 5. de incō prehen. Dei natura. cōtra Anomæos.

Homi. 4 de Lazaro. Shew to him that will reproch thee with nothing, but will mer[cifully] tly heale thee. Againe. Tel not man, leaſt he reproch thee, for [what] is it to be confeſſed to thy fellow ſeruant, that may vtter it abroad but to the Lord. To the Lord ſhew thy woundes which hath care of thee, that is both gentle & a Phiſition. Afterward he bringeth in God ſpeaking thus: I compel thee not to come into the mids of a ſtage, to call many witneſſes, tell thy ſinne to me alone priuatly, ỹ I may heale thy ſore. Shall we ſay that Chryſoſtome did ſo raſhly, when he wrote this and other like thinges, that he would deliuer mens conſciences from theſe bonds wherewith they be bound by ỹ law of God? [not] But he dare not require that as of neceſſity, which he doth not vnderſtand to be commaunded by the word of God.

9 But that the matter may be made the plainer and eaſier, firſt we will faithfully rehearſe, what kinde of cõfeſſion is taught by the word of God: and then we wil alſo declare their inuentions, but not all (for who could draw drie ſuch an infinite ſea?) but only thoſe wherin they comprehend the ſome of their ſecret cõfeſſion. Here I am loth to rehearſe how oft the old tranſlatour hath giuen in tranſlation this word Confeſſe in ſtede of Praiſe: which the groſſeſt vnlearned men commonly know: ſauing that it is good to haue their preſumptuouſnes bewraied, that do giue away that which was wrytten of the praiſes of God, to their owne tyrannicall commaundement. To proue that confeſſion auaileth to cheare the mindes they thruſt in that place of the Pſal. 13. 5. Pſalme: In the voice of reioiſing & cõfeſſion. But if ſuch change may ſerue, then we ſhall haue what we liſt, proued by what we liſt. Becauſing they are ſo become paſt ſhame, let the godly readers remember that by the iuſt vengeãce of God they haue bin caſt into a reprobate minde, that their preſumption ſhould be ỹ more deteſtable. But if we will reſt in the ſimple doctrine of the Scripture, we ſhall not be in danger of any ſuch deceites to begnile vs. For therin is apointed our order of confeſſinge, that foraſmuch as it is the Lord that forgiueth forgetteth, and putteth away ſinnes, therefore we ſhould confeſſe our ſinnes to him for to obtaine pardon, he is the Phiſician, therfore let vs ſhew our diſeaſes vnto him. It is he that is grieued & offẽded, therfore let vs ſeke peace at his hand. He is the knower of heartes, & purueie to all thoughtes, therfore let vs make haſt to poure out our hearts before him. Finally it is he that calleth ſinners, therfore let vs not delay to come to him. I haue (ſaith Dauid) made my ſinne knowen vnto Pſal. 51. 5. thee, & haue not hiddẽ my vnrighteouſnes. I haue ſaid, I wil confeſſe againſt me my vnrighteouſnes to the Lord, & thou haſt forgiuen the wickednes of my heart. Such is the other confeſſion of Dauid. How

mercy

ercy vpon me O God, accordinge to thy great mercy. And such is
e confession of Daniell: We haue sinned, Lord we haue done per- Dan. 9.
sely, we haue committed iniquities, & haue bin rebellious in swar- 5.
ng from thy cõmaundements. And such are other confessions that
e commonly found in the Scriptures, the rehearsall whereof would
noste fill a great volume. If we confesse our sinnes (saith Iohn) the 1. Ioh. 1.
rd is faithful to forgiue vs our sinnes. To whom should we cõfesse? 9.
en to him: that is, if we fal downe with a troubled & humbled heart
fore him, if heartly accusing & condemning our selues before him
e pray to be acquited by his goodnes and mercy.

10 He that hartily and before God shall embrace this confession,
al vndoutedly haue both a tongue ready to cõfesse, so oft as it shal-
e nedefull for him to publish ẏ mercy of God before mẽ, & not on-
to whisper the secret of his heart to one man, & once & in his eare:
t oft and openly, and in the hearing of all the world simply to re-
arse both his owne shame and the magnificence & glory of God.
fter this maner when Dauid was rebuked of Nathã, he was pricked 2. Sa. 12
ith the sting of conscience, & confessed his sinne before both God 13.
d man. I haue (saith he) sinned to the Lorde, that is to say, now I
leage nothing for my excuse, I vse no shiftes, but that all men may
dge me a sinner, and that the same thing which I would haue had
cret frõ the Lord, may be also open to men. Therfore a willing con
ssion before men alway soloweth the secret cõfession that is made
God, so oft as it is profitable for ẏ glory of God or for ẏ humbling
our selues. For this reason the Lord in old time ordained in ẏ peo- Leu. 16
le of Israell, ẏ the priest should first speake the words, & the people 19.
ying after him should openly cõfesse their iniquity in ẏ church. For
e foresaw ẏ this help was necessary for thẽ that euery man might be
e better brought to a iust reknowledging of himselfe. And mete it
ẏ with ẏ confessiõ of our owne miserywe should among our selues,
before all the world glorifie the goodnesse & mercy of our God.

11 And it is conuenient ẏ this kinde of confessiõ be both ordina-
y in the church, and also extraordinarily vsed in speciall maner, if it
appen at any time the people to be gilty of any generall fault. Of
is second kinde we haue an example in ẏ solemne confession which
ll the people vsed by the meanes & guiding of Esdras and of Nehe-
mias. For where as that long banishment, the destruction of the City Neh. 9.
nd Temple, the dissoluing of religion, was the punishmẽt of the cõ 7.
on reuolting of them all: they could not acknowledge the benefit of
liuerance in such sort as was mete, vnlesse they did first condemne
hemselues. Neither maketh it matter, if in a whole Congregation

some few sometime be innocent. For sith they be the members of a feeble and diseased body, they ought not to boast of healthfulnesse. Yea it is not possible but they must also thēselues gather some infection and beare part of the blame. Therefore so oft as we be afflicted, either with pestilence or warre, or barennesse or any other plague: if it be our duety tō flie to mourning, to fasting and to other tokens of giltinesse: then confession it selfe, wherupon all these things do hang, is not to be neglected. As for the ordinary cōfession, beside that it is commended by the Lordes owne mouth, there is no wiseman that considering the profit thereof, dare disallow it. For where as in all holy assemblies we make our apparaunce in the sight of God and the Angels: what other beginning may there be of our pleading, but our acknowledging of vnworthinesse? But ẏ (some man will say) is done by euery prayer. For so oft as we pray for pardon, we therby confesse our sinnes. I graunt. But if you consider how great is our carelesnesse, or drousinesse, or sluggishnesse, you will graunt me that it shoulde be a profitable ordinance, if by some solemne vse of confession, the Christian common people shoulde be exercised to humbling themselues. For though the ceremonie that the Lord commaunded the Israelites, was parcel of the nurture of the law, yet in some maner it also belongeth to vs. And truely we see that this vse is in well ordered churches profitably obserued, that euery Sonday the minister should rehearse a forme of confession in the name of himselfe and of all the people, wherein he accuseth all of wickednes, and craueth pardon of the Lord. Finally with this keye the gate to prayer is opened as well priuatly to euery man, as vniuersally to all men.

12 Moreouer the Scripture alloweth two formes of priuate confession, one that is made for our owne sake, whereof that sayinge of Iames is spoken, that we should confesse our sinnes one to an other, for his meaning is, that disclosing our wickednesses one to an other, we should one help an other with mutuall counsell and comfort. The other forme, that is to be vsed for our neighbours sake, to appease him & reconcile him vnto vs, if he haue in any thing bin offended by vs. Now in the first kinde of confession, although Iames in this hath assigned no man by name, into whose bosome we shoulde vnlode our selues, leaueth vs a free choise, to confesse to him that shall seeme meetest vnto vs of all the flocke of the church: yet we ought principally to chose the Pastors, because they are for the most part in comparison of the other to be iudged meetest. I say that they are meetest in comparison of the rest, because the Lorde appointeth them by the very calling of their ministery, at whose mouth we shoulde be instruc-

Iac.5. 16.

Mat.16. 19.

cted

ded to subdue and correct our sinnes, and also may receiue comfort by mult of pardon. For as the office of mutuall admonishment & reprouing is committed to all men, yet it is specially enioyned to the ministers. So when as we all ought to comfort and confirme one an other in confidence of Gods mercy: yet we see that the ministers, to assure our consciences of the forgiuenesse of sinnes, are ordayned as it were witnesses and pledges thereof, in so much that they be said to forgiue sinnes and loose soules. When thou heatest this to be ascribed vnto them, thinke that it is for thy profit. Therefore let euery one of the faithfull remember this to be his duety, if he be priuely so vexed and troubled with the feelinge of sinnes that he cannot winde out himselfe without help of an other, not to neglect the remedy that the Lord hath offered him: that is, for his releefe to vse the priuate confession to his owne Pastor: and for his comfort to craue the priuate help of him, whose duety it is both publiquely and priuely to comfort the people of God with the doctrine of the Gospel. But alway this moderation is to be vsed, where God appointeth no certainetie, not to binde consciences with a certayne yoke. Hereupon followeth that such Confession ought to be free: not to be required of all men, but to be commended to those onely that shal vnderstand themselues to haue nede of it. Then that euen they that seek for their nede, should not be compelled by any commaundement or trayned by any doctrine, to reckon vp all their sinnes, but so farre as they shall thinke it behoueful for them, that they may receiue some frute of comfort. Faithfull Pastors ought not only to leaue this liberty to the churches, but also to maintaine it, & stoutly stand in defence of it, if they will haue tyranny absent from their ministery and superstition from the people. Mat. 18. Iohn. 3. 23.

13 Of the other sorte of confession Christ speaketh in Matthew. When thou offer thy gift at the altar, & there remembrest that thy brother hath any thing against thee, leaue thy gift there, & go, & first be reconciled to thy brother, & then come and offer thy gift. For so charity that hath bin appaired by our fault, is to be repaired by acknowledging & craning pardon of the offence that we haue committed. Vnder this kinde is contained their confession that haue sinned euen to the offending of the whole church. For if Christ maketh so great a matter of the priuate offence of one mā, to forbid from holy misteries all them that haue sinned against their brother, till they be with iust amendes reconciled: how much greater reason is it, that he that hath offended the church with any euill example, should recouer the fauour of the church with acknowledging his fault? So was the Corin- Matt. 5. 23. 2. Cor. 2. 6.

by confession when he absolueth & retained sinnes, or by sentence when he excommunicated and receiueth againe to partaking of the Sacramentes. Finally, when they vnderstand that they be not yet out of this dout, but that it stil may be obiected against them, that oftentimes their priests do binde and loose men vnworthy, which are not therfore bounde or looſed in heauē: then (which is their last refuge) they answere that the giuing of the keyes, must be construed with a limitation, that is to say, that Christ hath promised, that before his iudgement seate such sentence of the Priest shalbe allowed as hath bin iustly pronounced, accordinge as the deseruinges of him that is bounde or looſed, did require. Moreouer they say, that these keyes are giuen by Christ to all Priests, and are deliuered to them by their Bishoppes, at the time of their promotinge to priesthoode: but the free vse of them, remaineth only with such as do exercise Ecclesiasticall offices: and that the excommunicate & suspended Priestes haue in deede the keyes, but rusty & bounde vp. And they that say these things may well seeme modest & sober in cōparison of ỹ rest, which vpon a new anuicide haue forged new keyes with which they say the treasure of the church is locked vp. These keyes we shall hereafter trie in place fit for it.

16 Now I will in few wordes answere to euery one of these particularly. But at this present I speake not by what right or what wronge they binde the soules of the faithfull with their lawes, forasmuch as we will consider that when place serueth. But where they charge men with a law of reckeninge vp all their sinnes: where they say that sinne is not forgiuen but vpon condition, if there be an intent conceiued to confesse it: where they babble that there remaineth no entre into Paradise, if occasion of confessinge be neglected: that is in no wise to be suffered. Must all sinnes be reckened vp? But Dauid, (Who as I thinke) had well studied vpon the confession of his sinnes, yet cried out: Who shall vnderstand his errours? Lord cleanse me from my secret sinnes. And in an other place. My iniquities haue passed about my heade, and like a weighty burden haue waxed heauy about my strength. Truely he vnderstoode how great was the bottomles

Psal. 19. 13.

Psal. 38. 5.

some few sometime be innocent. For sith they be the members of a feeble and diseased body, they ought not to boast of healthfulnesse. Yea it is not possible but they must also thēselues gather some infection and beare part of the blame. Therefore so oft as we be afflicted, either with pestilence or warre, or barennesse or any other plagues: it be our duety to flie to mourning, to fasting and to other fruites of giltinesse: then confession it selfe, wherupon all these things do

yon die numbring of his sinnes, whē he seeth that Dauid can make no number of his?

With this butchery, the soules that haue bin touched with any feelinge of God, haue bin more cruelly vexed. First they called themselues to accompt: then they deuided sinnes into armes, into bowes, into braunches, and into twigges, according to these mens iudgemēt they weyed the qualities, quantities, and circumstances. And so the matter went a litle forward. But when they had proceeded a litle further, than was on ech side skie, and on ech side seae, no haue, no safe roade: the mo that they had passed ouer, the greater heape alway did thrust it selfe into their sight, yea they rose vp as hye mountaines, & there appeared no hope, not so much as after long cōpasings, any way to escape. And so they did sticke fast betwene the sauce & the stone, & at last was found no other issue but desperation. Then these cruel butchers, to ease the woundes that themselues had made, did certaine gentle plaisters, that euery man should do as much as he could. But new cares againe rose vp, yea new tormentes did slea the silly soules, as to thinke: I haue not employed time enough, I haue not endeuored my selfe with such diligence as I ought, I haue passed ouer many things by negligēce & the forgetfulnes that commeth by negligence is not excusable. Thē were there ministred other plaisters to asswage such paines, as Repent thee of thy negligence: if it be not thy owne carelesse, it shall be pardoned. But all these things can not close vp the wounde, and are not so much easmens of the euill, as poison couered with honey, that they should not with their bitternesse offend the first taste but enter into the bowels before that they be perceiued. Therfore this terrible saying alway calleth vpon thē & soundeth in their eares: Confesse all thy sinnes. And this horrour can not be appeased but by assured cōfort. Here let the readers consider, how profitable it is to bring into accompt all the doings of a whole yere, & to gather together what sinnes they haue done euery day: for asmuch as experience proueth to euery man, that when at euenings he shall ouerlooke vp the faultes but of one day, his memory is confounded therwith, so great a multitude & diuersity presenteth it selfe. For I speake not of grosse & blockish hypocrites that thinke they haue done [illegible]

And to forbid and correct our sinnes, and also may receiue comfort by mutuall pardon. For as the office of mutuall admonishment & remission is committed to all men, yet it is specially enioyned to the ministers. So when as we all ought to comfort and confirme one another in confidence of Gods mercy: yet we see that the ministers, to driue our consciences of the forgiuenesse of sinnes, are ordayned as vaine witnesses and pledges thereof, in so much that they be Mat. 18. Iohn. 3. 21

some few sometime be innocent. For sith they be the members of a feeble and diseased body, they ought not to boast of healthfulnesse. Yea it is not possible but they must also themselues gather some infection and beare part of the blame. Therefore so oft as we be afflicted, either with pestilence or warre, or barennesse or any other plaguell is be our duety to flie to mourning, to fasting and to other tokens of giltinesse: then confession it selfe, wherupon all these things do hang, is not to be neglected. As for the ordinary cõfession, beside that it is commended by the Lordes owne mouth, there is no wiseman that considering the profit thereof, dare disallow it. For where as in all holy assemblies we make our apparaunce in the sight of God and the Angels: what other beginning may there be of our pleading, but our acknowledging of vnworthinesse? But ỳ (some man will say) is done by euery prayer. For so oft as we pray for pardon, we thereby confesse our sinnes. I graunt. But if you consider how great is our carelesnesse, or drousinesse, or sluggishnesse, you will graunt me that it shoulde be a profitable ordinance, if by some solemne vse of confession, the Christian common people shoulde be exercised to humbling themselues. For though the ceremonie that the Lord commaunded the Israelites, was parcel of the nurture of the law, yet in some maner it also belongeth to vs. And truely we see that this vse is in well ordered churches profitably obserued, that euery Sonday the minister should rehearse a forme of confession in the name of himselfe and of all the people, wherein he accuseth all of wickednes, and craueth pardon of the Lord. Finally with this keye the gate to prayer is opened as well priuatly to euery man, as vniuersally to all men.

12 Moreouer the Scripture alloweth two formes of priuate confession, one that is made for our owne sake, whereof that sayinge of Iames is spoken, that we should confesse our sinnes one to an other, for his meaning is, that disclosing our wickednesses one to an other, we should one help an other with mutuall counsell and comfort. The other forme, that is to be vsed for our neighbours sake, to appease him & reconcile him vnto vs, if he haue in any thing bin offended by vs. Now in the first kinde of confession, although Iames in this hath assigned no man by name, into whose bosome we shoulde vnlode our selues, leaueth vs a free choise, to confesse to him that shall seeme meetest vnto vs of all the flocke of the church: yet we ought principally to chose the Pastors, because they are for the most part in comparison of the other to be iudged meetest. I say that they are meetest in comparison of the rest, because the Lorde appointeth them by the very calling of their ministery, at whose mouth we shoulde be instru-

Iac. 5. 16.

Mat. 16. 19.

And to forbidde and correct our sinnes, and also may receiue comfort by mutuall of pardon. For as the office of mutuall admonishment & remonstrance is committed to all men, yet it is specially enioyned to the Pastors. So when as we all ought to comfort and confirme one an other in confidence of Gods mercy: yet we see that the ministers, to assure our consciences of the forgiuenesse of sinnes, are ordayned as it were witnesses and pledges thereof, in so much that they be sayd to forgiue sinnes and loose soules. When thou hearest this to be attributed vnto them, thinke that it is for thy profit. Therefore let euery one of the faithfull remember this to be his duety, if he be priuately so vexed and troubled with the feelinge of sinnes that he can not winde out himselfe without help of an other, not to neglect the remedy that the Lord hath offered him: that is, for his releefe to vse the priuate confession to his owne Pastor: and for his comfort to take the priuate help of him, whose duety it is both publiquely and priuately to comfort the people of God with the doctrine of the Gospel. But alway this moderation is to be vsed, where God appointeth no certainetie, not to binde consciences with a certayne yoke. Hereupon followeth, that such Confession ought to be free: not to be required of all men, but to be commended to those onely that shall vnderstand themselues to haue nede of it. Then that euen they that vse it for their nede, should not be compelled by any commaundement or trayned by any deceite, to reckon vp all their sinnes, but so farre as they shall thinke it behoueful for them, that they may receiue sound fruite of comfort. Faithfull Pastors ought not only to leaue this liberty to the churches, but also to maintaine it, & stoutly stand in defence of it, if they will haue tyranny absent from their ministery and superstition from the people. Mat. 18. Iohn. 3. 23

13 Of the other sorte of confession Christ speaketh in Matthew. If thou offer thy gift at the alter, & there remembrest that thy brother hath any thing against thee, leaue thy gift there, & go, & first be reconciled to thy brother, & then come and offer thy gift. For so charity that hath bin appaired by our fault, is to be repaired by acknowledging & craving pardon of the offence that we haue committed. Vnder this kinde is contained their confession that haue sinned euen to the offending of the whole church. For if Christ maketh so great a matter of the priuate offence of one mā, to forbid from holy misteries all them that haue sinned against their brother, till they be with iust amendes reconciled: how much greater reason is it, that he that hath offended the church with any euill example, should recouer the fauour of the church with acknowledging his fault? So was the Corin- Matt. 5. 23. 2. Cor. 2. 6.

than receiued againe to the communion, when he had yelded himselfe obedient to correction. Also this forme of confession was vsed in ỹ old church, as Ciprian maketh mention. They do penance (saith he) in due time, & then they come to confession, and by laying on of the handes of the bishop & the Clergy, they receiue leaue to come to the cõmunion. Any other order or forme of cõfessing, the Scripture vtterly knoweth not, & it is not our duety to binde consciences with new bonds, whom Christ most sharply forbiddeth vs to bring in bõdage. In the meane time I do so much not speake against it that the shepe should present themselues to their shepeherd whẽ they meane to be partakers of the holy supper, that I would most gladly haue it euery where obserued. For both they that haue an encombred conscience, may from thence receiue singular profit, & they that are to be admonished do by that meane prepare place for admonishment, but so alway that tyranny and superstition be away.

14 In these three kindes of confession, the power of ỹ keies hath place: that is, either when the whole church with solemne reknowledging of their faultes craueth pardon: or when a priuate man, that by any notable fault hath bred cõmon offence, doth declare his repentance: or when he that for the vnquietnes of his conscience, doth nede help of ỹ minister discloseth his weakenes vnto him. But there are diuerse ways of taking away offence, because although thereby also the peace of conscience is prouided for, yet the principal end is, that hatred should be takẽ away, & mens mindes knit together with a bond of peace. But this vse that I haue spoken of, is not to be despised, that we may the more willingly cõfesse our sinnes. For when the whole church standeth as it were before the iudgemẽt seate of God, confesseth it selfe gilty, and hath one only refuge vnto the mercy of God: it is no slender or light comfort to haue there present Christs embassadour, hauing cõmaundemẽt of reconciliatiõ, of whom it may heare absolution pronounced vnto it. Here the profitablenes of the keies is worthily cõmended, whẽ this embassage is performed rightly, & with such order & religiousnes as beseemeth it. Likewise when he that had in a maner estranged himselfe from the Church, receiueth pardon & is restored into brotherly vnity: how great a benefite is it that he vnderstandeth himselfe to be forgiuẽ by thẽ, to whom Christ hath sayd: To whom soeuer ye forgiue sinnes in earth, they shal be forgiuen in heauen. And of no lesse effectualnes & profit is priuate absolutiõ, when it is asked by them that haue neede of speciall remedy to relieue their weakenes. For it happeneth oftẽtimes, that he which heareth the generall promises that are directed to ỹ whole congrega-

Mat. 18. 19. Ioh. 20. 23.

tion

ded of the faithful, remaineth neuertheles in some dout, & hath stil an vnquiet minde, as though he had not yet obtained pardon: & the same man if he haue disclosed to his person ỹ secret sore of his mind, & heareth peculiarly directed to himselfe that saying of the Gospel, Thy sinnes are forgiue thee, be of good hope, stablisheth his minde with assurednes & is deliuered frō that trembling, wherewith he was before tormented. But when we speake of the keyes, we must take hede that we dreame not of a certaine power seuered from the preaching of ỹ Gospel. In an other place we shal haue occasion more fully to declare this matter again, where we shal entreat of the gouernment of the church: & there shall we see that all the power to binde & to loose, which Christ hath giuen to his church, is bound to the worde. But this is most true in the ministery of the keyes, the whole force whereof standeth in this, ỹ the grace of the Gospel be publikely & priuatly sealed vp in the heartes of the faithful, by them whom the Lord hath ordained: which can not be done but by only preaching. Mat. 9. 2.

15 But what say the Romish diuines? They decree that euery one of either kinde, so soone as they come to the yeres of discretiō, must yearly once at the least confesse all their sinnes to their owne priest: & that their sinne is not forgiuen, vnlesse they haue firmely conceiued an intent to confesse it: which intent if they performe not when occasion is offred that they may do it, there is now no more entry open for the into Paradise. And that the priest hath the power of the keies, wherwith he may loose & binde a sinner: because the word of Christ is not in vaine, Whatsoeuer ye binde. &c. About this power they stout lyght amonge themselues. Some say that there is but one keye in substance, that is the power to binde & loose, and as for knowledge, that it is in dede requisite for a good vse, but that it is only as an accessary & is not essentially ioyned with the other. Some other, because they saw this to be too much an vnbridled licence, haue reckened vp two keies, discretion, & power. Other againe, when they saw the lewd boldnes of priestes to be restrained by this moderation, haue forged other keies, that is to say, authority of discerning which they should vse in giuing determinate sentence: & power, which they should practise in executing of their sentence: & that knowledge standeth by as a coniseller. But they dare not simply expound this binding & loosing to be to forgiue and put away sinnes, because they heare the Lorde crynge out in the Prophet: It is I, and none other but I: it is I, it is I that put away thy sinnes, O Israell, But they say it is the priestes office to pronounce who be bounde or loosed, and to declare whose sinnes are forgiuen or retained: and that he doth declare it, either C. Omnis vtriusque sexus. De summa trinitate & fide catho. It is a decree of Pope Innocentius, in the coūsell of Laterane. & is recited. Libr. 4. Senten 14. ca. 2 li. 4. Sēten. dist 19. ca. 2. Mat. 18. 19. Esa. 43. 11. and 25.

by confeſſion when he abſolueth & retained ſinnes, or by ſentence when he excommunicated and receiueth againe to partaking of the Sacramentes. Finally, when they vnderſtand that they be not yet out of this dout, but that it ſtil may be obiected againſt them, that oftentimes their prieſts do binde and looſe men vnworthy, which are not therfore bounde or looſed in heauē: then (which is their laſt refuge) they anſwere that the giuing of the keyes, muſt be conſtrued with a limitation, that is to ſay, that Chriſt hath promiſed, that before his iudgement ſeate ſuch ſentence of the Prieſt ſhalbe allowed as hath bin iuſtly pronounced, accordinge as the deſeruinges of him that is bounde or looſed, did require. Moreouer they ſay, that theſe keyes are giuen by Chriſt to all Prieſts, and are deliuered to them by their Biſhoppes, at the time of their promotinge to prieſthoode: but the free vſe of them, remaineth only with ſuch as do exerciſe Eccleſiaſticall offices: and that the excommunicate & ſuſpended Prieſtes haue in deede the keyes, but ruſty & bounde vp. And they that ſay theſe things may well ſeeme modeſt & ſober in cōpariſon of ỹ reſt, which vpon a new anuielde haue forged new keyes with which they ſay the treaſure of the church is locked vp. Theſe keyes we ſhall hereafter trie in place fit for it.

16 Now I will in few wordes anſwere to euery one of theſe particularly. But at this preſent I ſpeake not by what right or what wronge they binde the ſoules of the faithfull with their lawes, foraſmuch as we will conſider that when place ſeruieth. But where they charge men with a law of reckeninge vp all their ſinnes: where they ſay that ſinne is not forgiuen but vpon condition, if there be an intent conceined to confeſſe it: where they babble that there remaineth no entrie into Paradiſe, if occaſion of confeſſinge be neglected: this is in no wiſe to be ſuffered. Muſt all ſinnes be reckened vp? But Dauid, (Who as I thinke) had well ſtudied vpon the confeſſion of his ſinnes, yet cried out: who ſhall vnderſtand his errours? Lord cleanſe me from my ſecret ſinnes. And in an other place. My iniquities haue paſſed aboue my heade, and like a weighty burden haue waxed heauy aboue my ſtrength. Truely he vnderſtoode how great was the bottomleſſe depth of our ſinnes: how many were the ſortes of our miſchieuous doinges, how many heades this monſter Hydra did beare, & how long a taile ſhe drew after her. Therefore he went not about to recken vp a regiſter of them, but out of the depth of euills, he cried vnto the Lord: I am ouerwhelmed, I am buried and choked, the gates of hels haue compaſſed me, let thy hand draw me out, which am drowned in the great pit, and am fainting and ready to die. Who now may thinke

Pſal. 19. 13.

Pſal. 38. 5.

vpon

vpon the numbring of his sinnes, whē he seeth that Dauid can make no numbre of his?

By With this butchery, the soules that haue bin touched with any feelinge of God, haue bin more cruelly vexed. First they called themselues to accompt: then they deuided sinnes into armes, into bowes, into braunches, and into twigges, according to these mens rules: then they weyed the qualities, quantities, and circumstances. And so the matter went a litle forward. But when they had proceeded a litle further, than was on ech side skie, and on ech side seae, no haue, no safe roade: the mo that they had passed ouer, the greater heape alway did thrust it selfe into their sight, yea they rose vp as hye mountaines, & there appeared no hope, not so much as after long cō pasinge, any way to escape. And so they did sticke fast betwene the sacrifice & the stone, & at last was found no other issue but desperation. Then these cruel butchers, to ease the woundes that themselues had made, laid certaine gentle plaisters, that euery man should do as much as he could. But new cares againe rose vp, yea new tormentes did slea the silly soules, as to thinke: I haue not employed time enough, I haue not endeuored my selfe with such diligence as I ought, I haue passed ouer many things by negligēce & the forgetfulnes that commeth by negligence is not excusable. Thē were there ministred other plaisters to asswage such paines, as Repent thee of thy negligence: if it be not altogether careleſſe, it shall be pardōned. But all these things can not close vp the wounde, and are not so much easment of the euill, as poisons couered with honey, that they should not with their bitternesse offend the first tast but enter into the bowels before that they be perceiued. Therfore this terrible saying alway calleth vpon thē & soundeth in their eares: Confesse all thy sinnes. And this horrour can not be appeased but by assured cōfort. Here let the readers consider, how possible it is to bring into accompt all the doings of a whole yere, & to gather together what sinnes they haue done euery day: forasmuch as experience proueth to euery man, that when at euening he shall reckon vp the faultes but of one day, his memory is confounded therwith, so great a multitude & diuersity presenteth it selfe. For I speake not of grosse & blockish hypocrites that thinke they haue done sufficiently, if they haue noted three or foure of the greatest sinnes: but I speake of the true worshippers of God, which when they see themselues oppressed with the examination that they haue made, do adde also this saying of Iohn: If our owne heart do accuse vs, God is greater than our heart: and so they quake for feare at the sight of that iudge, whose knowledge farre surmounteth our vnderstanding. 1. Ioh. 3. 20.

18 But whereas a great parte of the world reſted them vpon ſuch flatteries, wherewith ſo deadly a poyſon was tempered, this came not ſo to paſſe, becauſe they beleued ỹ God was ſatisfied, or becauſe they themſelues were fully ſatisfied: but that the anchor caſt as it were in the midde ſea, ſhoulde reſt a litle from ſaylinge, or as a wayfaringe man weary and faintinge, ſhoulde lye downe in the way. I laboure not much in prouinge this. For euery man may be witneſſe to himſelfe. I will in a ſhorte ſumme ſhew, what maner of law this was. Firſt ſimply it is impoſſible, and therefore it can do nothing but deſtroy, damne, confounde, and caſt in ruine and deſperation. And then whē it hath ledde ſinners from the true feelinge of their ſinnes, it maketh them hypocrites and ignoraunt of God & themſelues. For while they are wholly buſied in reckening vp of their ſinnes, in the meane time they forget the ſecrete ſinke of vices, their hidden Iniquities, and inward filthineſſe, by knowledge whereof they ſhoulde chiefely haue weyed their miſery. But this was a moſt certaine rule of confeſſion, to acknowledge and confeſſe the bottomleſſe depth of our euill to be ſo great as paſſeth our vnderſtandinge. After this rule we ſee that the Publicanes confeſſion was made. Lorde be mercifull to me a ſinner: as if he ſhould ſay: All that euer I am, I am altogether a ſinner, and I can not attaine with witte or expreſſe with tongue the greatneſſe of my ſinnes: let the bottomleſſe depth of thy mercy ſwallow vp the bottomleſſe depth of my ſinne. But then thou wilt ſay, what? are not all our ſinnes to be confeſſed? is no confeſſion acceptable to God, but that which is knitte vp in theſe two wordes, I am a ſinner? No, but rather we muſt endeuour our ſelues as much as in vs lyeth, to poure out our heart before the Lorde, and not onely in one worde confeſſe our ſelues ſinners, but alſo truely and heartily acknowledge our ſelues to be ſuch: and with all our thought recorde, howe great and diuerſe is our filth of ſinnes, not onely that we be vncleane, but what, how great, and in howe many partes is our vncleanneſſe: not onely that we be detters, but with howe great dettes we be loden, and howe many wayes charged: not onely that we be wounded, but alſo with howe many and deadly ſtrokes we be wounded. With this reknowledging when the ſinner hath wholly poured out himſelfe before God, lette him earneſtly and ſincerely thinke, that yet there remayne moe ſinnes, and that the ſecret corners of their euils are ſo depe, that they cā not be throughly diſcloſed. And he crieth out with Dauid: Who vnderſtanderh his errours? Lord cleanſe me frō my hidden ſinnes. Now where they affirme, that ſinnes are not forgiuen but with an intent of confeſſinge firmely conceiued, and that the gate of para-

Luc. 18. 23.

Pſa 19 31.

gratie is shut against him that neglecteth occasion offered when he may be confessed, God forbid that we shoulde graunt them that. For there is no other forgiuenes of sinnes, than alway hath bin. It is not read that all they haue cõfessed their sinnes in the eare of some priest, that we reade to haue obtained forgiuenesse of sinnes at Christes hand. And truely they could not confesse, where there were neither any priests cõfessors, nor any cõfessing at all. And in many ages after, this confession was vnheard of, at which time sinnes were forgiuen without this condition. But that we may not neede to dispute longer about this, as about a doutfull matter, the word of God is plain, which standeth for euer: Whensoeuer the sinner repenteth, I will no more remember all his iniquities. He that dare adde any thing to this word, Eze. 18. 21. bindeth not sinnes, but the mercy of God. For whereas they say, that Iudgement can not be giuen but when the cause is hearde, we haue absolution in readinesse, that they do presumptuously take that vpon themselues, which haue made themselues iudges. And it is a marueil, that they do so boldly frame to themselues such principles, as no man in his right wit will graunt. They boast that the office of Binding and Loosing is committed to them, as though it were a certaine iurisdictiõ ioyned with Inquisitiõ. Moreouer their whole doctrine crieth out, that this authority was vnknowen to the Apostles. Neither doth it belong to the priest, but to him which desireth absolution, to know certainely whether the sinner be loosed or no: forasmuch as he that heareth can neuer know whether the reckning be iust and perfect. So should there be no absolution but such as is restrained to his wordes that is to be iudged. Moreouer the whole order of loosing standeth of faith & repentance, which two things are hidden frõ the knowledge of mã, when sentence must be giuen vpon an other man. It foloweth therefore, that ỹ assurance of binding & loosing is not subiect to the iudgement of an earthly iudge: because the minister of the word, when he doth his office, can not giue absolution but cõditionally: but that this is spoken for the sinnes sake, Whose sinnes ye forgiue. &c. that they should not dout that the pardõ which is promised by the commaundement and word of God, shall be ratified in heauen.

19 Therefore it is no marueil, if we condemne and desire to haue vtterly taken away this Auricular confession, a thing so pestilent & so many waies hurtful to the Church: but if it were a thing by it selfe indifferent, yet forasmuch as it is to no vse nor profite, and hath giuen cause to so many wickednesses, sacrileges and errours, who will not thinke that it ought to be presently abolished? They do in dede reckon vppe some good vses, which they boast vpon as very profitable, but

these either false or of no value at all. One only they commend with a singular prerogatiue, that shame is a great punishment of him that cõfesseth, wherby the sinner both is for time to come made warer, & preuenteth the punishment of God in punishing himselfe. As though we did not humble a mã with shamefastnes enough when we cal him to ỹ hie iudgement seate of heauen, I meane to the hearing of God. It is forsooth very well profited, if for shame of one mans knowledge we cesse to sinne, and be not ashamed to haue God witnes of our euil conscience. Although the very same is also most false, for it is to be seene that by nothing groweth greater confidence or licentiousnesse to sinne, than when men hauinge made confession to a priest, thinke that they may wipe their mouth and say, I did it not. And not onely they are made all ỹ yeare long the bolder to sinne: but all the rest of the yeare bearing themselues bolde vpon confession, they neuer sigh vnto God, they neuer returne to themselues, but heape sinnes vpon sinnes till they vomit vp all at once as they thinke. And when they haue once vomited them vp, they thinke themselues discharged of their burden, and that they haue taken away from God the iudgemẽt that they haue giuen to the priest, & that they haue brought God in forgetfulnes when they haue made the priest priuie. Moreouer who doth merily see the day of confession at hande? Who goeth to confession with a cherefull heart, and commeth not to it rather against his will, & as it were drawinge backeward, like as if he were taken by the necke & drawen to prison? vnlesse paraduenture it be the very priestes, that vse ioyfully to delite themselues with mutuall rehearsals of their doings, as were with merry tales? I will not defile much paper with monstruous abhominations whereof auricular confession swarmeth full. Onely this I say, If that holy mã did not vnwisely, that for one rumor of fornication tooke away confession out of his Church, yea, out of the remembrance of his flocke: then we be thereby put in minde what is needefull to be done at this day vpon infinite whordomes, adulteries, incestes and bawderies.

20 Where the Confessionars alleage for this purpose the power of the keyes, and do therupõ set the peupé and prore of their kingedome, as the prouerbe is: it is to be seene how much they ought to auayle. Then (say they) are the keyes giuen without cause? Is it sayd without cause: Whatsoeuer you loose vpon earth, shall be also loosed in heauen? Do we then make the worde of Christ voyde? I answere there was a weighty cause why the keyes should be giuen, as both I haue euen nowe already declared, and shall more plainely shew againe when I come to entreat of Excommunication. But what

Mat. 18. 18.

if

#I do with one twerde cutt of the holde of all that they require, that is with saying, that sacrificing prieſtes are not ỹ vicars nor ſucceſſors of the Apoſtles? But this ſhall alſo be to be entreated of in an other place: but nowe they raiſe vp an engine whereby they wolde moſt of all defende themſelues, and thereby may all their buildinges be ouerthrowen. For Christ did not geue his Apoſtles ỹ power to binde and looſe, before that he gaue them the holy Ghoſt. Therfore I ſay, that none haue the power of the keyes that haue not firſt receiued the holy Ghoſt. I denie that any man can vſe the keyes, but hauing the holy Ghoſt going before, and teaching him and informing him what is to be done. They trifling ſay, that they haue the holy Ghoſt. but in dede they denie it, vnleſſe paraduenture they faine (as they do faine in dede) the holy Ghoſt to be a vaine thing and a thing of nothing, but therin they ſhall not be beleued. And by this engine they are vtterly ouerthrowen, that of what ſoeuer dore they boaſt that they haue the keye, a man may alway aſke them whether they haue the holy Ghoſt which is the iudge and gouerner of the keyes. If they anſwer that they haue, then they may be aſked againe, whether the holy Ghoſt may erre. This they will not be glad to ſpeake expreſſly, although they crokedly vtter the ſame by their doctrine. It is therefore to be gathered, that no prieſtes haue power of the keyes which do commonly without conſideration looſe thoſe thinges that the Lorde wolde haue to be bounde, and binde thoſe thinges that the Lorde commaunded to be looſed.

21 Wheras they ſee themſelues conuinced by moſt clere experimentes, that they do without choiſe looſe and binde the worthy and vnworthy, they vſurpe a power without knowledge. And although they dare not denie that knowledge is requiſit for a good vſe, yet they write that the very power is geuen to euel diſpoſers of it. But this is the power, whatſoeuer thou bindeſt or looſeſt in earthe, ſhalbe bounde or looſed in heauen. Either the promiſe of Christ muſt lie, or they that haue this power do well binde and looſe. Neither may they dalue and ſay, that the ſaying of Christ is limited according to the deſeruings of him that is bound or looſed. And we alſo confeſſe, that none can be bound or looſed, but they that are worthy to be bound or looſed. But the meſſengers of the Goſpell and the Church haue the worde, by which they meaſure this worthineſſe, in this worde the meſſengers of the Goſpell, may promiſe to all men forgeuenеſſe of ſinnes in Christ by faith, they may proclaime damnation into all and vpon all that embrace not Christ. In this word the Church pronounceth that fornicatours, adulterers, theues, manſleyers, couetous men, 1 Cor. 6. 9.

vniuſt men, haue no parte in the kingdom of God, and bindeth ſuch with moſt ſure bondes. With the ſame worde the Church looſeth them whome it comforteth being repentant. But what power ſhall this be, not to know what is to be bounde or looſed, & not to be able to binde or looſe without knowledge? Why then do they ſay that they looſe by authoritie geuen vnto them, when the looſing is vncertain? What haue we to do with this imaginatiue power, if there be no vſe of it? But I haue it already proued that either there is no vſe of it, or ſo vncertaine an vſe as may be accompted for none at all. For wheras they confeſſe that there is a great parte of prieſtes that do not rightly vſe the keyes, and that the power without laweſull vſe is of no effect. Who ſhall aſſure me that he of whome I am looſed is a good vſer of the keyes? if he be an euell vſer of it, what hath he els but ſuch a voide diſpoſing of them, as to ſay, what is to be found or looſed in thee I knowe not, for aſmuch as I lack the right vſe of the keyes, but if thou deſerue I looſe thee. But ſo much might do, I will not ſay a lay man (for they could not beare that with patient eares) but a Turke, or a Deuell. For it is aſmuch as to ſay, I haue not the worde of God the ſure rule of looſing, but there is power geuen me to looſe thee, if thy deſeruinges be ſo. We ſee therefore what they meant, when they defined the keyes to be the authoritie of diſcerning, and power of executing: and that knowledge is adioined for a counſeller, and like a counſeller ſerueth for a good vſe: vndoubtedly euen they deſired to reigne at their owne will, licentiouſly, without God and his worde.

22 If any man take exception and ſay, that the lawfull miniſters of Chriſt ſhall be no leſſe doubtefull in their office, bycauſe the abſolution that hangeth vpon faith ſhall alway remaine doubtefull: and then that ſinners ſhall haue either none or a could comforte, bycauſe the miniſter himſelfe which is no competent iudge of their faith, can not be aſſured of their abſolution: we haue aunſwer thereunto in redineſſe. For they ſay that no ſinnes are forgeuen by the prieſt, but ſuch whereof himſelfe hath bene the hearer: ſo by their opinion, the forgeuenes hangeth vpon the iudgement of the prieſt, and if he do not wiſely diſcerne who be worthy of pardon, the whole doing is voide and of no effect. Finally the power whereof they ſpeake, is a iuriſdiction adioined to examination, whereunto pardon and abſolution is reſtrained. In this point is found no ſure ground, but rather it is a bottomleſſe depth. For where the confeſſion is not found, the hope of pardon is alſo lame, and then the prieſt himſelf muſt needes ſticke in ſuſpenſe while he can not tell, whether the ſinner do faithfully

recken

reckon vp all his euell deedes. Finally (such is the ignoraunce and nakednesse of priestes) the most parte are no fitter to do this office, than a shomaker is to plowe the ground, and the rest in a manner all ought worthily to suspect themselues. Herevpon therefore riseth the perplexitie and doubtfulnesse of the Popes absolution, bycause they will haue it grounded vpon the person of the priest, and not onely that, but also vpon knowledge, that he may iudge onely of thinges informed, examined and proued. Now if a man should aske of these good doctors, whether a sinner be reconciled to God, when some sinnes are forgeuen: I see not what they haue to aunswer, but that they shalbe compelled to confesse that all is vnprofitable, that the priest pronounceth of the forgeuenesse of those sinnes that he hath heard rehearsed, so long as the other sinnes are not deliuered from condemnatiō. On the behalf of him ỳ confesseth how hurtfull carelesnesse holdeth his conscience bound, appereth hereby, that when he resteth vpon the priests discretion, as they call it, he can determine nothing certainly by ỳ word of God. The doctrine that we teach is free and cleare from all these absurdities. For the absolution is conditionall, that the sinner should trust that God is mercifull vnto him, so that he sincerely seeke the cleansing of his sinnes in the sacrifice of Christ, and obeye the grace offred him. So he can not erre, which according to the office of a preacher, proclaimeth that which is geuen him in instructions by the word of God. And the sinner may embrace a sure and cleare absolution, when that simple condition is annexed of the embracing the grace of Christ, according to that generall doctrine of the maister himselfe, Be it done to thee according to thy faith. Which hath bene wickedly despised in the Papacie. Matt. 9. 29.

23 How foolishly they confound those things that the Scripture teacheth of the power of keyes, I haue promised that I will speake in an other place, and there shalbe a more conuenient place for it, when I come to entreate of the gouernement of the Church. But let the readers remēber that those things are wrongfully wrested to Auricular and secret confession, which are spoken by Christ partly of the preaching of the Gospell, and partly of excōmunication. Wherefore when they obiect that the power of loosing is geuen to the Apostles, which priests may vse in forgeuing sinnes acknowledged vnto them, it is plaine that they take a false and fonde principle: becausse the absolution that serueth faith, is nothing els but a witnesse of pardō take out of the free promise of the Gospell. As for the other confession, that hangeth vpō the discipline of the Church, it pertaineth nothing to secret sinnes, but rather to example, that common offence of the

Church may be taken away. But wheras they ſcrape together here and there teſtimonies, to proue that it ſuffiseth not to confeſſe ſinnes either to God onely or to lay men, vnleſſe a prieſt be the hearer of them, their trauaile therin is but lewd, and ſuch as they may be aſhamed of. For when the auncient fathers counſell ſinners to vnburden themſelues to their owne paſtour, it can not be expounded of particular rehearſall which then was not in vſe. Then, Lumbard and ſuch like (ſuch was their ſiniſter dealing) ſeme of ſet purpoſe to haue geuen themſelues to fained bokes, by pretenſe whereof they might deceiue the ſimple. They do in deede truely confeſſe, that becauſe abſolution alway accompanieth repentance, therefore there properly remaineth no bond when a man is touched with repentance, although he haue not yet confeſſed, and therefore that then the prieſt doth not ſo much forgeue ſinnes as pronounce and declare them forgeuen. Albeit in the word of declaring they ſlily bring in a groſſe errour, thruſting a ceremonie in ſtede of doctrine. But wheras they patche vnto it, that he is abſolued in the face of the Church that had alredy obteined pardon before God: they do inconueniently drawe to ỹ peculiar vſe of euery particular man, that which we haue already ſaid to be appointed for common diſcipline, where the offenſe of a hainous and notorious fault is to be taken away. But by and by after, they depraue and corrupt moderation, adding an other manner of forgeuing, with an enioyning of penaltie and ſatisfaction, wherin they preſumptuouſly claime to their owne ſacrifices a power to part that in halfes, which God hath in all places promiſed vs whole together. For when he ſimply requireth repentance and faith, this partition or exceptiō is a very robberie of God. For it is in effect aſmuch as if the prieſt taking vpon the perſone of a Tribune, ſhould become interceſſour to God, and would not ſuffer God of his mere liberalitie to receiue him into fauour, that hath lien proſtrate before the Tribunes ſeates, and there hath bene puniſhed.

24 The whole ſumme commeth to this point, that if they will make God the authour of this counterfait cōfeſſion, therein is their fallſhod condemned, as I haue proued them falſe forgers in the fewe places that they allege. But ſith it is euident that it is a law made by men, I ſay that it is both tirānicall and made iniuriouſly againſt God, who binding mens conſciences to his word, will haue them free from the bondage of men. Now when for the obteining of pardon, there is a neceſſitie preſcribed of that thing which the Lorde wolde to be free; I ſay that this is a ſacrilege not to be ſuffred, bycauſe there is nothing more properly belonging to God, than to forgeue ſinnes,

wherein

wherein consisteth saluation for vs, Moreouer I haue shewed that this tyrannie was first brought in, when the world was oppressed with ignorance and barbarousnesse. I haue also taught that it is a pestilent law, that either throweth downe hedlong into desperation the poore soules in whom so euer abideth a feare of God: or where there reigneth carelesnes, deliteth thē with vayne flatteries, & so maketh thē duller. Last of all I haue declared, that what so euer mitigations they bring, tend to no other ende, but to entangle, darken and depraue pure doctrine, and hide vngodlinesse with deceitfull colors.

25 The third place in Repentance they assigne to satisfaction, wherof all that euer they babble may be ouerthrowen with one worde. They say that it is not enough for him that repenteth, to obteine from his former euels, and chaunge his behauior into better, vnlesse he make satisfaction to God for those thinges that he hath done: And that there be many helpes by which we may redeme sinnes, as wepinges, fastinges, oblations and the workes of charitie. With these we must winne the Lord to be fauorable, with these he must pay our dettes to the righteousnesse of God, with these we must make amendes for our defaultes, with these we must deserue pardon. For although by the largenes of his mercy he hath forgeuen our faultes, yet by the discipline of his iustice he reteineth the peine, and that this is the peine that must be redemed with satisfactions. But in effect all that they say commeth to this point, that we do in deede obteine pardon of our sinnes at the mercifulnesse of God, but by meanes of the deseruing of our workes, by which the offense of our sinnes may be recompensed, that due satisfaction may be fully made to Gods righteousnesse. Against such lies. I set the free forgeuenesse of sinnes, than which there is nothing more euidētly spoken of in the Scripture. First, what is forgeuenesse, but a gift of mere liberalitie? For the creditour is not said to forgeue, that acknowledgeth by acquitance that the mony is payed, but he that without any payment willingly of his owne liberalitie cancelleth the detters bonde. Secondly, why is this word, Freely, added, but to take away all opinion of satisfaction? With what confidence therefore do they yet set vp their satisfactions, that are stricken downe with so mighty a thunderbolt? But what? when ỹ Lord crieth out by Esay, It is I, it is I, that do put away iniquities for mine owne sake, and will not be mindefull of thy sinnes: doth he not openly declare, that he fetcheth the cause and fundation of forgeuenesse only from his owne goodnes? Moreouer whereas the whole Scripture beareth this witnesse of Christ, that forgeuenesse of sinnes is to be receiued by his name, doth it not

Libr. 4. Sentēt. Distinc. 10. cap. 4. c. Nō sufficit. de pōt. ca. med. eadem dist. ca. nullus. eadem dist.

Esa. 52. 3. Rom. 5. 8. Coloss. 2. 14. Tit 3. 5.

Esa. 43. 25.

Act 10. 43

thereby exclude all other names? How then do they teache that it is receiued by the name of ſatisfactions? Neither can they denie that they giue this to ſatisfactions, although they ſay that the ſame be vſed as helpes by way of meanes. For whereas the Scripture ſaith By the name of Chriſt, it meaneth that we bring nothing, we allege nothing of our owne, but reſte vpon the onely commendation of Chriſt. As
2.Cor.5 19. Paule, where he affirmeth that God is reconciling the world to himſelfe in Chriſt, for his ſake not imputing to men their ſinnes, he immediatly ſheweth the meane and manner how: bycauſe he that was without ſinne, was made ſinne for vs.

Libr. 3. Sentēt. diſt 9. 26 But (ſuch is their peruerſneſſe) they ſay that both forgeueneſſe of ſinnes and reconciliation are performed both at one time, when we are in Baptiſme receiued into the fauour of God by Chriſt: that after baptiſme we muſt riſe againe by ſatisfactions: and that the bloud of Chriſt profiteth nothing, but ſo far as it is diſtributed by the keyes of the Church. Neither do I ſpeake of a doubtefull matter, for aſmuch as they haue in moſt euident writinges bewrayed their owne filthineſſe, and not one or two of them, but all the Scholemen vniuerſally. For their Maiſter, after that he had confeſſed that Chriſt had payed the penaltie of ſinnes vpon the tree, according to the doctri-
1.Pet.2. 24. ne of Peter, immediatly correcteth his ſaying with adding this ex-
2.Tim. 2.9. ception, that in baptiſme all temporall penalties of ſinnes are releaſed, but after baptiſme they are miniſhed by the helpe of penaunce, that ſo the croſſe of Chriſt and our penaunce may worke together.
1.Ioh.2 2.& 12. But Iohn ſaith far otherwiſe, if any ſinne, we haue an aduocate with the Father, euen Ieſus Chriſt, which is the propitiation for our ſinnes. I write vnto you children, bycauſe your ſinnes are forgeuen you for his names ſake. Truely he ſpeaketh to the faithfull, to whom when he ſetteth forth Chriſt to be the propitiation of ſinnes, he ſheweth that there is no other ſatisfaction by which God, being diſpleaſed, may be made fauorable and appeaſed. He doth not ſay: God was ones reconciled vnto you by Chriſt, now ſeeke you other meanes. but he maketh him a perpetuall aduocate, alway to reſtore vs by his interceſſion into the fauour of his father: a perpetuall propitiation, by which our ſinnes may be cleanſed away. For this is euer true that the
Iohn.1. 36. other Iohn ſaid: Beholde, the Lambe of God, beholde him that taketh away the ſinnes of the world. He taketh them away (ſaith he) himſelfe and none other, that is to ſay: for aſmuch as he alone is the Lambe of God, he alone alſo is the oblation for ſinnes, he alone the propitiation ſacrifice, he alone the ſatisfaction. For wheras the right and power to forgeue belōgeth proprely to the father, in the reſpect

that he is distinguished from the sonne, as we haue alredy sene. Christ is here set in an other degree, that taking vpon him selfe the paine due vnto vs, he hath taken away our giltinesse before the iudgement of God. Wherevpon foloweth, the we shall no otherwise be partakers of the satisfaction made by Christ, vnlesse the same honour remaine whole with him, which they do wrongfully take to themselues that go about to appease God with their owne recompensinges.

27 And here it is good to consider two thinges: that Christ may haue his due honour kept vnto him whole and vnminished: and that the consciences being assured of the forgeuenesse of sinne, may haue peace with God. Esaye saith, that the father hath layed the iniquities of vs all vpon his sonne, that we shoulde be healed by his stripes. Which thing Peter rehearsing in other wordes saith: that Christ did in his body beare our sinnes vpon the tree. Paule writeth that sinne was condemned in his flesh, when he was made sinne for vs. That is to say, that the force and curse of sinne was slaine in his flesh, when he was geuen to be a sacrifice, vpon which the whole heape of our sinnes, with all their maledictiō and curse, with the dredfull indgement of God, and condemnation of death should be cast. Here those thinges are in no case to be heard, that after the first purging, euery one of vs dogh none otherwise fele the effectualnesse of the passion of Christ, than after the measure of satisfactorie repentance: but so often as we fall, we be called backe to the onely satisfaction of Christ. Now set before thee their pestilent follies, as for example: That the grace of God worketh alone in the first forgeuenesse of sinnes; that if we afterwarde fall, to the obteining of a seconde forgeuenesse our workes do worke with it. If these thinges may haue place, do these thinges that are here before assigned to Christ remaine safe vnto him? Is his a meruellous greate difference, betwene this that our iniquities are layed vpon Christ, that they shoulde be cleansed in him, & this that they are cleansed by our owne workes: betwene this that Christ is the procuringe of mercie, and this that God must be made mercifull by workes. But if we speake of pacifieng the conscience: what pacification shall this be for a mans conscience, to heare that his sinnes are redemed by satisfactions? When shall he certainely knowe the measure of his satisfactiō? Therfore he shall alway doubte whether he haue God mercifull or no, he shall alway be vexed, and alway quake for feare. For they that rest vpon light pety satisfactions, do no contemptuously esteme the iudgement of God, and do litle consider how great is the greuousnesse of sinne, as we shall declare in an other place. But although we graūt them to redeme some sinnes

Esa. 53. 4. 1. Pet. 2. 24. Rom. 8. 3. Gala. 3. 13.

with full satisfaction: yet what will they do when they are oppressed with so many sinnes, for satisfactiō wherof a hundred liues although they were wholy applied therunto can not suffice? Beside that, all the places wherin the forgeueneſſe of sinnes is affirmed, do not belong to yonglinges, but to the already regenerate childrē of God, and them that haue bene long nouriſhed in the boſome of the Church. That embaſſage which Paule ſo honorably extolleth, I beſech you in the name of God, be ye reconciled vnto God, is not directed to ſtrangers, but to them that had bene already regenerate. But he, biddinge ſatisfactions farewell, ſendeth them to the croſſe of Chriſt. So when he writeth to the Coloſſians, that Chriſt by the bloud of the croſſe hath pacified all thinges in heauen or in earth, he reſtraineth not this to the onely moment wherein we are receiued into the Church, but extendeth it to our whole courſe. Which eaſily appereth by the proceſſe of the text, where he ſaith, that the faithfull haue a redemption by the blond of Chriſt, that is forgeueneſſe of ſinnes. Albeit it is ſuperfluous to heape together mo places, that redily offer themſelues to be founde.

2 Cor. 5.20.

Coloſſ. 1.20.

28 Here they flee to the ſanctuarie of the fooliſh diſtinction, that ſome ſinnes are veniall, and ſome deadly: that for deadly ſinnes is great ſatisfaction due, that veniall ſinnes are purged with more eaſy remedies, as with ſaying of the Lords prayer, with ſprinkling of holy water, with abſolution at the maſſe. So they mocke and triſle with God. But whereas they alway haue in their mouth veniall and deadly ſinne, yet they coulde neuer diſcerne the one from the other, ſauing that they make vngodlines and vncleanneſſe of heart, a veniall ſinne. But we (as the Scripture the rule of right and wrong teacheth vs) do pronounce, that the rewarde of ſinne is death, and that the ſoule that ſinneth is worthy of death. But that the ſinnes of the faithful are veniall, not for that they do not deſerue death, but bycauſe by the mercie of God there is no condemnation to them that are in Chriſt Ieſus, becauſe they are not imputed: bycauſe they are taken away by pardō. I know how vniuſtly they ſclaunder this our doctrine. For they ſay, that it is the Stoikes ſtraunge concluſion, concerning the equalitie of ſinnes. But they ſhall eaſily be conuinced by their owne mouth. For I demaunde of them, whether among the very ſame ſinnes that they cōfeſſe to be deadly, they do not acknowledge one to be greater than an other. It doth not therefore immediatly followe, that ſinnes are egall, becauſe they are all together deadly. When the Scripture definitiuely ſaith, that the reward of ſinne is death, that the obedience of the lawe is the way of life, and that the tranſgreſſion of the lawe is death,

Rom. 6. 23.

Ezec. 18. 20.

Rom. 8. 1.

...th, they can not escape this sentence. What end of satisfieng ...will they finde in so great a heape of sinnes? If the satisfaction Pro.24. 16.
...of one day be the satisfaction of one sinne, while they are about that ...satisfaction, they wrappe themselues in many sinnes, sithe the ...iust man passeth no one day wherin he falleth not many times. ...Now when they shall prepare themselues to make satisfaction for ...these sinnes, they shall heape vp great numbers, yea rather innume-...rable. Then the hope of satisfieng being cut of, what do they stay ...vpon? how dare they still thinke of satisfieng?

19 They go about to winde out themselues: but (as the pro-...uerbe is) the water still cleaueth vpon them. They forge a distinction ...of fault and penaltie. They confesse that the fault is forgeuen by the ...mercie of God, but that when the fault is forgeuen, the penaltie re-...maineth which the righteousnesse of God requireth to be payed: and ...that satisfactions do properly belong to the release of the penaltie. ...Good God, what a skipping lightnesse is this? now they confesse that ...the forgeuenesse of the fault lieth freely open for men, which some-...time they teache men to deserue with prayers and wepinges, and all ...other kindes of preparations. But yet still all that is taught vs in the ...scripture concerning the forgeuenesse of sinnes, doth directly fight ...against this distinction. Which although I thinke that I haue alredy ...more than sufficiently confirmed, yet I will adde some other testimo-...nies wherwith these winding snakes may be holden so fast, that they ...shall not be able ones to folde in the toppe of their taile. This is the ...newe Testament which the Lorde hath couenanted with vs in his Ier. 31. ...Christ, that he will not remember our iniquities. What he meant by 31. ...these wordes, we learne by an other Prophet where the Lorde saith: Eze.18. ...If the righteous turne away from his righteousnesse, I will not re- 24. ...member all his righteousnesses. If the wicked depart frō his wicked- Esa.38. 17. ...nesse, I will not remember all his iniquities. Whēras he saith that he ...will not remember their righteousnesse, this is asmuch to say, that he ...will haue no regard of them in respect to reward them. Therfore not ...to remember sinnes, is asmuch as not to call them to punishment. The Esa.44. ...same thing is called in an other place, to cast it behinde his backe, to 22. ...wipe it away like a cloude, to drowne it in the bottome of the sea, Mic. 7. 19. ...not to impute it and to hide it. By such manners of speche the holy ...Ghost doth plainely expresse his meaning vnto vs, if we would apply ...vnto him willing eares to learne. Truely if God do punish sinnes, he Psa.32. ...imputeth them: if he taketh vengeance, he remembreth them: if he 12. ...call them to iudgement, he doth not hide them: if he examine them, ...he doth not cast them behinde his backe: if he loke vpon them, he

hath not wiped them away like a cloude: if he ſift them, he hath not
Pſa.32. caſt them into the bottome of the ſea. And in this manner doth Au-
2. guſtine expound it in plaine wordes. If God haue couered ſinnes, then
he would not loke vpon them: if he would not loke vpon them, then
he would not marke them: if he would not marke thē, then he would
not puniſh them: he would not knowe them, he had rather pardon
them. Why therefore did he ſay that ſinnes were couered, that they
ſhould not be ſeen: What was meant by this that God did ſee ſinnes,
but that he did puniſh them? But let vs heare alſo out of an other
place of the Prophet, vpon what conditions the Lorde forgeueth
Eſa.1. ſinnes. If (ſaith he) your ſinnes be as ſcarlet, they ſhall be made white
18. as ſnow: if they be red like crimoſin, they ſhall be as woll. And in le-
Ier.50. remie we read thus: In that day the iniquitie of Iacob ſhalbe ſought
20. for, and ſhall not be founde: the ſinne of Iudah, and it ſhall not be.
Becauſe I will be fauorable to the remnantes that I ſhall preſerue.
Wilt thou briefely vnderſtand what is the meaning of thoſe wordes?
Iob.14. Weye on the other ſide what is meant by theſe ſpeches: that the
17. Lorde doth binde vp iniquities in a ſacke, doth gather them into a
Oſee.13 boundell and laye them vp, & doth graue them with an iron pointell
.2. in an Adamant ſtone. If they ſignifie (as it is out of doubt) that ven-
Ier.17. geance ſhalbe geuen for recōpenſe, then is it alſo not to be doubted,
1. but that by contrarie ſentences the Lorde affirmeth, that he remit-
teth all recompenſing of vengeance. Here I muſt beſech the readers
not to harken to my gloſes, but onely that they will ſuffer the worde
of God to take ſome place.

30 What, I pray you, had Chriſt done for vs, if we ſhould ſtill be
1.Pet.2 compelled to ſuffer paine for ſinnes? For when we ſay that he did
24. beare all our ſinnes in his body vpon the tree, we meane nothing els
thereby, but that he ſuffred all the peine and puniſhment that was due
Eſa.53. to our ſinnes. And the ſame hath Eſaye more liuely declared where
5. he ſaith: the chaſtiſemēt (or correction) of our peace, was vpon him.
What is the correction of our peace but the peine due to ſinnes? and
which we ſhould haue ſuffred before that we could be reconciled to
Rom.3. God, vnleſſe that he had entred into our ſtede? Lo, thou ſeeſt plaine-
24. ly, that Chriſt ſuffred the peines of ſinnes, to deliuer them that be
1 Cor.1 30 his from them. And ſo oft as Paule maketh mention of the redemptiō
Ephe.1. performed by Chriſt, he vſeth to call it in Greke *Apolutroſin*, where-
7. by he meaneth not onely redemption, as it is commonly taken, but
Coloſ.1. the very price and ſatisfaction of redemption. After which manner he
14. writeth, that Chriſt gaue himſelfe *Antilutron*, a price of raunſome for
1.Tim. vs. What propitiation is there with the Lorde (ſaith Auguſtine) but
2.6.

ſacrifice

sacrifice? And what sacrifice is there, but that which is offred for vs in the death of Christ? But that which is appointed in the lawe of Moses for cleansing the offenses of sinnes, ministreth vs a strong battell tamme. For the Lord doth not there apoint this or that manner of satisfieng, but requireth the whole recompense in sacrifices. Whereas yet in other thinges, he doth most diligently and in most exact order set out all the ceremonies of expiation. Howe commeth it to passe, that he commaundeth to recompense faultes committed, with no workes at all, but requireth onely sacrifices for satisfaction: but because his will is so to declare, that there is onely one kinde of satisfaction, whereby his iudgement is appeased? For the sacrifices that the Israelites did then offer, were not weyed by the worke of men, but were estemed by their truth, that is to say, by the onely sacrifice of Christ. But what manner of recompense the Lord receiueth of vs, Osee hath very well expressed in fewe wordes. Thou shalt (saith he) take away iniquitie, O God. Loe, here is forgeueness of sinnes. And we shall pay thee calues of our lippes: Loe, here is satisfaction. I knowe that they yet do suttelly slippe away, when they make distinction betwene euerlasting peine, and temporall peines. But when they teach that temporall peine is any kinde of punishment that God taketh as well of the body as of the soule, except onely euerlasting death, this restraining of it doth litle helpe them. For the places that we haue aboue recited, do expresly meane this, that God receiueth vs into fauour with this condition, that in pardoning the fault, he pardoneth all the peine what so euer we had thereby deserued. And so oft as Dauid or the other Prophets do craue pardō of sinnes, they do also there withall pray to be released of the peine. Yea, the very feling of Gods iudgement doth driue them therunto. Againe, when they promise mercie at the Lordes hand, they do in manner alway of purpose preach of the peines and the forgeueness therof. Truely when the Lorde in Ezechiell pronounceth that he will make an ende of the exile in Babylon, and that for his owne sake, not for the Iewes sake, he doth sufficiently shewe that both are of free gift. Finally, if we be deliuered by Christ from giltiness of fault, the peines that come thereof, must needes cesse.

Osee. 14.3.

Eze. 36. 22. and 32.

31 But for asmuch as they do also arme themselues with testimonies of Scripture, let vs see what manner of argumentes those bee that they allege. Dauid (say they) being rebuked by Nathan the Prophet of adulterie and māslaughter, receiued pardon of his sinne, and yet he was afterward punished by the death of his sonne that he had gotten by that adulterie. We are taught to redeme with satis-

2. Sam. 12.13.

factions ſuch paines as were to be extended after forgeuenes of the fault. For Daniel aduiſed Nebuchadnezer to redeme his ſinnes with almes. And Salomon writeth that for equitie and godlineſſe, iniquities are forgeuen. And in an other place, that with charitie the multitude of ſinnes is couered. Which ſentence Peter alſo confirmeth. Againe, in Luke the Lord ſaith of the woman that was a ſinner, that many ſinnes are forgeuen her, becauſe ſhe hath loued much. Howe peruerſly and wrongfully they euer weye the doinges of God. But if they had marked (as they ſhould not haue ouerpaſſed it) that there are two kindes of Gods iudgement, they would haue ſeen in this rebuking of Dauid, a far other manner of puniſhment, than ſuch as might be thought to tend to reuengement. But bycauſe it not a litle behoueth vs all to vnderſtand wherunto the chaſtiſementes haue reſpect, wherwith God correcteth vs for our ſinnes, and how much they differ from thoſe examples wherewith he purſueth the wicked and reprobate with indignation: therefore I thinke it ſhall be not beſide the purpoſe to comprehend it ſhortly in a ſumme. For the order of plaine teaching, let vs call the one kinde of iudgement, the iudegement of Reuenge, the other of Chaſtiſemēt. It is to be vnderſtanded, that God ſo puniſheth his enemies with the iudgement of reuenge, that he vſeth his wrath againſt them, confoundeth them, deſtroyeth them, and bringeth them to nought. Therefore let vs take that to be properly the vengeance of God, when his puniſhing is ioined with his indignation: with the iudgement of Chaſtiſemēt he dealeth not ſo cruelly: as to be angry: nor puniſheth to deſtroy, nor ſendeth downe his lightening to kill. Therefore it is not properly puniſhment or vengeance, but correction and admoniſhment. The one is the doing of a iudge, the other of a father. For the iudge when he puniſheth an euell doer, he hath regard to the offenſe, & puniſheth the very fault: when the father ſomwhat rigorouſly correcteth his childe, he doth it not to be reuenged on him, or to puniſh him, but rather to teach him & make him warer in time to come. Chryſoſtome in a certaine place vſeth a ſimilitude ſomwhat differing from this, but yet it commeth to the ſame point. The ſonne (ſaith he) is beaten, and the ſeruant alſo is beaten: but the one is puniſhed as a bondeſeruant, bycauſe he hath offended, and the other is chaſtiſed as a freeman and as a ſonne, neding correction. To the one his correction ſerueth for profe and amendement, to the other for a ſcourge and puniſhment.

Dan. 4. 24
Pro. 16. 6. & 10. 12.
1. Pet. 4 8.
Luc. 7. 47.

32 But that we may haue the whole matter ſhortly and in a redy ſumme, let this be the firſt of two diſtinctions. Whereſoeuer puniſhment is to reuenge, there ſheweth it ſelf the curſe and wrath of God, which

which he alway withholdeth from the faithfull. Contrarywiſe Chaſtiſement both is a bleſſing of God, and beareth a teſtimonie of his loue, as the Scripture teacheth. This difference is commonly euery where ſufficiently expreſſed in the worde of God. For what ſo euer afflictions the wicked ſuffer in this preſent life, therein is painted out vnto vs as it were a certaine entrie of hell, frō whenſe they do alredy ſee a far of their eternall damnation: and they are ſo far from being amended or taking any profit thereby, that rather by ſuch beginings they are prepared to the moſt cruell hell that at length abideth for them. But the Lorde chaſtiſing chaſtiſeth his ſeruantes, but he doth not put them to death. Therefore they confeſſe that to be beaten with his rodde, was good for them vnto true inſtruction. But as we read euery where that the holy ones ſuffer ſuch puniſhmentes with quiet minde, ſo they haue alway prayed to eſcape the firſt kinde of ſcourges. Chaſtſe me Lorde (ſaith Ieremie) but in thy iudgement, not in thy wrath, leaſt thou deſtroy me. Poure out thy wrath vpon the nations that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy name. And Dauid ſaith: Lorde rebuke me not in thy wrath, nor correct me in thine anger. And it maketh nothing to the contrarie, that oftentimes it is ſaid, that the Lord is angry with them that be his, when he puniſheth their ſinnes. As in Eſaye: I will confeſſe to thee O Lorde, becauſe thou haſt bene angry with me: thy wrath is turned, & thou haſt comforted me. Againe Abacuc. Thou that haſt bene angry ſhall remember mercie. And Michee: I will beare the wrath of the Lord, becauſe I haue ſinned againſt him. Where he putteth vs in minde that not onely they that are iuſtly puniſhed, nothing preuaile with murmuring againſt him, but alſo that the faithfull haue aſwagement of their ſorrow, in conſidering the purpoſe of God. For after the ſame manner it is ſaid that he doth defile his owne inheritance, which yet (as we knowe) he will neuer defile. But that is ſpoken not in reſpect of the purpoſe or meaning of God that puniſheth, but of the vehement feling of ſorrow, which they fele that ſuffer any of his ſeueritie what ſo euer it be. But he not only pricketh his faithfull with no ſmal rigour, but ſometimes ſo woūdeth them, that they thinke themſelues not far from the damnatiō of hell. So he teſtifieth that they haue deſerued his wrath, and ſo it behoueth that they ſhould loth themſelues in their euels, and be touched with the greater care to appeaſe God, and carefully make haſt to craue pardon. But euen in the very ſame doing he ſheweth a more euident teſtimonie of his fauorable kindeneſſe than of his wrath. For ỹ couenant cōtinueth that was made with vs in our true Salomon: the truth

Iob. 3. 17. Prou. 3. 11. Heb 12. 5. Pſa. 100 18. 18. Pſ. 119. 17. Iere. 10 14. Pſa. 6. 2. & 38 2. Eſa. 12. 1 Haba 3. 2. Mich. 7. 9.

whereof he that can not decerne, hath affirmed, that it ſhall neuer
Pſa. 89. bee made voide. If (ſaith he) his children forſake my lawe, and walke
31. not in my iudgements: if they defile my ſtatutes, and kepe not my
commaundementes. I will viſite their ſinnes with a rodde and with
ſtripes: but I will not take away my mercie from him. Of which
mercie to make vs aſſured, he ſaith, that the rodde wherewith he
2. Sam. will correct the poſteritie of Salomon, ſhalbe of menne, and ſtripes
7. 14. of the children of menne: by which clauſes when he meaneth mo-
deration and lenitie, he therewithall ſecretly declareth, that they can
not but bee confounded with extreme and deadly horrour, that fele
the hand of God to be againſt them. Howe great regard he hath of
Eſa. 48. this lenitie in chaſtiſing his Iſraell, he ſheweth in the Prophet: I haue
10. purged thee (ſaith he) in fire: But not as Siluer, for then thou ſhouldeſt
haue bene all conſumed. Albeit he teacheth that chaſtiſementes
ſerue him for to cleanſe him, but he further ſaith that he vſeth the
ſame ſo temperately, that he bee not to much conſumed by them.
And that is needefull. For the more that euery man reuerently fea-
reth God, and geueth himſelfe to follow godlineſſe, ſo much the ten-
drer he is to beare his wrath. For the reprobate, although they grone
vnder his ſcourges, yet for that they wey not the cauſe, but rather
turne their backe both to their owne ſinnes and to the iudgement
of God; by that ſlouthfulneſſe they gather a hardneſſe: or bycauſe
they murmure and kicke againſt him, and do make an vprore againſt
their iudge, that furious ſudden rage aſtonieth them with madneſſe
and furor. But the faithfull being admoniſhed by his correction, by
and by deſcend to conſider their ſinnes, & being ſtriken with dread
and horrour, they flee in humble wiſe to pray to him for pardon, vn-
leſſe the Lorde did aſwage theſe ſorrowes wherewith the poore ſou-
les torment themſelues, they would fainte a hundred times euen in
ſmal tokens of his wrath.

33 Then let this be the ſecond diſtinction, that when the repro-
bate are ſtryken with the ſcourges of God, they do alredy attera
certaine manner beginne to ſuffer peines by his iudgemēt, and though
they ſhall not eſcape vnpuniſhed, for that they haue not taken hede
to ſuch tokēs of the wrath of God, yet they are not puniſhed to this
ende, to make them come to a better minde: but onely that, to their
great hurt, they ſhould proue God to be a iudge and reuenger. But
children are beaten with roddes, not that they ſhoulde thereby be
puniſhed of God for their ſinnes, but that they ſhould therby profit
to amendement. Therefore we take it that they rather haue reſpect
to the time to come, than to the time paſt. This I had rather expreſſe

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in Chrysostomes wordes than mine owne. For this (saith he) God doth lay peine vpon vs, not punishing our sinnes past, but correcting vs against time to come. And so saith Augustine: That which thou suffrest, that for which thou lamentest, is a medicine to thee and no peine, a chastisement and no damnation. Put not away the scourge, if thou wilt not be put away from the inheritance, &c. Know ye brethren that all this miserie of mankinde when the world groneth is a medicinall sorrow, and not a pennall sentence, &c. These sentences I haue therefore thought good to alleage, that the manner of speche that I haue aboue written, shoulde not seme to any man newe and vsed. And hereunto serue all the complaintes full of indignation wherein the Lorde oftentimes doth expostulate of the vnkindenesse of the people, for that they stiffly despised all punishments. In Esaye he saith: To what purpose should I strike you any more: from the sole of the foote to the crowne of the hed, there is no whole place. But because the Prophets are full of such sayinges, it shalbe sufficient to haue briefly shewed that God doth punish his Church for none other intent, but that it shoulde be tamed and amend. Therefore when he did cast Saul out of the kingdome, he punished him to reuengement: When he toke from Dauid his yonge sonne, he corrected him to amendement. According to this meaning is that to be taken which Paule saith, when we are iudged of the Lorde, we are corrected, that we should not be damned with this worlde. That is, when we that be the children of God are afflicted with the hande of our heauenly father, this is no peine wherewith we should be confounded, but only a chastisement wherewith we should be instructed. In which pointe Augustine is plainely on our side. For he teacheth that the peines wherewith men are a like chastised by God, ar diuersly to be considered: bycause to the holy ones they are battels and exercises after the forgeuenesse of their sinnes, to the reprobate they are without forgeuenesse peines of wickednesse. In which place he rehearseth how peines were layed vpon Dauid and other godly men, and saith that the same tended to this ende, that their godlinesse shoulde by such humbling of them, be exercised and proued. And where Esaye saith, that the Iewish people had their iniquitie forgeuen them, bycause they had receiued full chastisement at the Lordes hande: this proueth not that the pardon of sinnes hangeth vpon the full paiment of the peine: but it is in effect asmuch as if he had said: Bycause ye haue alredy suffred peines enough, and by the greuousnesse and multitude therof haue bene now pined away with longe mourning and sorrowe, therefore it is nowe time that receiuing the tidinges

In serm. de pœnitēt. & confess.

Esa. 1.5.

1. Sam. 15.23. 2 Sam. 12.18. 1 Cor. 11.32.

Lib. de Peccato, merito, ac remiss. cap. 33. & 34.

Esa 40. 2.

of full mercie, your heartes ſhoulde reioyce and fele me to be your father. For there God did take vpon him the perſon of a father, which repenteth him euen of his iuſte ſeueritie, when he was compelled ſharply to correct his ſonne.

34 With theſe thoughtes it is neceſſarie that the faithfull be furniſhed in bitterneſſe of afflictions. It is time that the iudgement beganne at the houſe of the Lorde, in which his name is called vpon. What ſhould the children of God do, if they did beleue the ſeueritie of God that they fele to be his vengeance? For he that being ſtriken with the hand of God, imagineth God a puniſhing iudge, can not conceiue him but angry and enemie vnto him, and deteſt the very ſcourge of God as a curſe and damnation. Finally he can neuer be perſwaded that God loueth him, that ſhall thinke him ſo minded toward him, that he is ſtill minded to puniſh him. But he only profiteth vnder the rod of God, that thinketh him to be angry with his ſinnes, but merciefull & louinge to himſelfe. For otherwiſe that muſt needes happen, which the Prophet complaineth that he felt, where he ſaith. Thy wraths, O God haue paſſed ouer me: thy terrors haue oppreſſed me. Alſo that which Moſes writeth, bycauſe we haue fainted in thy wrath: and we haue bene troubled in thy indignation, thou haſt ſet our iniquities in thy ſight, and our ſecretes in the light of thy countenance: becauſe all our dayes are gone away in thy wrath: our yeres are conſumed as the word that is paſſed out of a mouth. On the other ſide Dauid ſaith thus of his fatherly chaſtiſementes, to teach that the faithfull are rather holpen than oppreſſed thereby: Bleſſed is the man whom thou haſt corrected O Lorde, and haſt inſtructed in thy lawe, to geue him quiet from euell dayes, while a pit is digged for the ſinner. Truely it is a harde tentation, when God ſparing the vnbeleuers and winking at their faultes, ſemeth more rigorous againſt them that be his. Therefore he gaue them a cauſe of comfort, the admoniſhment of the lawe, whereby they ſhoulde learne, that it is done to prouide for their ſaluation when they are called againe into the way, and the wicked are caried hedlong into their errours, whoſe ende is the pit. And it is no difference whether the peine be euerlaſting or during for a time. For as well warre, famine, peſtilence, and ſickeneſſe as the iudgement of eternall death are the curſes of God, when they are layed vpon menne to this ende, to be inſtrumentes of the Lordes wrath and vengeance againſt the reprobate.

1.Pet.4. 17. Iere.25. 29. Pſa.88. 17. Pſa.90. 7. Pſa.94. 12. Pſa.88. 17.

35 Nowe (as I thinke) all men do perceiue whereunto tended that chaſtiſement of the Lorde vpon Dauid: euen to be an inſtruction that God is greuouſly diſpleaſed with manſlaughter and adulterie,

againſt

against which he had shewed so great an indignation in his beloued and faithfull seruant: that Dauid should be taught to be no more so bold to do ỹ like deede: & not to be a paine whereby he should make a certaine recompense to God. And so is to be iudged of the other kinde of correction, wherby the Lord punished his people with a sore pestilence, for Dauids disobedience wherinto he was fallen in numbring ỹ people. For he did in deede freely forgiue to Dauid the giltinesse of his sinne: but becausse it pertained both to the publike example of all ages, and also to the humbling of Dauid, that such a hainous offense shoulde not remayne vnpunished: therefore he most sharply chastised him with his rod. Which marke also we ought to haue before our eyes in the vniuersall curse of mankinde. For wheras after pardon obtained, we do all yet suffer the miseries that were laid vpon our first parent for paine of sinne: we perceiue our selues by such exercises to be admonished, how grieuously God is displeased with the transgression of his law: that being throwen downe & humbled with knoweledge in conscience of our owne miserable estate, we may the more feruentely aspire to true blessednes. But he shalbe most foolish that shall thinke, that the calamities of this present life are layed vpon vs for the giltines of sinne. And that I thinke was the meaning of Chrysostome when he wrote thus. If God do therefore lay paines vpon vs, that he should call vs, perseuering in euils to repentáce, then when repentance is once shewed, the paine shalbe superfluous. Therfore, as he knoweth it to be expedient for euery mans nature, so he handeleth one man more roughly, and an other with more louinge tenderneſſe. Therfore where he mindeth to teach that he is not vnmeasurable in taking punishmẽts, he reprocheth to the hard hearted and obstinate people that being striken yet they make not an end of sinning. In this meaninge he cõplaineth, that Ephraim was as a cake scorched on the one side, and raw on the other, becausse the corrections did not pearce into their mindes, that the people hauing their vices boyled out, might be made meete to receiue pardon. Truely he that so speaketh, sheweth, that so soone as a man hath repented, he will byandby become appeasable: and that by our stifnes he is enforced to that rigour in chastising of faultes, which should haue bin preuented with willing amendement. Yet forasmuch as we all are of such hardnes and rudeneſſe, as vniuersally needeth chastisemẽt: it seemed good to him being a most wise father, to exercise all without exceptiõ with a cõmon scourge all their life long. But it is maruelous why they so cast their eyes vpon the only example of Dauid, & are not moued with so many examples, in which they might haue beholdẽ free for-

2. Sa. 24. 15.

Hom. 3. de prouid. ad Stargirium.

Ier. 5. 3. Ose. 7. 7

Luk.18. 14. giueneſſe of ſinnes. It is read that the Publicane went out of the tẽple iuſtified. There followed no paine. Peter obtayned pardon of his offence, his teares we reade (ſayth Ambroſe) his ſatisfaction we read not. And the man ſicke of the Palſey heard it ſpoken to him: Riſe: thy ſinnes are forgiuen thee. There was no paine layed vpon him. All the abſolutions that are rehearſed in the Scripture, are ſet out as giuẽ freely. Out of this great nõber of examples, a rule ſhould rather haue bin gathered than of that only example that containeth in it a certayne ſpeciall matter.

Luk.22 61.

Mat. 2. 9.

Dan. 4. 24. 36 Daniel in his exhortation wherin he counſelleth Nabuchadnezer to redeeme his ſinnes with righteouſneſſe, and his iniquities with pityinge of the poore: his meaning was not to ſay, that righteouſneſſe and mercy are ſatisfactory appeaſementes of God, and redẽption of paines (for God forbid that there were euer any redẽptiõ ſauing only the bloud of Chriſt) but to referre this word Redeeming rather to men than to God, as if he had ſayd: O king, thou haſt vſed an vnrighteous and violent goruernment, thou haſt oppreſſed the humble, thou haſt ſpoyled the poore, thou haſt hardly and vniuſtly handled thy people: for thy vniuſt exactions, for thy violence and oppreſſion, now render to them mercy and righteouſneſſe. Likewiſe Salomon ſayth, that with charity the multitude of ſinnes is couered: not before God, but amonge men themſelues. For thus is the whole verſe: Hatred raiſeth vp contentions: but charity couereth all iniquities. In which verſe, as his maner is, he doth by way of compariſon of contraries, compare the euils that grow of hatreds, with the frutes of charity: in this meaninge, they that hate together, do one bite, barke at, reproch and rayle at an other, and turne all things to the worſt: but they that loue together, do diſſemble many thinges amonge themſelues, do winke at many thinges, and pardon many thinges one to the other: not that the one alloweth the others faultes, but beareth with them, and helpeth them with admoniſhinge, rather than galleth them with reproching them. And it is not to be douted that Peter alleageth this place in the ſame ſenſe, vnleſſe we will accuſe him of depraying and wrongfully wreſting the Scripture. But whereas he teacheth that ſinne is purged with mercifulneſſe and liberality, he doth not meane that recompenſe is therewith made for ſinne before the face of the Lorde, ſo that God beinge appeaſed by ſuch ſatisfaction doth releaſe the paine that otherwiſe he would haue layd vpon thẽ, but after the accuſtomed manner of the Scripture he declareth that they ſhall finde him mercifull vnto them that leauinge their former vices and iniquities, do turne to him by godlines & trueth: as if he

Pro.10. 12.

1.Pet.4. 8.

Pro.16. 6.

ſhoulde

should say, that the wrath of God doth cesse and his iudgement rest, when we cesse frō our euill doinges. Neither doth he there describe the cause of pardō, but rather the maner of true conuersion. As many times the Prophets do declare that Hypocrites do in vaine pester God with forged ceremonious vsages in stede of repentance, whereas it is vprightnes of life with the duties of charity that deliteth him As also the author of the Epistle to the Hebrues commendinge liberality and gentleneſſe, teacheth that such sacrifices please God. And when Christ, taunting the Pharises that giuinge heede only to cleansinge of dishes, they neglected the cleanneſſe of the heart, commaunded them to giue almes that all might be cleane: he did not thereby exhorte them to make satisfaction: but only teacheth what maner of cleanneſſe pleaseth God. Of which kinde of speach we haue entreated in an other place. Heb.13 16. Mat.23. 25. Luc.11. 39.

37 As touching the place of Luke, no man that hath with sounde iudgement read the parable that the Lord did there recite, will make vs any controuersie thereupon. The Phariſee thought with himselfe, that the Lord did not know the woman, which he had so easily receiued into his presence. For he thought that Christ would not haue receiued her, if he had knowen her such a sinner as she was. And therby he gathered, that Christ was not a Prophet that might in such sort be deceiued. The Lord, to shewe that she was no sinner to whom her sinnes were already forgiuen, did put out this parable. There were two detters to one creditour vpō vsurie: the one ought fifty, the other ought fiue hundred, both had their dettes forgiuen them. Whether oweth more thanke? the Phariſee answered: he to whom most is forgiuen. The Lord replied: learne hereby that this womans sinnes are forgiuē her, because she hath loued much. In which words (as you se) he maketh not her loue the cause, but the proofe of the forgiueneſſe of her sinnes. For they are deriued vpon a similitude of that dettour, to whome fiue hundred was forgiuen, to whome he did not say that therefore it was forgiuen, because he had loued much: but therefore loued much, because it was forgiuen. And hereunto must that similitude be applied in this sorte: Thou thinkest this woman to be a sinner: but thou oughtest to know that she is none such, forasmuch as her sinnes be forgiuen her. And that her sinnes be forgiuē her, her loue ought to proue vnto thee, whereby she rendereth thanke for this benefit. It is an argument gathered of the following effect, wherby any thing is proued by signes ensuinge. By what meane she obtayned forgiuenes of sinnes, the Lord openly testifieth: Thy faith, saith he, hath saued thee. Therefore we obtayne forgiueneſſe by fayth: Luc.7. 36.

By charity we giue thankes, and teſtifie the bountifulneſſe of the Lord.

38 As for thoſe things that are commonly founde in the bookes of olde wryters concerninge ſatisfaction, they litle moue me. I ſee in deede that many of them, (I will ſpeake plainly) in a maner all whoſe books remaine, haue either erred in this point, or ſpokē to crabbedly and hardly: but I will not graunt that they were ſo rude and vnskilfull as to haue wrytten thoſe thinges in that ſenſe that the new Satisfactionars do readē thē. Chryſoſtome in one place writeth thus: where mercy is required, examination ceſſeth: where mercy is asked, iudgement is not rigorous: where mercy is craued, there is no place for paine: where is mercy, there is no inquiſition. Where is mercy, the anſwere is pardoned. Which wordes howſoeuer they be wreſted, yet they can neuer be made to agree with the Schoolemens doctrines. In the booke of Eccleſiaſticall doctrines, which is fathered vpon Auguſtine, is red thus: Satisfaction of repentance is, to cut of the cauſes of ſinnes, and not to graunt an entrie to their ſuggeſtions. Whereby appeareth that the doctrine of ſatisfaction that was ſayd to be giuen in recompenſe for ſinnes committed, was euen in thoſe times laughed to ſcorne: foraſmuch as they referre all ſatisfaction to a heedefulneſſe in abſtaining frō ſinnes in time to come. I will not alleage that which the ſame Chryſoſtome ſayth, that he requireth of vs no more, but that we ſhoulde confeſſe our ſinnes vnto him with teares: ſith ſuch ſentences are many times found in his wrytings & others. Auguſtine in deede in ſome places calleth the workes of mercy, remedies to obtaine forgiueneſſe of ſinnes: but becauſe no man ſhoulde ſtumble at that litle word, he himſelfe preuenteth it in an other place. The fleſh of Chriſt (ſayth he) the true and onely ſacrifice for ſinnes, not onely theſe ſinnes that are wholly put away in baptiſme, but alſo theſe that afterward creepe in by weakenes: for which the whole church crieth out at this day, Forgiue vs our treſpaſſes. And they are forgiuen by that ſingular ſacrifice.

Hom. 2. in Pſal. 50.

Hom. 10 in Gen.

Enchir. ad Laurentiū.

Mat. 6. 12.

39 They haue for the moſt parte called ſatisfaction, not a recompenſe to be rendred to God, but an open declaration whereby they that had bin excommunicate when they woulde be receiued againe to the communion, did aſſertaine the church of their repentāce. For there were enioyned vnto them when they did repent certaine faſtinges and other thinges, whereby they might perſwade men that they were truely and hartily weary of their former life, or rather blotte out the remembrance of their former doinges: and ſo they were ſayd to make ſatisfaction not to God, but to the Church. Which

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is also expressed of Augustine in these wordes in his Enchiridion to Laurence: Out of that auncient custome the confessions and satisfactions that are at this day vsed, tooke their beginning. Truely very viperous birthes, by which is brought to passe, that there remaineth not so much as a shadowe of that better forme. I know that the olde wryters do sometime speake somewhat hardly, and as I sayd euen now, I do not deny that paraduenture they erred herein. But those thinges that were besprinkled with a few spots, when they are once handeled with these mens vnwashed handes, are altogether defiled. And if we must contende with the authority of olde wryters: good God, what olde wryters do they thrust vnto vs? A good parte of those wherewith Peter Lombard their champion hath botched vp his patched Sentences, is gathered out of the vnsauory dotages of certaine monkes that are caried about vnder the name of Ambrose, Hierome, Augustine, and Chrysostome. As about this presente question he taketh in a maner all out of Augustines boke of repentance, which is foolishely botched of good and bad by some scraper together. It beareth in deede the name of Augustine, but such a booke as no man beinge but meanely learned, would voutchsaue to acknowledge for his. But whereas I do not so narowly examine their follies, lette the readers pardon me whom I would ease of that tediousnesse. For to me it should not be very laboursome, and yet very pausible to bewray to their great shame those thinges that they haue heretofore boasted vpon as misteries, but because my purpose is to teach frutefully, therfore I passe them ouer.

Cap. 65 & is rehearsed in the Decretes cap. in actionibus. de pœnit. distic. 1.

The v. Chapter.

Of the supplyings which they adde to satisfactions, as pardons and purgatory.

OVt of this doctrine of satisfactions do flowe indulgences or pardons. For they say that that which our power wanteth to make satisfaction, is supplied by these pardons. And they runne so farre foorth into madnesse, that they define them to be the distribution of the merites of Christ & of the martyrs, which the Pope dealeth abroade by his bulles. But although they haue more neede of Helleborus to purge their frentike braine, than argumentes to answere them, so that it is not much worthy the trauaile to stand vpon confutinge such triflinge errours, which are already shaken with many battelrammes, and of themselues grow into decaied age, and bende toward fallinge: yet because a shorte confutation of them shalbe profitable for some that be ignoraunt, I will not altogether o-

mit it. As for this that pardons haue ſo longe ſtande ſafe, and haue ſo longe bin vnpuniſhed, hauinge bin vſed with ſo outragious and fu-nous licentiouſneſſe: this may ſerue to teach vs in how darke a night of errours, men in certaine ages paſt haue bin drowned. They ſawe themſelues to be openly and vncolouredly ſcorned of the Pope & his Bulbearers, gainefull markets to be made of the ſaluation of their ſoules, the price of ſaluation to be valued at a few pence, and nothing ſet out to be frely giuen: that by this colour they be wiped of offrings to be filthily ſpent vpon brothels, bawdes and banketinges: that the greateſt blowers abroade of pardons are the greateſt deſpiſers of thē: that this monſter doth daily more & more with greater licentiouſneſſe ouerrunne the worlde, and grow into outrage, and that there is no ende, newe lead dayly brought, and newe mony gotten. Yet with hye reuerence they receiued, they worſhipped and bought pardons, and ſuch as among the reſt ſaw ſomewhat farther, yet thought them to be godly deceites, wherby men might be beguiled with ſome profit. At the length, ſince the world ſuffered it ſelfe to be ſomewhat wiſer, pardons waxe colde, and by litle and litle become froſen, till they vtterly vaniſh away.

2 But foraſmuch as many that ſee the filthy gaminges, the deceites, theftes, and robberies, wherewith the pardoners haue heretofore mocked and begiled vs, yet ſee not the very fountayne of vngodlineſſe from whence they ſpringe: it is good to ſhew not onely of what ſort pardons be, but alſo what they be, when they are wiped frō all ſpottes. They call the treaſure of the church, the merites of Chriſt and of the holy Apoſtles and Martyrs. The principall cuſtody of this barne (as I haue already touched) they faine to be deliuered to the biſhop of Rome, that he ſhould haue the diſtributiō of ſo great gifts, that hē might both giue them by himſelfe, and alſo graunt iuriſdiction to other to giue them. Hereupon procede from the Pope ſomtime plenary pardons, ſomtime pardons for certaine yeres: from the Cardinals, pardons for a hundred dayes: from Biſhoppes, pardons for forty dayes. But they be (as I may naturally deſcribe thē) the profaninge of the bloud of Chriſt, Sathans mockery, to leade away the chriſtian people from the grace of God, from the life that is in Chriſt, and to turne them from the true way of ſaluation. For how could the bloude of Chriſt be more filthily prophaned, than when it is denied to ſuffice the remiſſion of ſinnes, to reconciliation and ſatisfaction, vnleſſe the want thereof as being withered and waſted, ſhoulde be otherwiſe ſupplied and profited? The law and all the Prophetes (ſaith Peter) beare witneſſe of Chriſt, that by him forgiueneſſe of ſinne is

Act. 10. 43.

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to be receiued: Pardons giue remission of sinnes by Peter, Paul and the Martyrs. The bloud of Christ (saith Iohn) cleanseth vs frō sinne: Pardons do make the bloud of Martyrs the washing away of sinnes. Christ (saith Paul) which knew not sinne, was made sinne for vs, ỳ is, the satisfaction of sinne, that we might be made the righteousnesse of God in him: Pardons do sette the satisfaction of sinnes in the bloude of Martyrs. Paule cried out and testified to the Corinthians, that only Christ was crucified and died for them: the pardons pronounce that Paule and other died for vs. In an other place he sayth that Christ purchased the church with his bloud: the pardōs appoint an other price of purchace in ỳ bloud of Martyrs. The Apostle saith, that Christ with one oblation made perfect for euer them that were sanctified: the pardons crie out to the contrary and say, that sanctification is made perfect by the Martyrs, which otherwise were not sufficient. Iohn sayth that all the saintes washed their gowns in the bloud of the lambe: the pardons teach men to wash their gownes in bloud of saintes.

1. Ioh. 1. 7. 2. Cor. 5. 21. 1. Cor. 1. 13. Act 20. 28. Heb. 10. 14. Reue. 7. 14.

3 Leo Bishop of Rome, writeth notably wel to ỳ Palestines against these sacrileges. Although (saith he) the death of many saintes hath bin precious in the sight of the Lord, yet the killing of no innocent hath bin the propitiation of the world. The righteous receiued, but gaue not crownes: and out of the valiantnesse of the faithful are grauen examples of pacience, not gifts of righteousnes. For their deathes were euery one singular to themselues, & none of thē did by his end pay the det of an other, forasmuch there is one Lord Christ, in whom all are crucified, all are dead, buried, and raised vp againe. Which sentence (as it was worthy to be remēbred) he repeated in an other place There can nothinge be required more plaine to destroy this wicked doctrine. Yet Augustine speaketh no lesse fitly to ỳ same effect Though (saith he) we die brethren for brethren, yet the bloud of no Martyrs is shed for ỳ forgiuenes of sinnes. Which thing Christ hath done for vs, neither hath he therin done that for vs, that we should folow him, but hath giuē vs a thing to reioice vpon. Againe in an other place, As only the sonne of God was made the sonne of mā, to make vs ẅ him the sonnes of God: so he alone for vs hath takē vpon him punishmēt without euil deseruinges, that we by him might without good deseruinges obtaine grace not due vnto vs. Truely where as all their doctrine is patched together of horrible sacrileges and blasphemies, yet this is a more monstruous blasphemy than all the other. Let them remember thēselues, whether these be not their decrees: that the Martyrs haue by their death done more to God, and deserued more, than

Epi. 81. Psa. 116. 15. Epi. 95. Tract. in Ioh. 84. Lib. 4. ad Bonif. ca. 4

was nedefull for themselues: and that they had remaining so great plenty of deseruings, as did also ouerflow vnto other: and that therfore, least so great goodnesse shoulde be superfluous, their bloud is mingled with the bloud of Christ, and of both these bloudes is made the treasure of the church, for the remissiō and satisfaction of sinnes.

Colo. 1. 24. And that so is the sayinge of Paule to be taken: I supply in my body those things that want of the suffrings of Christ for his body, which is the church. What is this elsse but to leaue Christ only his name, otherwise to make him but a common pety saint, that may scarcely among the multitude be knowen from the rest? He only, only shoulde haue bin preached, he onely set foorth, he only named, he only bin looked vnto, when the obtaining of forgiuenesse of sinne, satisfactiō, and sanctification are entreated of. But let vs heare their curtalled argumentes. Least the bloude of the Martyrs shoulde be shed in vaine, therefore let it be employed to the common benefit of the Church. Is it so? was it no profit to glorifie God by their death? to subscribe to his trueth with their bloud? by despisinge this present life, to testifie that they sought for a better life? by their stedfastnesse to strengthen the faith of the church, and ouercome the stubbornesse of the enemies? But this is the matter in deede: they acknowledge no profit of the Martyrs death, if Christ only be the propitiator, if he onely died for our sinnes, if he onely was offered vp for our redemption. So (say they) Peter and Paul might neuertheless haue obtayned the crown of victory, if they had died in their beddes. And whereas they haue fought euen to the shedinge of their bloude, it woulde not agree with ỹ iustice of God to leaue the same barren & fruteles. As though God could not tel how to encrease in his seruants their glory, according to the measure of his gifts. But the church receiueth in commune together profite enough, when it is by their triumphes encouraged to a zealous desire to fight.

4 But how maliciously do they wrest that place of Paule where he

Colo 1. 24. saith, that he supplieth in his body those thinges that wanted of the sufferings of Christ? For he referreth not the default or supplying, to the worke of redemption, satisfaction, & expiation: but to those afflictions wherwith all the members of Christ, that is to say, all the faithfull must be exercised, so longe as they shall be in this flesh. He sayth therfore, that this remaineth of the sufferings of Christ, that he dayly suffereth in his members the same that he once suffered in himselfe. Christ vouchsaueth to do vs so great honor, to recken and accompt our afflictions his owne. Where as Paule added these wordes, For the church, he meaneth not for the redemption, for the reconciliation,

for

for the ſatisfaction of the church, but for the edifyinge and profit of the church. As in an other place he ſayth, that he ſuffereth all things for the electes ſakes, that they may obtaine the ſaluation which is in Chriſt Ieſu. And he wrote to the Corinthians, that he ſuffered all the troubles that he ſuffred, for their comfort and ſaluation. And immediatly in the ſame place he expoundeth himſelfe, when he ſayth further, that he was made a miniſter of the church, not for redemption, but accordinge to the diſpenſation that was committed vnto him, to preach the Goſpel of Chriſt. If they yet require an other expoſitour, let them heare Auguſtine. The ſufferinges of Chriſt (ſayth he) are in Chriſt only as in the head: and both in Chriſt & the church, as in the whole body. Whereby Paule being one member ſaith, I ſupply in my body that which wanteth in the ſuffrings of Chriſt. Therfore if thou what ſoeuer thou be ý heareſt this, art one of the members of Chriſt, whatſoeuer thou ſuſtereſt of thē that are not the members of Chriſt, that ſame wanted in the ſuffrings of Chriſt. But wherunto the ſuffrings of the Apoſtles taken for the church of Chriſt do tend, he expoundeth in an other place where he ſayth: Chriſt is to me the gate vnto you: becauſe ye are the ſhepe of Chriſt bought with his bloud: acknowledging your price, which is not giuē of me, but preached by me. Then he addeth As he hath giuen his ſoule, ſo ought we to giue our ſoules for our brethren, to edifie peace, & to cōfirme faith. Theſe are Auguſtines words. But God forbid, that Paul ſhould haue thought that any thing wanted in the ſuffrings of Chriſt, as concerning all fulnes of righteouſnes, ſaluation and life: or that he meant to adde any thing thereunto, which ſo plainly and honorably preacheth, that the abundance of grace was ſo largely poured out by Chriſt, that it farre ſurmounted all the force of ſinne. By it only all the ſaintes haue bin ſaued, & not by ý merit of their owne life or death, as Peter expreſly teſtified: ſo that he ſhould be ſclanderous againſt God & Chriſt, that ſhould repoſe the worthines of any ſaint any where elſe than in the only mercy of God. But why do I tary hereupon any longer, as vpon a matter yet doutfull, ſith the very bewrayinge of ſuch monſtruous errours is a ſufficient confutation of them?

2. Tim. 2 10. 1. Cor. 1 6. In Pſal. 16. Tract. in Ioh. 47. Rom. 5. 15. Act. 15. 11.

5 Now (to paſſe ouer ſuch abhominations) who taught the Pope to encloſe in lead and parchement the grace of Ieſus Chriſt, which the Lord willed to be diſtributed by the word of the Goſpel? Truely either the Goſpell of God muſt be falſe, or their pardons falſe. For, that Chriſt is offred vs in the Goſpel, with all abundance of heauenly benefites, with all his merites, with all his righteouſnes, wiſdom and grace, without any exception, Paul witneſſeth where he ſaith, that the 2. Cor. 1

word of reconciliation was deliuered to the ministers, whereby they might vse this forme of message, as it were Christ giuing exhortation by them: we beseech you, be ye so reconciled to God? He hath made him ỹ knew no sinne, to be made sinne for vs, that we might be made the righteousnes of God in him. And the faithful know of what va-
1. Cor. 1 17. lue is that common partakinge of Christ, which (as the same Apostle witnesseth) is offred vs to be enioyed in the Gospel. Contrariwise the
3 pardõs do bring out of the storehouse of the Pope, a certaine pitance of grace, & fasten it to lead, parchement, yea and to a certaine place, & seuere it from the word of God. If a man should aske whence this abuse tooke beginning: it seemeth to haue proceded herof, that when in time past penitentes were charged with more rigorous satisfactiõs than all could beare, they which felt themselues aboue measure oppressed with penãce enioyned them, required of the church a release. The mitigation that was graunted to such, was called an indulgence or pardon. But when they turned Satisfactions from the Church to God, & sayd that they were recompenses wherby men may redeeme themselues frõ the iudgement of God, then they therwithall did also draw these indulgences or pardons to be propitiatory remedies, to deliuer vs from deserued punishments. As for these blasphemers that we haue recited, they forged thẽ so shameleslely, that they can haue no colour at all.

6 Now let thẽ no more trouble vs with their purgation, because it is with this axe already broken, hewed downe, & ouerthrowen from the very fundations. For I do not agree to some mẽ, that thinke best to dissemble in this point, and make no mention at all of Purgatory, whereupon (as they say) great contentions do arise, but small edification is gotten Truely I my selfe woulde also thinke such trifles worthy to be negligently passed ouer, if they did not accompt thẽ earnest matters. But forasmuch as purgatory is builded of many blasphemes, and is dayly vpholden with newe blasphemes, and raiseth vp many and grieuous offences, truely it is not to be winked at. This paraduenture might after a sort haue bin dissembled for a time, that it was inuented by curious and bolde rashnesse without the worde of God: that men beleued of it by, I wot not what reuelations, fained by the craft of Sathan: that for the confirmation of it, certaine places of Scripture were fondly wrested. Albeit the Lord giueth not leaue to mans presumptuousnes so to breake into ỹ secret places of his iudge-
Deu. 18. 21. ments, & hath seuerely forbidden men to enquire for trueth at dead mẽ, neglecting his word, & permitteth not his word to be so vnreuerẽtly defiled. But let vs graunt, that all those things might for a while haue

haue bin borne with, as thinges of no great importaunce. But when the cleansinge of sinnes is sought else where then in the bloude of Christ, when satisfaction is giuen away to any other thinge, then it is most perillous not to speake of it. Therefore we must crie out not onely with vehement stretching of our voice, but also of our throte and sides: that Purgatory is the damnable deuise of Sathan, that it maketh voide the Crosse of Christ, that it layeth an intolerable slander vpon the mercy of God, that it feebleth and ouerthroweth our faith. For what else is Purgatory amonge them, but the satisfaction that the soules of men departed do pay after their death? So that ouerthrowing the opinion of satisfaction, Purgatory is immediatly ouerthrowen by the very rootes. But if in our former discourse it is more than euident that the bloude of Christ is the onely satisfaction, propitiatory sacrifice and cleansing for the sinnes of the faithfull: what remaineth but that purgatory is a mere and horrible blasphemie against Christ? I passe ouer the robberies of God wherewith it is daily defended, the offenses that it bredeth in religion, and other thinges innumerable, which we see to haue come out of the same spring of vngodlinesse.

7 But it is good to wringe out of their handes such places as they haue falsly & wrongfully take out of the Scripture. When (say they) the Lord affirmeth that ỹ sinne against the holy Ghost should not be forgiuen in this world, nor in the world to come, thereby he sheweth that there is a forgiuenesse of some sinnes in the worlde to come. But who seeth not that the Lord there speaketh of the fault of sinne? Now if it be so, what is that to their Purgatory, forasmuch as by their opinion the paine is there suffred of those sinnes, wherof they deny not the fault to be forgiuē in this present life? But that they may no more carp against vs, they shal haue yet a plainer solution. When the Lord meant to cut of all hope of Pardon from so haynous wickednesse, he thought it not enough to say that it should neuer be forgiuē: but the more to amplify it, he vsed a diuision, wherin he comprehended both the iudgement that euery mans conscience feeleth in this life, & the last iudgement that shalbe openly pronounced at the resurrection: as thogh he should haue said: Beware ye of malicious rebellio, as of most present damnatio. For he that of set purpose shal endeuour to quench the light of the holy Ghost, shall not obtaine pardon, neither in this life which is giuen to sinners for their conuersion, nor in the last day when the lambes shalbe seuered by the angels of God frō the goats, and the kingdome of heauen shalbe cleansed from all offenses. Then they bringe foorth that parable out of Matthew: Agree with thine

Mat. 12. 32. Mar. 3. 28. Luc. 12. 10. Mat. 5. 25.

aduersary, least he deliuer thee to the Iudge, & the iudge to the Sargeant, and the Sargeant to the prison, from whence thou shalt not get out, vntil thou hast payed the vttermost farthing. If in this place the Iudge do signifie God, and the aduersary plentifie the Deuil, the Sargeant the Angell, and the prison purgatory, I wil gladly yeelde vnto them. But if it be euident to all men, that Christ meant there to show into how many daungers and mischieues they cast themselues, that had rather obstinatly pursue the extremity of the law, thā deale cording to equity and good right, to the ende to exhort his disciples the more earnestly to agreement with equity: where thē I pray you shall Purgatory be found?

8 They fetch an argument out of ỹ saying of Paul, where he affir-
Phil. 2. 10. meth that the knees of thinges in heauen, earth & hels, shall bow to Christ. For they take it as cōfessed, that hels can not there be meant of those that are adiudged to eternall damnation. Therfore it remaineth that it must be the soules lying in paine in Purgatory. They did not reason very euil, if the Apostle did by kneelinge meane the true godly worshipping. But sith he teacheth only, that there is a dominiō giuen to Christ whereby all creatures are to be subdued, what proofe is there to the contrary, but that we may by hels vnderstand the Deuils, that shalbe brought before ỹ iudgement of God, to acknowledge
Rom. 13 10. him their iudge with feare and trembling? Like as Paul himselfe expoundeth the same prophecy in an other place. All (sayth he) shalbe brought before the iudgemēt seate of Christ. For it is written: So truly as I liue, euery knee shall bow to me. &c. But we may not so expound
Reue. 5. 13. that which is in the Reuelation: I haue heard all creatures, both these things that are in heauen, & those that are vpon the earth, and these that are vnder the earth, & those that are in the seae, & all those that are in thē, I haue heard thē all say to him that sitteth on the Throne & to the Lambe, Blessing & honor, and glory, and power, for euer & euer. That I do in deede easily graunt, but what creatures do they thinke to be here rehearsed? For it is most certaine, that there are contained creatures both without reason and without sense. Wherby is affirmed nothing else, but that all the partes of the world, from the hiest toppe of the heauens, to the very midle point of the earth, do in their maner declare the glory of their creator. As for that which they
2 Mach 12. 43. alleage out of the history of the Machabees, I will not vouchsaue to answere it, least I should seeme to recken that worke in the number of the holy books. But Augustine receiued it for Canonicall. But first, of what sure credit did he receiue it? The Iewes (sayth he) esteeme not the wryting of the Machabees as they do the law, the Prophetes

and

and the Psalmes, of which the Lord himselfe hath witnessed as of his witnesses, saying: It was necessary, that all thinges should be fulfilled that are wrytten in the law, and the Psalmes, and Prophetes, concerning me. But it hath bin receiued of the Church not vnprofitably, if it be soberly read or heard. And Hierom teacheth without any douting that the authority thereof is of no force to prouing of doctrines. And it euidently appeareth by that old booke, which is entituled vnder the name of Cyprian, concerninge the exposition of the Crede, that it had no place at all in the olde Church. But why do I here striue without cause? As though the author himselfe doth not sufficiently shew, how much he is to be credited, whē in the end he craueth pardon, if he haue spoken any thing not well. Truely he that confesseth his wrytings to nede pardon, sayth plainly that they are not the oracles of the holy Ghost. Beside that, ỹ godlines of Iudas is praised for none other cause, but for that he had an assured hope of the last resurrection, when he sent an offring for the dead to Hierusalem. Neither doth the wryter of that history referre that which Iudas did to be a price of redemption, but that they might be partakers of the eternall life with the other faithful, that had died for their contry & religion. This doing was in deede not without superstition and prepostorous zeale, but they are more thā fooles, that draw a sacrifice of the law so farre as vnto vs: forasmuch as we know that things do cesse by the comming of Christ, that then were in vse.

Contra gaudēt. epist. 2. cap. 23. Luk. 23. 2. Mach 15 36.

9 But they haue an inuincible bulwarke in Paul, which can not so easily be battered. If any man (sayth he) build vpon this foundation, gold, siluer, precious stones, timber, heye, stubble, the Lord shall shew euery mans worke what it is: becausе it shal be reuealed in fier, & the fier shall trie euery mans worke what it is. If any mās worke do burne, it shall suffer losse, but he shalbe safe, but as through the fier. What fier (say they) can that be, but the fier of Purgatory? by which the filthinesses of sinne are clensed away, that we may enter pure in to the kingdom of God? But the most part of the old wryters thought it to be an other fier, that is to say, Trouble or the crosse, by which the Lord trieth them that be his, that they should not rest in the filthines of the flesh: & that is much more probable, than in faining purgatory. Albeit I do neither agree with these men, becausе I thinke I haue attained a certaine and much plainer vnderstanding of that place. But before that I vtter it, I woulde haue thē answere me, whether the Apostles & all ỹ saincts must haue gone through this fier of Purgatory? I know they wil say, nay. For it were to much inconueniēt that they must haue neded to be purged, whose merites they dreame to ouer-

1. Cor. 3

Chrysost. August. & others.

flow aboue measure to all the members of the church. But the Apostle affirmeth it. For he doth not say that the worke of some shalbe proued, but the worke of all. Neither is this my argumēt, but Augustines, which so confuteth that expositiō. And (which is more absurdity) he doth not say, ỹ they shal passe through the fire for all works: but if they haue faithfully builded the church, they shall receiue reward when their worke is examined with fier. First we see that the Apostle vsed a Metaphore, when he called the doctrines inuēted by mans braines, wood, hey, & stubble. And the Metaphore hath an apparant rescue: that as wood so soone as it is put in the fier, consumeth & wasteth, so can not those doctrines continue when they come to be examined. Now no man is ignorant that such triall commeth of the holy Ghost. Therefore to folow the true cause of his metaphore, & match the partes together with iust relation, he called the triall of the holy Ghost, fier. For euen as the nerer that gold & siluer are put to the fier, so much the surer proufe they haue of their goodnes and finenes: so the Lords trueth, ỹ more exactly it is weyed with spiritual examination, so much the greater cōfirmation of credit it receiueth. As hey, wood, & stubble put to the fier, are brought to sudden consuming, so the inuentions of men not stablished by the word of God, can not beare the triall of the holy Ghost, but they byandby fal away and perish. Finally, if forged doctrines be compared to wood, hey, and stubble, because like wood, hey, & stubble, they are burned with fire & destroied: but they are not destroied or driuen away but by the spirit of the Lord: it followeth that the holy Ghost is the fier wherwith they shalbe proued, whose prouf Paul, according to the common vse of the Scripture, calleth The day of the Lord. For it is called ỹ day of the Lord, whensoeuer he doth any way shew his presence to mē. But thē his face principally shineth, when his trueth shineth vpō vs. Now haue we proued, that Paul meaneth no other fier, but the triall of the holy Ghost. But how are they saued by ỹ fier, that suffer losse of their worke? That shall not be hard to vnderstande, if we consider of what kinde of men he speaketh. For he toucheth those builders of the church, that keping the true fundation, do build disagreeing matter vpon it, that is to say, they that not swaruing frō the chiefe & necessary articles of faith, do erre in pointes that be smaler & lesse perilous mingling their owne deuises with the word of God. Such I say, must suffer losse of their worke, hauinge their deuises destroied. But themselues are saued, but as by the fier: that is to say, not that their ignorance and errour is allowable before the Lord, but because they are cleansed from it by the grace and power of the holy Ghost. Therfore

Enchir. ad Laurent. 68

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whosoeuer haue defiled the golden fineneſſe of Gods word with this dong of purgatory, they muſt nedes ſuffer loſſe of their worke.

10 But they wil ſay, it hath bin an auncient vſage of the church. Paule anſwered this obiection when he comprehendeth his owne time in that ſentence, where he ſayth, that all they muſt ſuffer loſſe of their worke, that in the building of the church, do lay any thing vpō the fundation that agreeth not with it, Therefore when the aduerſaries obiect againſt me, that it hath bin vſed aboue a thouſande and three hundreth yeares, to haue prayers made for the dead: I aske thē againe, by what word of God, by what Reuelation, by what example it was done. For here they do not only want teſtimonies of Scripture but alſo all the examples of holy men that there are red, do ſhew no ſuch thing. Of the mourning and order of funeralles there are ſomtimes found many & long tales: but of prayers you can not ſee one title. But of the greater weight that the matter is, the more it ought to haue bin expreſſely ſpoken. But the very old fathers themſelues that prayed for the dead, did ſee that herein they wanted both commaundement of God, and lawfull example. Why then durſt they ſo do? In this I ſay, they did ſuffer ſomwhat as men: & therfore I affirme that, that which they did, ought not to be drawē into example. For where as the faithfull ought to enterpriſe the doinge of nothing, but vpon aſſured conſcience, as Paule teacheth: this aſſuredneſſe is principally required in prayer. But it is likely that they were led by ſome reaſon vnto it: they ſought ſome comfort to relieue their ſorrow: and it ſeemed vnnatural not to ſhew before God ſome teſtimony of their loue toward the dead. Howe mans wit is enclined to this affection, all men know by experience. Alſo the receiued cuſtome was like a burninge brand to ſet many mens mindes on fier. We knowe that with all nations & in all ages there were funerals done for ỹ dead, & their ſoules yearely purged. For though Sathan beguiled fooliſh men with theſe deceites: yet he tooke occaſion ſo to begile by a true principle: that death is not a deſtructiō, but a paſſage out of this life into an other. And it is no dout, but that euē very ſuperſtitiō condēneth the Gentils before the iudgement ſeat of God, for neglecting the care of the life to come, which they profeſſed themſelues to beleue. Nowe Chriſtians, becauſe they would not be worſe than Heathē men, were aſhamed to do nothing for the dead, as though they were vtterly deſtroied. Herupon came that il aduiſed diligence: becauſe if they were ſlow in looking to ỹ funerals, in bankettinges & offrings, they thought that they had put themſelues in daunger of a great reproche. And that which firſt proceeded from a wrongful following of the Heathens example,

was ſo multiplied by often new encreaſes, that now it is the principal holyneſſe of Papiſtry, to help the dead in diſtreſſe. But the Scripture
Reu.14. 13. miniſtreth an other much better and perfecter comfort, when it teſtifieth, that the dead are bleſſed that die in the Lorde. And it addeth a reaſon: becauſe from thence forth they reſt frō their labours. And we ought not ſo much tenderly to follow our owne affection of loue, to ſet vp a wrōgful maner of praying in the church. Truely he that hath but meane wiſdom, doth ſoone perceiue that all that is red hereof in the olde wryters, was done to beare with the common vſage, and the ignorance of the people. They themſelues alſo, I graunt, were caried away into errour euen as vnaduiſed lightnes of beliefe is wont to rob mens wits of iudgement. But in the meane time the very readinge of them doth ſhew, how doutingly they commend prayers for the dead. Auguſtine in his booke of confeſſions, reporteth that Monica his mother did earneſtly deſire, that ſhe might be remembred in celebrating the miniſteries at the Altar. An old wiues requeſt, which ẏ ſonne neuer examined by the rule of the Scripture, but according to his affectiō of nature, would haue it allowed of other. As for the booke that he made of care for the deade, containeth ſo many doutinges, that of right it ought with the coldnes thereof to quench the heate of a fooliſh zeale: if any man deſire to be a proctor for dead men, truely with cold likelihodes it wil bring them out of care that were before careful. For this is one piller of it, that this doing is not to be deſpiſed, becauſe it is a cuſtome growē in vſe, that the dead ſhould be prayed for. But though I graūt to the old writers of the church, that it is a charitable vſe to help the dead: yet we muſt ſtil hold one rule which cā not deceiue: that it is not lawfull for vs in our prayers to vſe any thing of our own, but our requeſtes muſt be made ſubiect to the word of God: becauſe it is in his wil to appoint what he wil haue to be asked. Now where as the whole lawe and the Goſpell do not ſo much as in one ſillable giue liberty to pray for the dead, it is a prophane abuſe of the inuocation of God to atttempt more than he commaundeth vs. But that our aduerſaries may not boaſt that they haue the auncīēt church cōpanion of their errour: I ſay there is great difference betwene thē & it. They vſed a memorial of ẏ dead, leaſt they ſhould ſeeme to haue caſt away all care of them: but they did therewithall confeſſe that they douted of their ſtate. As for purgatory, they ſo affirmed nothing that they helde it for a thinge vncertaine. Theſe men require to haue that which they haue dreamed of purgatory, to be holdē wout queſtiō for an article of faith. They ſclenderly & only to paſſe it lghtly ouer, did in the cōmunion of the holy ſupper cōmend their dead to God:

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These do continually call vpon the care of the dead, and with importunate praising it, do make it to be preferred aboue all dutieful works of charitie. Yea and it were not harde for vs to bringe forth some testimonies of the olde writers, that do manifestly ouerthrowe all those prayers for the dead, which then weare vsed. As this of Augustine, when he teacheth that all men loke for the resurrection of the flesh and the eternall glorie, and that euery man then receiueth the rest that followeth after death, if he be worthy when he dieth. And therefore he testifieth, that all the Godly do immediatly after death enioy the blessed rest as well as the Prophets, Apostles and martyrs. If their estate be such, what I beseche you, shall our prayers auaile them? I passe ouer the grosser superstitions, wherewith they haue bewitched the mindes of the simple: which yet are so innumerable and the most part so mōstruous, that they can haue no honest collour to excuse them. Also I let passe those most filthy byings and sellings that they haue vsed, while the worlde was in such grosse senslesse ignorance. For both I shoulde neuer make an ende, and also the readers shall without any rehearsall of them, haue here sufficient, whervpon they may stablish their consciences.

Hom. in Ioan. 456.

The vj. Chapter.

Of the life of a Christian man: And first by vvhat argumentes the Scripture exhorteth vs thereunto.

WE haue already said, that the marke whereunto regeneration tendeth, is that in the life of the faithfull there should appeare an agrement and consent betwene the righteousnesse of God and their obedience: and that so they should confirme the adoption, whereby they are receiued to be children. But although his lawe conteine in it selfe that newnesse, whereby the image of God is restored in vs, yet because our dulnesse hath neede both of many prickinges forwarde and helpes, therefore it shalbe profitable to gather out of diuerse places of the Scripture an order of framing of life, that they that haue a desirous minde of amendement, may not wander out of the way in their endeuour. Now when I take vpon me the framing of a Christian mans life, I am not ignorant that I entre into a manifold and plentuous argument, and such as may with the greatnesse thereof fill a long volume, if I wold absolutely entreate of it in all pointes. For we se into what great length are stretched the exhortatorie orations of olde writers, made onely euery one of one seuerall vertue. And that is not done with too much idle babbling. For what so euer vertue a mā purpose to set

out in oration, the ſtile runneth of it ſelfe into ſuch largenes with plentie of matter, that a man can not ſeme to haue diſcourſed well of it, vnleſſe he haue ſpoken much. But my mind is not to ſtretche ſo far the inſtitution of life, which I promiſe to teache, as peculiarly to go through euery ſpeciall vertue, and wander abrode into exhortations. Let ſuch thinges be fetched out of other mens writinges, and ſpecially out of the Homelies of the olde fathers. It ſhalbe enough for me to ſhewe an orderly trade, wherby a godly man may be guided to a right marke of framing his life, and ſhortly to apoint out a certain vniuerſall rule, by which he may well trie what be his duties. There ſhall paraduenture at ſome other ſeaſon be a fit time to make declamations, or I will leaue that to other, which I my ſelfe am not mete to do. I do naturally loue ſhortneſſe, and paraduenture if I would ſpeake more at large, it woulde not frame well with me. And if a lõger manner of teaching were neuer ſo much pleaſing, yet I would ſcarce haue minde to put it in profe. But the courſe of this preſent worke requireth to knit vp a ſimple doctrine with as great ſhortneſſe as I may. As the Phyloſophers haue their certaine endes of right and honeſtie, from which they deriue particular duties and all the companie of vertues: ſo the Scripture is not without her order in this matter: but holdeth a moſt goodly well ordred diſpoſition, and much more certaine than all the Phyloſophers orders. This only is the difference, that they (as they were vaineglorious men) haue diligently endeuoured to atteine an exquiſite plainneſſe of order, to ſhewe fourth the ready aptneſſe of their witte. But the Spirit of God, becauſe he taught without curious affectation, hath not ſo exactely nor continually kept an orderly trade: which yet when he ſometime vſeth, he doth ſufficiently declare, that it is not to be neglected of vs.

2 This inſtruction that the Scripture teacheth, whereof we now ſpeake, ſtãdeth chiefely vpon two partes. The firſt, that there be poured and brought into our mindes a loue of righteouſneſſe, to which otherwiſe we are of nature nothing inclined. The ſeconde, that there be a rule ſet out vnto vs, that may not ſuffer vs to go out of the way in following righteouſnes. In commendation of righteouſnes it hath both very many and very good reaſons: of which we haue herebefore in diuerſe places ſpoken of ſome, and other ſome we ſhall in this place briefely touch. At what foundation may it better beginne, than when it putteth vs in minde that we muſt be holy, becauſe our God is holy? For when we were ſcattered abrode like ſtraying ſheepe, and diſperſed abrode in the maze of the world, he gathered vs together againe, to ioine vs in one flocke with him ſelfe. When we heare men-

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tion made of our ioining with God, let vs remember that holineſſe muſt be the bonde thereof. Not that by the merite of holineſſe we come into common with him: (where as rather we muſt firſt cleaue vnto him, that beying endued with his holineſſe, we may followe whether he calleth) but becauſe it greatly perteineth to his glorie, that he haue no fellowſhip with wickedneſſe and vncleanneſſe. Therfore alſo it teacheth, that this is the ende of our calling, which we ought alway to haue reſpect vnto, if we will anſwere God that calleth vs. For to what purpoſe was it, that we ſhould be drawen out of the wickedneſſe and filtheneſſe of the world, if we geue our ſelues leaue all our life long to wallowe in them ſtill? Moreouer it alſo admoniſheth vs, that to the ende we may be reckened among the people of God, we muſt dwell in the holy citie Hieruſalem. Which as he hath halowed to him ſelfe, ſo is it vnlawefull that it be vnholily profaned by the vncleanneſſe of the inhabitantes. From hence came theſe ſayinges, that they ſhall haue a place in the tabernacle of God that walke without ſpot, and ſtudie to followe righteouſneſſe. &c. Becauſe it is not meete that the Sanctuarie whereon he dwelleth, ſhoulde be like a ſtable full of filthineſſe. Pſa. 35. 8. Pſa. 15. 2. & 23.

3 And the better to awake vs, it ſheweth that God the father, as he hath ioined vs to him ſelfe in his Chriſt, ſo hath printed an image for vs in him, after which he would haue vs to be faſhioned. Now let them finde me a better order among the Phyloſophers, that thinke that the phyloſophie concerning manners, is in them onely orderly framed. They when they will excellently well exhorte vs to vertue, bring nothing els but that we ſhould liue agreably to nature. But the Scripture bringeth here exhortation from the true welſpringe, when it not onely teacheth vs to referre our life to God, the authour of it, to whom it is bonde: but alſo when ſhe hath taught that we are ſwarued out of kinde from the true originall & ſtate of our creation, ſhe immediatly addeth, that Chriſt by whom we come againe into fauour with God, is ſet before vs for an example, that we ſhould expreſſe the forme thereof in our life. What may a man require more effectuall then this one thing? Ye what may a manne require more than this onely thing? For if the Lorde hath by adoption made vs children with this condition, that our life ſhoulde reſemble Chriſt the bond of our adoption: if we do not geue and auowe our ſelues to righteouſneſſe, we do not onely with moſt wicked breach of allegiaunce depart from our creatour, but alſo we forſweare him to be our ſauiour. Then the Scripture taketh matter of exhortation out of all the benefites of God, which ſhe reherſeth vnto vs, & all the partes

Mala. 1. 6. of our ſaluation. And ſheweth that ſith God hath ſhewed himſelfe a father vnto vs, we are worthy to be cõdemned of extreme vnthankefulneſſe, if we do not likewiſe in our behalfe ſhewe our ſelues children vnto him. Sith Chriſt hath cleanſed vs with the waſhing of his blood, and hath made vs partakers of this cleanſing by baptiſme, it is not ſemely that we ſhoulde be ſpotted with newe filthineſſe. Sith he hath graffed vs into his body, we muſt carefully take hede that we ſprincle not any ſpot or blot vpon vs that are his members. Sith he him ſelfe that is our head, is aſcended into heauen, it behoueth vs that laying away earthly affection, we do with all our heart aſpire to heauenward: Sith the holy Ghoſt hath dedicated vs temples to God, we muſt endeuour that Gods glorie may be honorably ſet out by vs, and muſt not do any thing wherby we may be prophaned with filthineſſe of ſinne: Sith both our ſoule and our body are ordeined to heauenly incorruption and an vnperiſhing crowne, we muſt diligently trauaill, that the ſame may be kept pure and vncorrupted vnto the day of the Lorde. Theſe (I ſay) be the beſt layed foundations to bilde a mans life, and ſuch as the like are not to be found among the Phyloſophers, which in commendation of vertue do neuer climbe aboue the naturall dignitie of man.

Ephes. 5.1. 1. Iohn. 3.1. Ephes. 15. Heb. 10 1. Cor. 6. 1. Cor. 6. 1. Pet. 1. 15 Ioh. 15. 3. Ephe 5. Colo. 3. 1. Cor. 3 2. Cor. 6. 1. Thes. 5. 15.

4 And here is a fit place to ſpeake vnto them, that hauinge nothing but the title and badge of Chriſt, yet would be named Chriſtiãs. But with what face do they boſt of his holy name: ſith none haue any fellowſhip with Chriſt but they that haue receiued a true knowledge of him out of the worde of the Goſpell? But the Apoſtle ſaith, that all they haue not rightly learned Chriſt, that are not taught that they muſt caſt away the old man which is corrupted according to the deſire of errour, and haue not put on Chriſt. Therefore it is proued that they falſly, yea and wrongfully pretẽde the knowledge of Chriſt, although they can eloquently and roundely talke of the Goſpell. For it is not a doctrine of tong, but of life: and is not conceiued as other learnings be, with onely vnderſtanding and memorie, but is then onely receiued when it poſſeſſeth the whole ſoule, and findeth a ſeate and place to hold it in the moſt inward affection of the heart. Therefore either let then ceſſe, to the ſclaunder of God, to boſt of that which they are not, or let them ſhew themſelues not vnworthy ſcholars for Chriſt their maiſter. We haue geuen the firſt place to the doctrine wherin our religion is conteined, becauſe our ſaluation beginneth at it: but the ſame muſt be poured into our hearte, and paſſe into our maners, yea and transforme vs into it, that it be not vnfruteFull vnto vs. If the Philoſophers do iuſtly chafe againſt them, and do

Ephe. 4.

with

with shamefull reproche driue them from their companie, that professing an art that ought to be the scholemaistres of life, do turne it into a Sophisticall babbling: with how much better reason shall we detest these trifling Sophisters, that are contented to role the Gospell vpon the top of their tonges, the effectuall working whereof ought to pearce into the innermost affections of the heart, to rest in the soule, & to alter the whole man a hundred times more, than the colde exhortations of Philosophers?

5 Yet do I not require, that the maners of a Christian man sauour of nothing but the absolute Gospel: which neuertheless both were to be wished, and we must endeuour vs toward it. But I do not so seuerely require a Gospellike perfection, that I would not acknowledge him for a Christian that hath not yet atteined vnto it. For so should all men be excluded from the Church, sith there is no man found that is not by a great space distant from it, and many haue hetherto but a litle way proceded toward it, who yet should be vniustly cast away. What thē? let that be set for the marke before our eyes, to which alone all our endeuour may be directed. Let that be apointed the gole for vs to runne and trauaile vnto. For it is not lawefull for thee so to make partition with God, to take vpon thee part of these thinges that are commaunded thee in his word, and to leaue part at thine owne choise. For first of all he euery where commendeth integritie as the chiefe part of worshipping him: by which word he meaneth a pure simplicitie of mind that is without all deceitful colour & faining: against which a double heart is set as cōtrarie: as if it should be said, that the beginning of liuing vprightly is spirituall, when the inward affection of the mind is without faining dedicate to God to obserue holinesse & righteousnes. But because no man in this earthly prison of the body hath so great strength to hast with such freshnesse of runninge, as he perfectly ought to do, and the greater number are so feble, that with staggering and haltinge, yea and creping vpon the ground, they auaunce but slowly forward: let vs euery one go according to the measure of his litle power, and procede on our iourney begon. No man shall go so vntowardly, but he shall euery day get some ground, though it be but litle. Therfore let vs not cesse to trauail so, that we may continually procede somwhat in the way of the Lord. And let vs not despeire vpon the slenderne sse of our going forward, for howsoeuer the successe aunswere not our desire, yet we haue not lost our laboure when this day passeth yesterday: so that with pure simplicitie we loke vnto our marke, and long toward the ende of our course, not soothingly flattering our selues, nor tenderly bearing with

our owne euils, but with continuall endeuour trauailing to this, that we may ſtill become better than our ſelues, till we atteine to goodneſſe it ſelfe: which in deede we ſeke for and followe all our life long: but we ſhall then only atteine it, when being vnclothed of the weakenes of the fleſh, we ſhalbe receiued into the full fellowſhip thereof.

The vij. Chapter.

The ſumme of a Chriſtian life: vvhere is entreated of the forſaking of our ſelues.

ALbeit that the lawe of the Lorde haue a moſt aptly well diſpoſed order to frame a mans life, yet it ſemed good to the heauēly ſcholemaiſter to inſtruct men yet with a more exact trade to the ſame rule that he had ſet fourth in his law. And the beginning of that trade, is this: that it is the dutie of the faithfull to yelde their bodies to God a liuing, holy and acceptable ſacrifice vnto him: and that therein ſtandeth the true worſhipping of him. Herevpon is gathered occaſion to exhorte men, that they do not applie them ſelues to the faſhion of this world, but be transformed in renewinge of their minde, that they may proue what the will of God is. Nowe this is a great thing, that we be conſecrate and dedicate to God: that we ſhould from thencefourth thinke, ſpeake, imagine, or do nothing but to his glorie. For the thing that is conſecrate, can not be applied to vnholy vſes, without great wronge done vnto him. If we be not our own, but the Lordes, it appeareth what errour is to be auoided, and whereunto all the doinges of our life are to be directed. We are not our owne: therefore let neither our owne reaſon nor our owne will beare rule in our counſelles and doinges. We are not our owne: therefore let vs not make this the ende for vs to tend vnto, to ſeke that which may be expediēt for vs according to the fleſh. We are not our owne: therefore ſo much as we may, let vs forget our ſelues and all things that are our owne. On the other ſide, we are Gods: therefore let vs liue and dye to him. We are Gods: therefore let his wiſdome and will gouerne all our doinges. We are Gods: therefore let all the partes of our life tend towarde him as their onely lawful end. Oh how much hath he profited, that hauing learned that himſelfe is not his owne, hath taken frō him ſelfe the rule & gouernment of himſelfe to geue it to God. For as this is ỹ moſt ſtrong working peſtilence to deſtroy men, that they obey thēſelues: ſo it is the onely hauen of ſafetie, neither to knowe nor will any thing by him ſelfe, but onely to follow God going before him. Let this therefore be the firſt ſteppe, that man departe from himſelfe, that he may apply all

Rom. 12.1.

Po.14. 8.

all the force of his wit to the obeying of the Lorde. Obeying I call not onely that which ſtandeth in obedience of the worde, but that whereby the minde of man, voide from his owne ſenſualitie of fleſh, bendeth it ſelfe wholly to the will of Gods ſpirit. Of this transformation (which Paule calleth renewing of the minde) where as it is the first entrie into life, all the Phyloſophers were ignoraunt. For they make onely Reaſon the gouerneſſe of man: they thinke ſhe onely ought to be heard: finally to her onely they geue and aſſigne the rule of manners. But the Chriſtian Phyloſophie biddeth her to geue place, and to yeld and be ſubiect to the holy Ghoſt: ſo that man now may not liue himſelfe, but beare Chriſt liuing and reigning in him. Ephe. 4. 23. Gala. 2. 20.

2 Herevpon followeth alſo this other point, that we ſeeke not the thinges that be our owne, but thoſe thinges that be according to the will of the Lord, and that make to the aduauncemẽt of his glory. This is alſo a profe of great profiting, that in a manner forgetting our ſelues, and altogether leauing the regarde of our ſelues, we trauail to employ our ſtudy to God and his commaundements. For when the Scripture biddeth vs to leaue priuate regard of our ſelues, it doth not onely race out of our mindes the couetouſneſſe of hauing, the gredy ſeking for power and fauour of men: but alſo rooteth out ambition and all deſire of worldly glorie, and other more ſecrete peſtilences. Truly a Chriſtian man muſt be ſo faſhioned and diſpoſed, to thinke throughout all his life, that he hath to do with God. In this ſort, as he ſhall examine all his doings by Gods will and iudgement: ſo he ſhall reuerently direct vnto him all ỹ earneſtly bent diligence of his minde. For he that hath learned to loke vpon God in all things that he hath to do, is therewithall turned a way from all vaine thoughtes. This is that forſaking of our ſelues, which Chriſt euen from their firſt beginning of inſtruction ſo earneſtly gaue in charge to his Diſciples: which when it ones hath gotten poſſeſſion in the heart leaueth no place at all, firſt neither for pride, nor diſdainfulnes, nor vain glorious boſting, then neither for couetiſe, nor filthy luſt, nor riotouſneſſe, nor deintineſſe, nor for other euils that are engẽdred of the loue of our ſelues. Contrariwiſe wherſoeuer it reigneth not, there either moſt filthy vices do range without ſhame, or if there be any ſpice of vertue, it is corrupted with peruerſe deſire of glory. For ſhew me a man, if thou canſt, that vnles he haue forſaken him ſelfe according to ỹ cõmaundement of the Lord, will of his owne free will vſe goodneſſe among men. For all they that haue not ben poſſeſſed with this feling, if they haue followed vertue, they haue done it at ỹ leaſt for praiſes ſake. And all ỹ Phyloſophers that euer moſt of all affirmed that vertue was to

be desired for it selfes sake, were puffed vp with so great pride, that it appeared that they desired vertue for no other thinge, but that they might haue matter to be proude vpon. But God is so nothing at all delited, neither with those gapers for the peoples breath, nor with these swelling brastes, that he pronounceth that they haue already receiued their rewarde in the world, and maketh harlottes and Publicanes nerer to the kingdome of heauen, than them. And yet we haue not throughly declared with how many and how great stoppes man is hindred from that which is right, so long as he hath not forsaken him selfe. For it was truely said in time past, that there is a world of vices hidden in the soule of man. And thou canst finde no other remedies, but denying thy selfe, and leauing regarde of thy selfe, to bende thy minde to seeke those thinges that the Lorde requireth of thee, and to seke them therefore onely because they please him.

Tit. 2. 12. 3 In an other place the same Paule doth more plainly, although shortly, go through all the partes of a well ordred life, saying: The grace of God that bringeth saluation vnto all men, hath appeared and teacheth vs, that we should denie all vngodlinesse, and worldly lustes, and that we should liue sobre minded, righteously and Godly in this present worlde, loking for the blessed hope and glorious appearing of the mighty God, and of our saviour Iesus Christ, which gaue him selfe for vs to redeme vs from all vnrighteousnesse, and to purge vs a peculiar people vnto him selfe feruently geuen vnto good works. For after that he hath set forth the grace of God to encorage them, to make redy the way for vs to worshippe God, he taketh away two stoppes that do most hinder vs, that is to say, Vngodlinesse, whertunto we are naturally to much enclined, and Worldly desires, which extende further. And vnder the name of vngodlinesse, he not onely meaneth superstitions, but also comprehendeth all that disagreeth with the earnest feare of God. And worldly lustes are in effect as much as the affections of the flesh. Therfore he commaundeth vs in respect of both the tables of the lawe, to put of our owne wit, and to forsake all that our owne reason and will informeth vs. And all the doinges of our life he bringeth into three partes, sobrietie, righteousnesse, and godlinesse: of the which sobrietie without doubt signifieth as well chastitie and temperaunce, as a pure and measurably sparing vse of temporall things, and a pacient sufferance of pouertie. Righteousnesse conteineth all the duties of equitie, to geue euery man his owne. The thirde is Godlinesse, that seuereth vs from the defilinges of the world, & with true holinesse ioineth vs to God These things, when they be knit together with an vnseparable knot, make a full

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godlines. But for as much as nothing is more hard, than forsaking the reason of the flesh, yea subdoinge and renouncing her desires, to geue our selues to God and our brethren, and to studie for an angelicall life in the filthy state of this earth: therefore Paule, to loose our minde from all snares, calleth vs back to the hope of blessed immortalitie, admonishing vs not to striue in vaine: because as Christ hath once appeared the redemer, so at his last comming, he shall shew the fruit of the saluation that he hath purchased. And thus he driueth away the enticementes that blinde vs, and make vs not to aspire as we ought to the heauenly glorie: yea and he teacheth that we shall trauell as men being from home in this worlde, that the heauenly inheritaunce be not lost or fall away from vs.

Nowe in these wordes we perceiue, that the forsaking of our Rom. 12 10. Phil. 2. 3.
selues hath partly respect to men, and partly, yea chiefly to God. For vnto as the scripture biddeth vs so to behaue our selues with men, that we preferre them before vs in honour, that we faithfully employ our selues wholly to procure their commodities: therefore it greeueth such commaundements as our minde is not able to receiue, but first being made voide of naturall sense. For (with such blindenesse we runne all into loue of our selues) euery man thinketh him selfe to haue a iust cause to aduaunce him selfe, and to despise all other in comparison of him selfe. If God haue geuen vs any good gift, by and by leaning our selues bold therof we lift vp our courage, & not only swel, but in a maner burst with pride. The vices wherewith we abound, we do both diligently hide from other, and to our selues we flatteringly fame them light and slender, and sometime embrace them for vertues. And if the same good giftes, which we praise in our selues, or better do appeare in other, least we shoulde be compelled to geue place to them, we do with our enuiousnesse deface them and finde fault with them. If there be any faultes in them, we are not contented severely and sharpely to marke it, but we also odiously amplifie it. Hereupon groweth that insolence, that euery one of vs, as though he were priuileged from the common estate, would be hier than the rest, and carelessly and proudly set light by euery man, or despise them as inferiours. The poore yeld to the rich, base people to gentlemen, seruantes to their maisters, vnlearned to the learned: but there is no man that doth not nourishe within himselfe some opinion of excellencie. So euery man in flattering himselfe, beareth a certaine kingdome in his breast. For presumptuously taking vpon them somwhat whereby to please themselues, they iudge vpon the wittes and maners of other menne. But if they come to contention, there bur-

ſteth out their poiſon. For many do make a ſhewe of great mekenes, ſo longe as they finde all things gentle and louely: but howe many a one is there that kepeth that continuall courſe of modeſtie, when he is pricked and ſtirred to anger? And there is no remedie hereof, but that the moſt hurtfull peſtilence of loue, of ſoueraingtie and ſelfe loue be rooted out of the bottome of their heartes, as it is rooted out by the doctrine of the Scripture. For there we are ſo taught, that we muſt remember that the good giftes that God hath geuen vs, are not our owne good things, but the free giftes of God, whereof if any be proude, they bewraye their owne vnthankefulneſſe. Who maketh
1. Cor. 4. 7. thee to excell? Paule ſaith, if thou haſt receiued all things, why doſt thou boſt as if they were not geuen thee? Then, that we muſt with continuall reknowledging of our faultes, call our ſelues back to humilitie. So ſhall there remaine in vs nothing to be proude vpon, but there ſhalbe much matter to abace our ſelues. Againe, we are commaunded, whatſoeuer giftes of God we ſee in other men, ſo to reuerence and eſteme thoſe gifts, that we alſo honour thoſe menne in whom they be. For it were a great lewdnes for vs, to take from them that honour, the God hath vouchesaued to geue them. As for their faults, we are taught to winke at them, not to cheriſh them with flattering, but that we ſhould not by reaſon of thoſe faultes triumphe againſt them, to whome we ought to beare good will and honour. So ſhall it come to paſſe, that with what man ſo euer we haue to do, we ſhall behaue our ſelues not onely temperatly and modeſtly, but alſo gently and frendly. As a man ſhall neuer come any other way to true mekeneſſe, but if he haue a heart endued with abacing of himſelfe, and reuerencing of other.

5 Nowe howe hard is it, for thee to do thy dutie in ſeking the profit of thy neighbour? Thou ſhalt herin labour in vaine, vnleſſe thou depart from regard of thy ſelfe, and in a manner put of thy ſelfe. For howe canſt thou performe theſe things that Paule teacheth to be the workes of charitie, vnleſſe thou forſake thy ſelfe, to geue thy
1. Cor. 13. 4. ſelfe wholy to other? Charitie (ſaith he) is patient and gentle, not proude, not diſdainefull, enuieth not, ſwelleth not, ſeeketh not her owne, is not angry, &c. If this one thing be required, that we ſeke not the things that are our owne, we ſhall do no ſmall violence to nature, which ſo bendeth vs to the onely loue of our ſelues, that it doth not eaſily ſuffer vs negligētly to paſſe ouer our ſelues & our owne things, to watch for other mens commodities, yea to depart with our owne right to reſigne it to an other. But the Scripture, to leade vs thether as it were by the hand, warneth vs that what ſo euer gracious giftes

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we obteine of the Lorde, they are committed vnto vs vpon this condition, that they should be bestowed to the common benefit of the Church: and that therefore the true vse of all Gods graces is a liberall and bountifull communicating of them to other. There can be no certaine rule, nor more forceable exhortatiō could be deuised for the kepinge of the same, than when we be taught that all the good giftes that we haue, are things of God deliuered, committed to our trust vpon this condition, that they shoulde be disposed to the benefit of our neighbours. But the Scripture goeth yet further, when it compareth them to the powers wherewith the members of mans body are endued. No meber hath his power for himself, nor applieth it to his priuate vse: but poureth it abrode into the other membres of the same body, and taketh no profit therof, but such as procedeth from the common commoditie of the whole body. So whatsoeuer a godly man is able to do, he ought to be able to do it for his brethren, prouidinge none otherwise priuately for himselfe, but so that his minde be bent to the common edification of the Church. Let this therfore be our order for kindnesse and doing good: that whatsoeuer God hath bestowed vpon vs, whereby we may helpe our neighbour, we are the Bailies thereof, and bound to render accompt of the disposing of it. And that the onely right disposing is that which is tried by the rule of loue. So shall it come to passe, that we shall alway not only ioine the trauaill for other mens commoditie with the care of our owne profit, but also set it before the care of our owne. And that we should not happen to be ignorant that this is the true lawe of disposing all the giftes that we receiue of God, he hath in the olde time set the same lawe euen in the smalest giftes of his liberalitie. For he cō- Exo. 22. maunded the first frutes of corne to be offred vnto him, by which 29 and the people might testifie that it was vnlawfull for them to take any 23. 19. frute of the goods that were not first consecrate to him. If the giftes of God be so onely then sanctified vnto vs, when we haue with our owne hande dedicate them to the authour thereof, it is euident that it is an enorme abuse thereof that doth not sauour of such dedicatiō. But it shalbe vaine for thee to go about to enriche the Lorde with communicating to him of thy things. Therefore sith thy liberalitie can not extende vnto him, as the Prophet saith, thou must vse it Psa. 16. toward his saintes that are in earth. Therefore almes are compared 3. to holy oblations, that they may nowe be correspondent to these of Heb. 13. the lawe. 16.

6 But, ỹ we should not be wery w̄ doing good (which otherwise must needes come quickly to passe) that other thing must be adioined

1 Cor. 13.4. which the Apoſtle ſpeaketh of, that charitie is patient and not moued to anger. The Lorde commaundeth to do good to all vniuerſally, of whom a great part are moſt vnworthy, if they be conſidered by their owne deſeruing. But here ỹ Scripture helpeth with a very good meane, when it teacheth that we muſt not haue reſpect what men deſerue of themſelues, but that the image of God is to be conſidered in all men, to which we owe all honour and loue. But the ſame is moſt diligently to be marked in them of the houſeholde of faith, in ſo much as it is in them renewed and reſtored by the Spirite of Chriſt. Therefore whatſoeuer man thou light vpon, that needeth thy helpe, thou haſt no cauſe to withdraw thy ſelfe from doing him good. If thou ſay that he is a ſtranger: but the Lorde hath geuen him a marke, that ought to be familiar vnto thee, by the reaſō that he forbiddeth thee to deſpiſe thine owne fleſh. If thou ſay that he is baſe and nought worth: but the Lord ſheweth him to be ſuch a one, to whom he hath vouchſaued to geue the beautie of his image. If thou ſay that thou oweſt him nothing for any thing that he hath done for thee: but God hath ſet him as it were in his place, in reſpect of whom, thou knoweſt ſo many and ſo great benefites wherewith he hath bound thee vnto him. If thou ſay that he is vnworthy that thou ſhouldeſt labour any thing at all for his ſake: but the image of God whereby he is commended to thee, is worthy that thou ſhouldeſt geue thy ſelf & al that thou haſt vnto it. But if he haue not only deſerued no good at thy hande, but alſo prouoked thee with wrongs and euell doings: euen this is no iuſte cauſe why thou ſhouldeſt ceaſe both to loue him and to do for him the dutifull workes of loue. Thou wilt ſay, he hath far otherwiſe deſerued of me. But what hath the Lorde deſerued? Which when he commaundeth thee to forgeue all wherein he hath offended thee, truely he willeth the ſame to be imputed to himſelfe. Truely, this is that only way to come to that which is vtterly againſt the nature of man, much more is it hard for man. I meane, to loue them that hate vs, to recompenſe euell with doinge good, to render bleſſinges for reproches: if we remember that we muſt not conſider the malice of men, but loke vpon the image of God in them, which defacing and blotting out their faultes, doeth with the beautie and dignitie of it ſelfe allure vs to embrace it.

Gala. 6. 10.

Eſa. 58. 7.

Mat. 6. 24 and 18. 35.

Luc. 17. 3

Matt. 5. 44.

7 Therefore this Mortification ſhall then onely take place in vs, when we performe the dueties of charitie. But it is not he that performeth them, that onely doeth all the dutifull workes of charitie, although he leaue none of them vndone, but he that doth them of a ſincere affection of loue. For it may happen, that a man may fully performe

lome to all menne all that he oweth, so much as concerneth outward duties: and yet he may be far from the true performing of it. For you may see some that would seeme very liberall, which yet do geue nothing but either with pride of loke, or with churlishnesse of wordes they vpbraide it. And we be come to such wretchednesse in this vnhappy worlde, that almost no almes are geuen of any menne, or at least of the most parte of men, without reproching. Which perverseness should not haue bene tolerable among the very heathen. For of Christians is somwhat more required than to shew a cherefulnesse in countenance, and make their doinges louely with gentlenesse of wordes. First they must take vpon them the personage of him whom they see to neede their helpe, and then so pitie their case, as if themselues did fele and suffer it: so that they may bee caried with feling of mercie and gentlenesse euen as they would be to helpe themselues. He that shall come so minded to helpe his brethren, will not onely not defile his doinges with any arrogance or vpbraydinge, but also neither will despise his brother to whom he doth good as one needing his helpe, nor treade him vnder foote as one bounde vnto him: no more than we vse to reproch a sicke member, for easing whereof the whole body laboreth, or to thinke it specially bounde to the other members, bycause it hath drawen more helpe vnto it than it hath recompensed. For it is thought that the common enterparting of duties betwene members of one body, hath no free kinde of gifte, but rather that it is a payement of that which being due by the laive of nature it were monstruous to denie. And by this reason it shall followe, that he may not thinke himselfe discharged that hath performed one kinde of duetie, as it is commonly vsed, that when a riche manne hath geuen any thinge of his owne, he leaueth other charges to other men, as not belonging to him. But rather euery manne shall thinke thus with himselfe, that he is altogether detter to his neighbours, & that he must determine none other ende of vsing his liberalitie, but when abilitie faileth, which how large so euer it be, must be measured by the rule of charitie.

8 Now let vs more fully declare the principall parte of forsaking our selues, which we said to haue respect to God. We haue said much of it already, which it were superfluous to rehearse againe: it shalbe sufficient to entreate of it so far as it frameth vs to quietnesse of minde and sufferance. First therefore in seking the commoditie or quietnesse of this present life, the Scripture calleth vs hereunto, that resigning vs and our thinges to the Lords will, we should yeld vnto him the affections of our heart to be tamed and subdued. To couet wealth

and honors, to compaſſe authoritie, to heape vp riches, to gather together all ſuch follies as ſerue for royaltie and pompe, our luſt is outragious, and our gredineſſe infinite. On the other ſide of pouerty, ignobilitie, and baſe eſtate, we haue a maruellous feare and maruellous hatred, that moue vs to trauaile by all meanes to eſchue them. Hereby a man may ſee, how vnquiet a minde they haue, how many ſhiftes they attempt, with what ſtudies they wery their life, that frame their life after their owne deuiſe: to atteine thoſe thinges that their affection of ambition or couetouſneſſe requireth, and on the other ſide to eſcape pouertie and baſeneſſe. Therefore the godly muſt kepe this way, that they be not entangled with ſuch ſnares. Firſt let them not either deſire, or hope for, or thinke vpon any other meane of proſpering, than by the bleſſing of the Lorde: and therefore let them ſafely and boldely reſt themſelues vpon it. For how ſo euer the fleſh thinke it ſelfe ſufficient of her ſelfe, when ſhe either trauaileth by her owne diligence, or endeuoreth with her owne ſtudie, or is holpen by the fauour of men, to the atteining of honour and wealth: yet it is certaine, that all theſe thinges are nothing, and that we ſhall nothing preuaile with wit or trauaile, but in ſo much as the Lorde ſhall proſper both. But on the other ſide his onely bleſſing findeth a way through all ſtoppes, to make all things procede with vs to a ioyfull and lucky ende. Then how ſoeuer we may moſt of all obteine any glorie or wealth without it (as we daily ſee the wicked to get heapes of great honours and richeſſe) yet for as much as they vpon whom reſteth the curſe, do fele no parcell of felicitie, we can obteine nothing without his bleſſing that ſhall not turne vs to euell. And it is not at all to be coueted, that maketh men more miſerable.

9 Therefore if we beleue that all the meane of proſperous ſucceſſe and ſuch as is to be wiſhed, conſiſteth in the onely bleſſing of God, which being abſent, all kindes of miſerie and calamitie muſt happen vnto vs: this remaineth alſo, that we do not gredyly endeuour to wealth and honours ſtanding vpon our owne fineſſe of wit or diligence, nor leaning to the fauour of men, nor truſting vpon a vaine imagination of fortune, but that we alway looke vnto the Lorde, to be led by his guiding to what ſo euer lot he hath prouided. So firſt it ſhall come to paſſe, that we ſhall not violently ruſh to the catching of richeſſe and inuading of honours, by wronge, by guile and euell crafty meanes, or extortion with doing iniury to our neighbours, but ſhall onely followe thoſe fortunes that may not leade vs from innocence. For who may hope for the helpe of Gods bleſſing among fraudes, extortions, and other ſuttle meanes of wickednesse?

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For as Gods blessing followeth no man but him that thinketh purely, and doth rightly, so it calleth back all them of whom it is desired, from crooked thoughtes, and corrupt doinges. Then we shalbe bridled that we burne not with inmeasurable desire of growing rich, nor ambitiously gape for honours. For with what face may a man trust to be holpen of God, to obteine those thinges that he desireth against his worde? For God forbidde that God shoulde geue the helpe of his blessing to that which he curseth with his owne mouth. Last of all, if it succede not according to our wish and hope, yet we shalbe restrained from impatience, and from cursing our estate what soeuer it be: bycause we know that that is to murmure against God, in whose will richesse and pouertie, baseneſse and honours are disposed. Briefely, he that resteth himselfe in such sorte as is a foresaid vpon the blessing of God, neither will by euell sutteltyes hunt for those things that menne are wont outragiously to couet, by which crafty meanes he thinketh that he shall nothing preuaile: nor if any thing happen prosperously will impute it to himself, and to his owne diligence endeuour or to fortune, but will assigne it to God the authour. But if while other mens estates do florish, he go but slenderly forward, yea or slide backeward, yet he will beare his ill fortune with greater quietneſse and moderatiō of minde, than a prophane manne will beare a meanely good successe, which is not altogether so good as he desired: bycause he hath a comfort wherein he may more quietly rest, than vpon the hiest toppe of wealth and authoritie: bycause he accompteth that his thinges are ordered by God as is auailable for his saluation. So we see that Dauid was minded, and yeldeth himselfe to be ruled by God, he declareth himselfe to be like to a weined childe, and that he walketh not in high things or maruellous aboue himselfe. Psa. 131.

10 And the godly mindes ought to haue that quietneſse and sufferance not onely consisting in this behalf: but also it must extend to all chaunces whereunto our presem life is subiect. Therefore no man hath rightly forsaken himselfe, but he hath so resigned himselfe vp wholly to the Lorde, that he suffreth all the partes of his life to be gouerned by his will. He that is so framed in minde, what so euer happen, will neither thinke himselfe miserable, nor will with enuiousnes against God complaine of his fortune. Howe necessary this affection is, shall herby appeare, if you consider to howe many chaunces we be subiect. Diuerse kindes of diseases do trouble vs, sometime the pestilence cruelly reigneth, sometime we are sharply vexed with calamities of warre, sometime frost or haile deuouring the hope of the

yere bringeth barenneſſe, that driueth vs to dearth: ſomtime our wife, parentes, children or kinsfolkes are taken away by death, our houſe is conſumed with fier: theſe be the thinges at chauncing whereof men curſe their life, deteſt the day of their birth, haue heauen and light in execration, murmure againſt God, and (as they be eloquent in blaſphemies) accuſe him of vniuſtice and crueltie. But a faithfull manne muſt euen in theſe chaunces beholde the mercyfull kindeneſſe and fatherly tenderneſſe of God. Therefore whether he ſee his houſe deſtroyed, his kinſefolke ſlaine, yet he will not therefore ceſſe to praiſe God, but rather will turne himſelfe to this thought: Yet the Grace of the Lorde that dwelleth in my houſe, will not leaue it deſolate. Or if when his corne is blaſted or bitten, or conſumed with froſtes, or beaten downe with haile, he ſee famine at hand, yet he will not deſpeir, nor ſpeake hatefully of God, but will remaine in this con-
Pſa. 79. 13. fidence, We are yet in the Lordes protection, and ſhepe brought vp in his paſtures: he therefore will finde vs foode euen in extremeſt barreneſſe. Or if he bee troubled with ſickneſſe, euen then he will not be diſcouraged with bitterneſſe of ſorrow, to burſt out into impatience and quarell thus with God: but conſidering the righteouſneſſe and leniitie in Gods correction, he will call himſelfe back to patience. Finally, what ſo euer ſhall happen, becauſe he knoweth it ordeined by the hand of God, he will take it with a well pleaſed and thankefull minde, leaſt he ſhould ſtubbornly reſiſt his authoritie, into whoſe power he hath yelded himſelfe and all his. Therefore let that fooliſh and moſt miſerable comfort of the Heathen be far from a Chriſtian mans heart, which to ſtrengthen their mindes againſt aduerſities, did impute the ſame to fortune, with whom they compted it fooliſh to be angry, becauſe ſhe was blinde and vnaduiſed, that blindely wounded both the deſeruing and vndeſeruing For contrariwiſe this is the rule of godlineſſe, that the onely hand of God is the iudge and gouerner of both fortunes, and that it runneth not forward with vnaduiſed, ſodeine rage, but with moſt orderly iuſtice dealeth among vs both good thinges and euell.

The viij. Chapter.

Of the bearinge of the croſſe, which is a part of the forſaking of our ſelues.

Mat. 16. 24. BVt a Godly minde muſt yet climbe vp hier, euen to that whereunto Chriſt calleth his diſciples, that euery one take vp his croſſe. For all whom the Lorde hath choſen and vouchſaued to receiue into his companie, muſt prepare themſelues to a hard,

hard, trauailesome and vnquiete life, and full of many and diuerse kindes of incommodities. So it is the will of the heauenly father, to exercise them in such sorte, that he may haue a true proofe of them that be his. Beginning at Christ, his first begotten sonne, he proceedeth with this order toward all his children. For whereas Christ was the best beloued sonne aboue the rest, & in whom the fathers minde was fully pleased, yet we see howe he was not tenderly and deintily handeled: so that it may be truely sayd, that he was not only exercised with a perpetuall crosse so long as he dwelled in earth, but that al his life was nothing else but a kinde of continuall crosse. The Apostle sheweth the cause thereof to be, that it behoued that he shoulde learne obedience by those things that he suffred. Why then should we priuilege our selues from that estate, whereunto it behoued Christ our head to be subiect, specially sith he became subiect thereunto for our cause, to shew vs an example of patiẽce in himselfe? Therfore the Apostle saith that this is the appointed end of al ỹ childrẽ of God, to be fashioned like vnto him. Whereupon also in hard & sharp chances, which are reckened aduersities and euils, ariseth a great comfort to vs, that we communicate with the suffrings of Christ: that as he entred out of a maze of all troubles into the heauenly glory, so we may be diuerse tribulations be brought into the same glory. For so saith Paul himselfe, that when we learne the communicatinge of his affections, we do also conceiue the power of his resurrection: & whẽ we are fashioned like vnto his death, we are so prepared to the felowship of his glorious risinge againe. Howe much may this auaile to asswage all the painefulnesse of the crosse, that the more we are afflicted with aduersities, so much the more sure is our felowshippe with Christ confirmed? by communicating whereof, our suffrings are not only made blessed vnto vs, but also do much help vs to the furtheráce of our saluation.

Matt. 3. 17. & 17. 5.

Rom. 8. 2.

Act. 14. 22.

Philip. 3. 10.

Beside that, our Lorde had no neede to take vpon him to beare the crosse, but to testifie & proue his obedience to his father: but we for diuerse causes, haue neede to lead our life vnder a cõtinual crosse. First (as we be naturally bent to attribute all thinges to our flesh) vnlesse our weakenes be shewed vs as it were before our eyes, we do easily esteeme our owne strength aboue due measure, & dout not that whatsoeuer happen, it will continue vnbroken and vnouercome against all harde assaultes. Whereby we are caried into a foolishe and vaine confidence of flesh, and then trusting thereupon, we stubbornly waxe proud against God himselfe, as though our own powers without his grace did suffice vs. This arrogancy he can no way bet-

ter beate downe, than when he proueth vnto vs by experience, not only how feeble, but also how fraile we be. Therfore he afflicteth vs either with shame, or pouerty, or losse of children, or sickneſſe, or other calamities, which we beinge vnable to beare in respect of our selues, do byandby sinke downe vnder them. Beinge so humbled we learne to call vpon his strength, which only maketh vs to stande vpright vnder the heauy burden of afflictions. Yea the most holy, howe wel soeuer they know that they stand by the grace of God & not by their owne force, yet are too much assured of their owne strength & constancy, vnles by the triall of the crosse, he bring them into a more inward knowledge of themselues. The slouthfulneſſe crept into Dauid: I sayd in my rest, I shall neuer be moued, Lorde, thou hadst stablished in thy good pleasure a strength to my hil, thou hiddest away thy face, I was striken. For he confesseth that with sluggishneſſe in prosperity his senses were dulled, that not regardinge the grace of God, vpon which he should haue hanged, he leaned vnto himselfe, to promise himselfe perpetuall continuance. If this chaunced to great a Prophet: which of vs ought not to be fearefull, that we may be heedefull? Therefore whereas in prosperity they flatter themselues with opinion of a greater constancy and patience, when they are once humbled with aduersity, they learne that their former opinion was but hypocrisie. The faithfull (I say) beinge admonished by such examples of their diseases, do thereby profit to humility, that beinge vnclothed of the wrongfull confidence of the flesh, they may resorte to ỹ grace of God. And where they are once come to his grace, they feele the presence of Gods strength, wherin is aboundantly sufficient succour for them.

Psal. 30 8.

3 And this is it that Paul teacheth, that by troubles is engendred patience, by patience proofe. For wheras God hath promised ỹ faithful that he will be present with thē in troubles, they feele the same to be true, when they stand patiently, being vpholdē by his hand, which by their owne strength they were not able to do. Patience therefore bringeth a proufe by experience to ỹ holy ones, that God when nede requireth, wil in dede performe the help that he hath promised. And thereby also their hope is confirmed: forasmuch as it were too much vnthankefulneſſe not to looke for in time to come, the same trueth of God that they had already by experience proued to be constant and sure. We see nowe howe many good thinges do come vnto vs in one knot by the crosse. For, ouerthrowing the opinion that we falsly presume of our owne strength, & discloſinge our hypocrisie that deceiueth vs, it shaketh away the hurtfull confidence of the flesh, and teacheth

Ro. 5. 3.

vs

vs being so humbled, to rest vpō God only, by which it commeth to passe, that we neither be oppressed nor fall downe. And after victory followeth hope, insomuch as the Lord in performing that which he hath promised, stablisheth the credit of his trueth for time to come. Truely, although there were no moe reasons but these, it appeareth how much the exercise of ỹ crosse is necessary for vs. For it is a matter of no small importāce, to haue the blinde loue of thy selfe wiped away, that thou maist well know thine owne weakenes. To fele thine owne weakenesse, that thou maiest learne to distrust thy selfe: to distrust thy selfe, that thou maist remoue thy confidence from thy selfe vnto God: to rest with confidence of heart vpon God, that being vpholden by his help, thou maist cōtinue vnquercomme to the last end: to stande fast by his grace, that thou maist vnderstand that he is true in his promises: to know by proofe the truth of his promises, that thy hope may be strengthened therby.

4 The Lord hath also an other ende of afflictinge his, to trie their patience, and instruct vs to obedience. Not that they can vse any obedience toward him, other than the same that he giueth them: but so it pleaseth him by open examples to make approued by witnesses, & to set forth the graces that he hath bestowed vpō his holy ones, that they should not lie idly hidde within them. And therfore in bringing forth into open shew the strength of suffrance and constancy, wherewith he hath furnished his seruauntes, it is sayd that he trieth their pacience. And from hense came these sayinges: that God tempted Abraham, & had proofe of his godlinesse, by this that he refused not to offer vp in sacrifice his owne & only sonne. Therfore Peter teacheth, that our faith is so proued in troubles, as golde is tried in a fornace: And who can say that it is not expedient, that the most noble gift of pacience, which a faithfull man hath receiued of his God, should be brought foorth into vse, that it may be made certainely knowen and manifest? For otherwise men will not esteeme it as it is worthy. Now if God himselfe doth rightfully whē he ministreth matter to stirre vp the vertues that he hath giuen to his faithfull, that they shoulde not lie hidden, yea lie vnprofitable and perish: then is there good reason of the afflictions of the holy ones, without which their pacience should be nothing. I say also that by the crosse they are instructed to obedience, because they are so taught to liue not after their owne wish, but after the will of God. Truely if all thinges shoulde flowe vnto them after their owne minde, they would not know what it were to follow God. And Seneca rehearseth that this was an olde Prouerbe, when they exhorted any man to suffer aduersities, Followe God. By which

Ge. 22.1

1.Pe.1.7.

De vita beata cap. 15.

they declared, that then only men truely entred vnder the yoke of God, when he yelded his hand and backe to Gods correction. Now if it be moſt righteous, that we ſhould ſhew our ſelues in all thinges obedient to the heauēly father, then we ought not to refuſe, that he ſhould by all meanes accuſtome vs to yeld obedience vnto him.

5 But yet we perceiue not how neceſſary this obedience is for vs, vnleſſe we do alſo conſider, howe wanton our fleſh is to ſhake of the yoke of God, ſo ſoone as it hath bin but a litle while deintily and tenderly handeled. The ſame happeneth vnto it, that chaunceth to ſtubborne horſes, which if they be a fewe dayes pampred idlely, they can not afterward for fearceneſſe be tamed, neither do know their rider, to whoſe gouernment they ſomewhat before obeied. And this is continual in vs that God cōplaineth to haue bin in the people of Iſrael, that beinge well fed and couered with fatneſſe, we kicke againſt him that fed and nouriſhed vs. The liberality of God ſhould in dede haue allured vs to conſider and loue his goodneſſe, but foraſmuch as our euill nature is ſuch, that we are alway corrupted with his tender vſage, it is more than neceſſary for vs, to be reſtrayned by ſome diſcipline, that we runne not outragiouſly into ſuch a ſtubborne wantonneſſe. So that we ſhould not grow fierce with vnmeaſurable abundance of richeſſe, that we ſhould not waxe proud being lifted vp with honors, that we ſhould not become inſolent, being puffed vp with other good gifts, either of the ſoule, body or fortune, the lord himſelf, as he foreſeeth it to be expedient, preuenteth it, and with the remedy of the croſſe ſubdueth & bridleth the fearceneſſe of our fleſh, & that diuerſe wayes, ſo much as is healthfull for euery man. For all are not a like ſicke of all one diſeaſes, or do a like neeede of hard healing. And thereupon is to be ſeene howe ſome are exerciſed with one kinde of croſſe, and ſome with an other. But whereas the heauenly Phiſician handeleth ſome more gently, & purgeth ſome with ſharper remedies, when he meaneth to prouide for the health of all: Yet he leaueth none free or vntouched, becauſe he knoweth all without exception to be diſeaſed.

Deu. 33 15.

6 Moreouer, the moſt mercifull father needeth not only to preuēt our weakeneſſe, but many times to correct our paſſed offences. Therefore ſo oft as we be afflicted, the remembrance of our forepaſſed life ought byandby to entre into our minde: ſo without dout we ſhall finde that we haue done ſomewhat worthy of chaſtiſement. Yet we ought not chiefely to grounde our exhortation to patience vpon the acknowledging of ſinne. For the Scripture miniſtreth vs a farre better conſideration, when it ſayth, that the Lord correcteth vs with aduerſities,

1. Cor. 11. 8.

mistiet, that we should not be damned with this world. Therfore we ought euen in the very sharpenes of tribulatiõs to acknowledge the kindenes & goodnes of our father toward vs, forasmuch as euen then he ceaseth not to further our saluation. For he doth afflict, not to destroy or kill vs, but rather to deliuer vs from the damnation of the world. That thought shall leade vs to that, which the Scripture teacheth in an other place: My sonne, refuse not ỹ Lords correctiõ, nor be weary when thou shalt be rebuked of him. For whom the Lord loueth, he correcteth, and embraceth him as a father doth his childe. Prou. 3. 11.

When we know his rod to be the rod of a father, is it not our duety rather to shewe our selues obedient children and willinge to learne, than with obstinacy to do like desperate men, that are hardned with euill doinges? The Lord leseth vs, vnlesse he call vs backe by correction when we are fallen away from him: so that the author of the Epistle to the Hebrues rightly sayth that we are bastards, and not children if we be out of correction. Therfore we are most froward, if we can not suffer him when he declareth his good will and the care that he hath for our saluation. This the Scripture teacheth to be the difference betwene the vnbeleuers and the faithfull, that the vnbeleuers as the bondslaues of a rooted and hardned wickednes, are made the worse & more obstinate with whipping: the faithful, like children hauing an honest freedome of nature, do thereby profit to repentance. Now must thou choose of whether number thou wilt be. But because I haue spoken of this matter in an other place, I am content to touch it briefely, and so will make an end. Heb. 12. 8.

7 Moreouer it is a singular comfort, whē we suffer persecution for righteousnes. For then we ought to thinke, how great an honor God vouchesaueth to graunt vs, that he so garnisheth vs with the peculiar marke of his souldiours. I meane that they suffer persecution for righteousnes, not only that suffer for defense of the Gospell, but also that are troubled for any defense of righteousnes. Whether therfore in maintaininge the trueth of God against the lies of Sathan, or in taking in hande the defense of good men and innocentes against the wrongs of the wicked, we be driuen to runne into the displeasure & hatred of the worlde, whereby our life or goods, or estimation may come in daunger: let it not be grieuous or lothsome vnto vs to employ our selues for God, or let vs not thinke our selues miserable in those things in which he hath with his owne mouth pronounced vs blessed. Pouerty in dede, if it be considered in it selfe, is miserable: Matt. 5. 10.
likewise banishment, contemptious estate, prisonment, shame. Finally, death is the vttermost of all calamities. But when the fauour of our

God breatheth vpon vs, there is none of all these thinges, but it turneth to our felicity. Therefore let vs rather be content with the testimony of Christ, than with the false estimation of the flesh. So shall it come to passe, that we shall reioise as the Apostles did, whē God shal accompt vs worthy to suffer reproch for his name. For why? If we being innocent, & knowinge our selues cleare in our conscience, are by the naughty dealinge of wicked men spoiled of our goods: we are in dede brought to pouerty therby among mē, but so richesse do truely grow vnto vs in heauen before God. If we be thrust out of our houses, we are the more inwardly receiued into the houshold of God. If we be vexed & despised, we take so much the deper rootes in Christ. If we be noted with reproches & shame, we are insomuch the more honorable place in the kingdom of God. If we be slaine, so is the entry made open for vs vnto blessed life. Let vs be ashamed to esteeme lesse these things, vpon which the Lord hath set so greate a price, thē shadowish and fickle enticing pleasures of present life.

8 Sith therefore the Scripture doth with these & like admonitiōs giue sufficient comfort for the shames or calamities, that we suffer for defense of righteousnes, we are too much vnthankefull if we do not gladly and cherefully receiue them at the Loods hande: specially sith this is the kinde of crosse, most properly belonginge to the faithfull, whereby Christ will be glorified in vs. As also Peter teacheth. But it is more grieuous to gentle natures to suffer shame than a hundred deathes: therefore Paul expresly admonisheth that we shall not only suffer persecutions, but also reproches, because we trust in the liuinge God. As in an other place he teacheth vs after his example to walke through sclaunder and good reporte. Yet there is not required of vs such a cherefulnes as may take away all feeling of bitternes and sorrow, or else the patience of the holy ones in the crosse were no pacięce, vnles they should be both tormēted with sorrow & vexed with griefe. If there were no hardines in powerty, no paine in sickenes, no griefe in shame, no horrour in death, what valiantnes or temperance were it to beare thē indifferently? But when euery one of these doth with the naturall bitternes therof bite the hearts of vs all, herin doth the valiantnes of a faithful man shew it selfe, if being assayed with the feeling of such bitternes, how grieuously soeuer he be troubled with it, yet with valantly resisting he ouercommeth it, his patience vttereth it selfe herein, if being sharply prouoked, he is yet so bridled with the feare of God, that he bursteth not out into any distemper. His cherefulnesse appeareth herin, if being wounded with sadnes and sorrow, he resteth vpon the spiritual comfort of God.

1.Pe.4.12. 2.Tim 4.10. 2.Cor.6.8.

9 This conflict, which the faithfull do sustaine against the natural feeling of sorrow, while they study for patience & temperance, Paul hath very well described in these words. We are put to distresse in all things, but we are not made sorrowfull: we labour, but we are not left destitute: we suffer persecution, but we are not forsaken in it: we are throwen downe, but we perish not. You see how to beare the crosse patiently, is not to be altogether astonished and without all feeling of sorrowe. As the Stoikes in olde time did foolishly describe a valiant harted man, to be such a one as putting of al nature of man, was a like moued in prosperity and in aduersity, in sorrowfull and ioyfull state, yea such a one as like a stone was moued with nothinge. And what haue they profited with this hie wisdom? Forsooth they haue painted out such an image of wisdom as neuer was found, & neuer can hereafter be amonge men: But rather while they coueted to haue to exact and precise a patience, they haue taken away all the vse of patience out of mans life. And at this day also amõg Christians there are new Stoikes, that recken it a fault not only to grone and wepe, but also to be sad and carefull. But these strange conclusions do commonly procede from idle men, which busying themselues rather in speculation than doing, can do nothing but brede vs such new founde doctrines. But we haue nothinge to do with that stony Philosophie, which our maister and Lord hath condemned not only by his word but also by his example. For he mourned and wept both at his owne and other mens aduersities. The worlde (sayth he) shall reioyse, but you shal mourne and wepe. And because no man should finde fault therwith, by his open proclamation, he hath pronounced them blessed that mourne. And no maruell. For if all weping be blamed, what shall we iudge of ỹ Lord himselfe, out of whose body dropped bloudy teares? If euery feare be noted of infidelity, what shall we iudge of that quaking feare, wherwith we read that he was not sclenderly striken. If all sadnes be misliked, how shall we like this, that he confesseth his soule to be sad euen to the death? 2. Cor. 4 8. Ioh. 17. 20. Mat. 5. 4. Luc. 22. 44.

10 This I thought good to speake to this end, to call godly mindes from despeire: that they should not therefore altogether forsake the study of patience, because they can not put of the natural affection of sorrow: which must needes happen to them, that make of patience a senseless dulnes, and of a valiant and constant man, a stocke. For the Scripeure giueth to the holy ones the praise of patience, when they are so troubled with hardnes of aduersities, that yet they be not ouercome nor throwen downe with it: when they be so pricked with bitternesse, that they be also delited with spirituall ioy: when they bee

distressed with griefe, that yet they receiue courage againe being cheared with the comfort of God. Yet in the meane time that repugnancy abideth still in their heartes, that naturall sense eschueth and dredeth those thinges that it knoweth to be against it: but the affection of godlines trauaileth euen through all those difficulties to the obeying of Gods wil. This repugnancy the Lord expressed when he sayd thus to Peter: When thou wast yong thou didst gird thy selfe & didst walke whether thou wouldest: But when thou art old, an other shall girde thee and leade thee whether thou shalt not be willinge. Neither is it likely that Peter, when the time came that he must glorifie God by his death, was drawen vnwillingly and resistinge vnto it. Else his martyrdome should haue but small praise. But howsoeuer he did with great cherefulnesse of heart obey the ordinance of God, yet because he had not put of the nature of mā, he was doubly stirred with two sortes of wils. For when he did by himselfe consider the bloudy death that he shoulde suffer, beinge stricken with horrour thereof, he would gladly haue escaped it. On the other side, when it came in his minde, that he was called vnto it by the commaundement of God, then conqueringe and treadinge downe feare, he gladly, yea and cherefully tooke it vpon him. This therefore we must endeuour if we will be the Disciples of Christ, that our mindes be inwardly filled with so great a reuerence & obedience to God, as may tame and subdue to his ordinaunce all contrary affections. So shall it come to passe, that with whatsoeuer kinde of crosse we be vexed, euē in the greatest anguishes of minde, we shall constantly kepe patience. For aduersities shall haue their sharpnes, wherwith we shalbe bitten: so when we are afflicted with sickenes, we shal both grone and be disquieted and desire health: so beinge prefsed with pouerty, we shalbe pricked with the stings of carefulnes and sorrow: so shall we be stricken with griefe of shame, contempt and iniury: so shall we yelde due teares to nature at the buriall of our friendes: but this alway shalbe the cōclusion, But the Lorde willed so. Therefore let vs follow his will. Yea euen in the middest of the prickings of sorow, in the middest of mourning and teares, this thought must needes come betwene, to encline our heart to take cherefully the very same things, by reason whereof it is so moued.

Iob. 21. 30.

11 But forasmuch as we haue taken the chiefe cause of bearinge the crosse, out of the consideration of the will of God, we must in few wordes define what difference is betwene Philosophicall & Christian patience. Truely very few of the Philosophers climbed to so hie a reason, to vnderstand that the hande of God doth exercise vs by afflictions

ctions,& to thinke that God is in this behalfe to be obeied.But they bring no other reaſon,but becauſe we muſt ſo do of neceſſity.What is this elſe,but to ſay that thou muſt yeelde vnto God, becauſe thou shalt trauail in vaine to wraſtle againſt him? For if we obey God,only becauſe we ſo muſt of neceſſity:thē if we might eſcape,we would ceſſe to obey.But the Scripture biddeth vs to conſider a farre other thing in the will of God,that is to ſay,firſt iuſtice and equity, then the care of our ſaluation. Theſe therefore be the Chriſtian exhortations to patience,whether pouerty,or baniſhment, or priſonment, or ſhame, or ſickeneſſe,or loſſe of parentes,or children,or any other like thing do grieue vs,we muſt thinke that none of theſe things doth happen, but by the will and prouidence of God,and that he doth nothing but by moſt iuſt order:For why? do not our innumerable and daily offenſes deſerue to be chaſtiſed more ſharply, & with more grieuous correction,than ſuch as the mercifull kindneſſe of God layeth vpon vs? Is it not moſt great equity,that our fleſh be tamed,& as it were made acquainted with the yoke,that ſhe do not wantonly growe wilde accordinge to her nature? Is not the righteouſneſſe and trueth of God worthy, that we ſhould take paine for it? But if there appeare an vndouted righteouſnes in our afflictions,we can not without vnrighteouſnes either murmure or wraſtle againſt it.We heare not now that tolde ſonge:We muſt giue place,becauſe we ſo muſt of neceſſity,but we heare a liuely leſſō & full of effectualnes:We muſt obey,becauſe it is vnlawfull to reſiſt:we muſt ſuffer patiently, becauſe impatience is a ſtobborneſſe againſt the righteouſneſſe of God. But now, becauſe that thinge only is worthy to be loued of vs,which we know to be to our ſafety and benefit,the good father doth this way alſo comfort vs, when he affirmeth that euen in this that he afflicteth vs with the croſſe, he prouideth for our ſafety. But if it be certaine that troubles are healthfull for vs,why ſhould we not receiue them with a thankfull and well pleaſed minde? Therefore in patiently ſuffering them, we do not forceably yeelde to neceſſitie, but quietely agre to our owne benefite. Theſe thoughtes (I ſay)do make that how much our mindes are grieued in the croſſe with naturall feelinge of bitterneſſe, ſo much they be cheared with ſpirituall gladneſſe. Whereupon alſo followeth thankeſgiuinge, which can not be without ioy. But if the praiſe of the Lord and thankeſgiuing proceedeth of nothing but of a cherefull and ioyfull heart, and there is nothing that ought to interrupte the ſame praiſing of God and thankeſgiuing in vs:hereby appeareth howe neceſſary it is that the bitternſſe of the croſſe be tempered with ſpirituall ioy.

The ix. Chapter.

Of the meditation of the life to come.

BVt with whatſoeuer kinde of trouble we be diſtreſſed, we muſt alway looke to this ende, to vſe our ſelues to the contempt of this preſent life, and thereby be ſtirred to the meditation of the life to come. For, becauſe God knoweth well howe much we be by nature enclined to the beaſtly loue of this worlde, he vſeth a moſt fitte meane to drawe vs backe, and to ſhake of our ſluggiſhneſſe, that we ſhoulde not ſticke too faſt in that loue. There is none of vs that deſireth not to ſeeme to aſpire & endeuour all their life long to heauenly immortality. For we are aſhamed to excel brute beaſtes in nothinge: whoſe ſtate ſhoulde be nothinge inferiour to ours, vnleſſe there remayne to vs a hope of eternity after death. But if you examine the deuiſes, ſtudies and doinges of euery manne, you ſhall finde nothing therein but earth. Hereupon groweth that ſenſeleſneſſe, that our minde beinge daſeled with vaine gliſteringe of richeſſe, power and honors, is ſo dulled that it can not ſee farre. Our heart alſo beinge poſſeſſed with couetouſneſſe, ambition and luſt, is ſo weyed downe, that it can not riſe vp higher. Finally all our ſoule entangled with enticementes of the fleſh, ſeeketh her felicity in earth. The Lord, to remedy this euill, doth with continuall examples of miſeries teach this of the vanity of this preſent life. Therfore that they ſhoulde not promiſe themſelues in this life a ſounde and quiet peace, he ſuffereth them to be many times diſquieted and troubled either with warres, or vprores, or robberies, or other iniuries. That they ſhoulde not with too much greedineſſe, gape for fraile and tranſitory richeſſe, or reſt in the richeſſe that they already poſſeſſe, ſometime with baniſhment, ſomtime with barrenneſſe of the earth, ſomtime with fire, ſometime by other meanes he bringeth them to pouerty, or at leaſt holdeth them in meaſure. That they ſhould not with too much eaſe take pleaſure in the benefites of mariage, he either maketh them to be vexed with the frowardnes of their wiues, or plucketh them downe with ill children, or puniſheth them with want of iſſue. But if in all theſe thinges he tenderly beareth with them, yet leaſt they ſhould either ſwell with fooliſh glory, or inmeaſurably reioyſe with vaine confidence, he doth by diſeaſes & dangers ſet before their eyes, howe vnſtable, and vaniſhinge be all the goods that are ſubiect to mortality. Then onely therefore we rightly profit in the diſcipline of the croſſe when we learne that this life, when it is conſidered in it ſelfe, is vnquiet, troubleſome and innumerable wayes miſerable, and

in no point fully blessed: & that all those that are reckened the good things therof are vncertaine, fickle, vaine, and corrupted with many euils mixed with them. And hereupon we do determine, that here is nothing to be sought or hoped for but strife: & that when we thinke of our crowne, then we must lft vp our eyes to heauen. For thus we must beleue. That our minde is neuer truely raised to the desire and meditation of the life to come, vnlesse it haue first conceiued a contempt of this present life.

2 For betwene these two there is no meane, the earth must either become vile in our sight, or holde vs bounde with intemperate loue of it. Therefore if we haue any care of eternity, we must diligently endeuour to louse our selues from these fetters. Now because this present life hath many flatteringe pleasures wherewith to allure vs, a great shewe of pleasauntnesse, grace, and sweetenesse, wherewith to delite vs: it is much behoueful for vs to be now and then called away, that we be not bewitched with such allurementes. For what, I pray you, woulde be done if we did here enioy a continuall concourse of good things and felicity, sith we can not with continual spurres of euils be sufficiently awaked to consider the misery therof? Not onely the learned do know, but also the common people haue no Prouerbe more common than this, that mans life is like a smoke or shadow: and because they sawe it to be a thinge very profitable to be knowen, they haue set it out with many notable sentences. But there is no thinge that we do either more negligently consider, or lesse remember. For we go about all thinges, as though we would frame to our selues an immortality in earth. If there be a corps caried to buriall, or if we walke amonge graues, then, because there is an image of death before our eyes, I graunt we do maruelously well discourse like Philosophers vpon the vanity of this life. Albeit we do not that continually, for many times all these things do nothing moue vs. But when it happeneth, our Philosophie lasteth but a while, which so soone as we turne our backes, vanisheth away, and leaueth no steppe at all of remembrance behind it: finally it passeth away as a clapping of hands vpon a stage at any pleasaunt sight. And we forgettinge not onely death, but also that we be subiect to death, as though we had neuer heard any reporte thereof, fall to a careless assuredness of earthly immortality. If any man in the meane time tel vs of the Prouerb, that man is a creature of a dayes continuance, we graunt it in deede: but so heedelesly, that still the thought of euerlastinge continuance resteth in our minde. Who therefore can deny, that it is a great profit to vs all, not only to be admonished in wordes, but by all the examples

of experience that may be to be conuinced of the miserable estate of earthly life: forasmuch as euen whē we are conuinced, we scarcely cesse to stand amased with peruerse and foolish admiration of it, as though it contained the vttermost end of good thinges. But if it be necessary that God instruct vs, it is our duety likewise on our behalues to harken to him when he calleth & awaketh our dulnesse, that despising the worlde we may with all our heartes endeuour to the meditation of the life to come.

3 But let the faithful accustome themselues to such a despising of present life, as may neither engendre a hatred thereof, nor any vnthankefulnes toward God. For this life, howsoeuer it is ful of infinite miseries, is yet worthily reckened among the not sclender blessinges of God. Therefore if we acknowledge no benefite of God in it, we are guilty of no small vnthankefulnesse toward God himselfe. But specially it ought to be to the faithfull a testimonie of Gods good will, forasmuch as it is wholly directed to the furtherance of their saluation. For before that he openly deliuer vnto vs the inheritance of eternall glory, his will is to shew himselfe a Father vnto vs by smaller examples: and these be the benefites that are daily bestowed vpon vs. Sith therefore this life serueth vs to vnderstande the goodnesse of God, shall we disdaine it as though it had not a crumme of goodnesse in it? We must therefore put on this feelinge and affection, to recken it amonge the gifres of goodnesse that are not to be refused. For though there wanted testimonies of Scripture, of which there are both many and most euident, very nature it selfe doth exhorte vs to giue thankes to the Lorde, for that he hath brought vs into the light of it, that he graunteth vs the vse of it, that he giueth vs all necessary succours for the preseruation of it. And this is a much greater reason, if we consider that we are in it after a certaine maner prepared to the glory of the heauenly kingdome. For so the Lorde hath ordained that they which in time to come shalbe crowned in heauen, must fight certaine battels in earth, that they shoulde not triumphe, till they had ouercome the hard aduentures of the battell, and obtained the victory. Then an other reason is, that we do by diuerse benefites beginne therein to taste the sweetenesse of Gods liberality, that our hope and desire should be whetted to long for the reueling thereof. Whē this is determined, that it is a gift of Gods clemency that we liue this earthly life, for which as we be bound vnto him, so we ought to be mindefull and thankeful: then we shall in fit order come to consider the most miserable estate therof, to this end that we may be deliuered from too much greedinesse of it, whereunto as I haue before

sayd, we are of our selues naturally enclined.

4 Nowe whatsoeuer is taken from the wrongefull desire of this life, ought to be added to the desire of a better life. I graunt in dede that they thought truely, that thought it best not to be borne; & the next, to die quickly. For what could they being destitute of the light of God and true religion, see therein but vnhappy & miserable? And they did not without reason, that mourned and wept at the birthes of their friendes, & solemnely reioysed at their burials, but they did it without profit, because beinge without the right doctrine of faith, they did not see howe that may turne to good to the godly, which is of it selfe neither blessed nor to be desired: and so they ended their iudgement with desperation. Let this therefore be the marke of the faithful in iudging of mortall life, that when they vnderstand it to be of it selfe nothing but misery, they may resort wholly the more freshly and readily to the eternal life to come. When we come to this cõparison, then this present life may not onely be safely neglected, but also vtterly despised and lothed in comparison of the other. For if heauen be our contrey, what is the earth else but a place of banishment? If the departing out of the world be an entring into life, what is the world but a graue? to abide in it, what is it else but to be drowned in death? If to be deliuered from the body is to be set in perfect liberty, what is the body else but a prison? If to enioy the presence of God is the hiest summe of felicity, is it not miserable to lacke it? But til we be escaped out of the world, we wander abroade frõ the Lord. Therfore if the earthly life be compared with the heauenly life, doutlesse it ought to be despised & troden vnder foote. But it is neuer to be hated, but in respect that it holdeth vs in subiection to sinne, & yet that hatred is not properly ro be layd vpon our life. But howsoeuer it be, yet we must be so moued either with wearinesse or hatred of it, that desiring the end of it, we may be also ready at the will of the Lord to abide in it: so that our wearines may be farre from al grudging & impatience. For it is like a place in battel array, wherein the Lorde hath placed vs, which we ought to kepe till he call vs away. Paule in deede lamenteth his state that he is holden bond in the bondes of the body longer thã he wished, & sigheth with feruent desire of his redẽption: neuertheles to obey the commaundement of the Lord, he professed himself ready to both, because he acknowledgeth himself to owe this vnto God, to glorifie his name, either by death or life: and that it is in God to determine what is most expediẽt for his glory. Therfore if we must liue & die to the Lord, let vs leaue to his will the time of our life & death: but so that we be still feruent in desire of death, and be con-

2. Cor. 5. 6.

Rom. 7. 24.

Phil. 1. 23.

tinually occupied in meditation therof,& despise this life in comparison of the immortality to come, and wish to forsake it when it shall please the Lord because of the bondage of sinne.

5 But this is mōstruous,that in stede of that desire of death,many that bost themselues to be Christians,are so afraid of it,that they trēble at euery mention of it, as of a thing betokening vnluckely & vnhappy. Truely it is no maruell; if naturall sense in vs do quake for feare when we heare of the dissoluing of vs.But this is in no wise tolerable, that there be not in a Christian mans brest the light of godlines,that shoulde with greater comfort ouercome and suppresse that feare, how great soeuer it be.For if we consider that this vnstedfast, faulty, corruptible, fraile withering,& rottē tabernacle of our body, is therfore dissolued,ẏ it may afterward be restored again into a stedfast,perfect,vncorruptible & heauenly glory: shall not faith compell vs feruently to desire that which nature feareth? If we consider that by death we are called home out of banishment,to inhabite our contrey,yea a heauenly contrey,shal we obtaine no comfort therby?But there is nothing that desireth not to abide continually. I graunt,and therefore I affirme, that we ought to looke vnto the immortality to come,where we may attaine a stedfast state that no where appeareth in earth. For Paul doth very well teach,that the faithfull ought to go cherefully to death:not because they would be vnclothed,but because they desire to be newly clothed.Shal brute beastes,yea & lifeles creatures,euen stocks & stones,knowing their present vanity,be earnestly bent to looking for the last day of the resurrectiō,that they may with the children of God be deliuered from vanity,& shal we that are endued with the light of wit,& aboue wit enlightened with the spirit of God,when it standeth vpon our being,not lift vp our mindes beyond this rottennes of earth? But it pertaineth not to my present purpose, nor to this place,to speake against this peruersnes. And in the beginning I haue already professed, that I woulde not here take vpon me the large handling of common places. I would counsel such feareful mindes to read Cyprians booke of Mortality,vnlesse they were mete to be sent to the Philosophers,that they may beginne to be ashamed when thry see the contempt of death that those do shew. But this let vs hold for certainely determined, that no man hath well profited in Christes schoole,but he that doth ioyfully looke for the day both of death & of the last resurrection.For both Paul describeth all ẏ faithfull by this marke,& also it is common in the Scripture,to call vs thither as oft as it wil set forth a groūd of perfect gladnes Reioise(saith the Lord)& lift vp your heads, for your redemption commeth nere

2. Cor. 5. 1
Rom. 8. 19.
Tit. 2. 12.
Luk. 21. 28.

at hand. Is it reasonable, I pray you, that the thing which he willed to be of so great force to raise vp ioy & chertefullnes in vs, should brede nothing but sorrow & discouragemēt? If it be so, why do we stil boste of him as our Schoolemaister? Let vs therfore get a sounder mind, & howsoeuer the blinde & senseleſſe desire of the flesh do striue against it, let vs not dout to wish for the comming of the Lord, not only with wishing, but also with groning & sighing, as a thing most happy of all other. For he shall come a redemer to vs, to draw vs out of this infinit gulfe of euils & miseries, and to leade vs into that blessed inheritance of his life and glory.

6 This is certainely true: all the nation of the faithfull, so longe as they dwel in earth, must be as shepe appointed to slaughter, that they may be fashioned like Christ their head. Therefore they were in most lamentable case, vnlesse they had their minde raised vp into heauē, & surmounted all that is in the world, and passed ouer the present face of things. Contrariwise whē they haue once lifted their heades aboue all earthly thinges, although they see the wealth and honors of the wicked florishing, if they see thē enioyinge quiet peace, if they see thē proude in gorgiousnes and sumptuousnesse of all thinges, if they see thē to flow in plentiful store of all delites, beside that if they be spoiled by their wickednesse, if they sustaine reprochful dealings at their pride, if they be robbed by their couetousnes, if they be vexed by any other outrage of theirs: they will easily vphold themselues in such aduersities. For that day shalbe before their eies, when the Lorde shall receiue his faithfull into the quiet of his kingdom, when he shal wipe all teares from their eies, when he shall clothe them with the robe of glory & gladnes, when he shall feede thē with ỹ vnspeakeable swetenesse of his deinties, when he shall aduance them to the fellowshippe of his hie estate: finally when he shall vouchsaue to enterparten his felicity with them. But these wicked once that haue florished in the earth, he shall throw into extreme shame, he shall change their delites into tormentes, their laughing and mirth into weping and gnashing of teeth, he shall disquiet their peace with terrible torment of conscience, he shall punish their deintinesse with vnquenchable fier, & shall put their heades in subiectiō to those godly mē, whose patience they haue abused. For this is righteousnesse (as Paule testifieth) to giue release to the miserable & to them that are vniustly afflicted, & to render affliction to the wicked that do afflict the godly, when the Lorde Iesus shal be reuealed from heauen. This truely is our onely comfort, which if it be taken away, we must of necissity either despeir, or flatteringely delite our selues with the vayne comfortes of the worlde to

Rom. 8. 36. 1. Cor. 15. 19.

Esa. 25. 8. Reue. 7. 17.

1. The. 1. 6.

Psal 73. our owne deſtruction. For euen the prophet confeſſeth that his feete ſtagged, when he taried too long vpon conſideringe the preſent proſperity of the wicked: and that he could not otherwiſe ſtande ſtedfaſt, but when he entred into the ſanctuary of God, and bended his eies to the laſt end of the godly & the wicked. To conclude in one word, then only the croſſe of Chriſt triumpheth in the hearts of the faithfull vpon the Deuill, fleſh, ſinne & the wicked, when our eyes are turned to the power of the reſurrection.

The x. Chapter.

Howe we ought to vſe this preſent life, and the helps thereof.

BY ſuch introductions the Scripture doth alſo well informe vs what is the right vſe of earthly benefites: which is a thinge not to be neglected in framing an order of life. For if we muſt liue, we muſt alſo vſe the neceſſary helpes of life: neither can we eſchue euen thoſe things that ſeeme rather to ſerue for delite than for neceſſity. Therefore we muſt keepe a meaſure, that we may vſe them with a pure conſcience, either for neceſſity or for delight. That meaſure the Lorde appointeth by his worde, when he teacheth that this life is to them that be his, a certaine iorney through a ſtraunge countrey, by which they trauaile towarde the kingdome of heauen. If we muſt but paſſe through the earth, doutleſſe we ought ſo farre to vſe the good thinges of the earth, as they may rather further than hinder our iourney. Therfore Paul doth not vnprofitably counſell vs ſo to vſe this worlde, as though we vſed it not: and to bye poſſeſſions with ſuch a minde as they vſe to be ſolde. But becauſe this place is ſlippery, and ſo ſlope on both ſides, that it quickely maketh vs to fall, let vs labour to faſten our foote there, where we may ſtande ſafely. For there haue bin ſome, that otherwiſe were good and holy menne, which when they ſawe intemperance and ryot continually to range with vnbridled luſt, vnleſſe it be ſharply reſtrained, & were deſirous to correct ſo great a miſchief, they could find none other way, but ſuffred mā to vſe the benefites of the earth, ſo far as neceſſity required. This was in dede a Godly counſell, but they were to ſeuere. For (which is a very perillous thinge) they did put ſtreighter bondes vpon conſciences, than thoſe wherewith they were bound by the word of God. And they expounde neceſſity, to abſtaine from all thinges which a man may be without. And ſo by their opinio, a mā might ſcarcely take any more foode than bread & water. And ſome be yet more ſeuere: as it is red of Crates the Thebane, that did throwe his goods into the ſea,

becauſe

because if they were not destroyed, he thought that he shoulde be destroyed by them. Many at this day, while they seeke a pretence, whereby the intemperance of the flesh in vse of outwarde thinges may be excused, and while they go about to prepare a way for the flesh raging in wantonnes, do take that as a thing confessed, which I do not graunte them, that this libertie is not to be restrained with any limitation of measure, but that it is to be left to euery mans conscience to vse as much as he seeth to be lawfull for him. Truly I confesse, that consciences neither ought nor can in this point be bounde by certaine and precise formes of lawes. But for as much as the Scripture teacheth generall rules of lawfull vse, we must surely measure the vse according to these rules.

2 Let this be a principle: that the vse of Gods gifres swarueth not out of the way, when it is referred to that ende, whereunto the authour him selfe hath created and apointed them for vs, for as much as he hath created them for our good and not for our hurt. Therefore no man can kepe a righter way, than he that shall diligently loke vnto this ende. Nowe if we consider to what ende he hath created meates, we shall finde that he meant to make prouision not onely for necessitie but also for delite and pleasure. So in apparell, beside necessitie he apointed an other ende, which is comlinesse and honestie. In herbes, trees, and frutes, beside diuerse profitable vses, there is also a pleasantnesse of sight, and sweetenesse of smell. For if this were not true, the Prophet would not recken among the benefites of God that wine maketh glad the heart of man, and that oyle maketh his face to shine: the Scripture would not echewhere, to set fourth his liberalitie, rehearse that he hath geuen all such things to men. And the very naturall qualities of things do sufficiently shew, to what ende and how far we may vse them. Shall the Lord haue set in floures so great a beutie, as presenteth it selfe to our eyes: shall he haue geuen so great a swetenes of sauour as naturally floweth into our smelling: and shall it be vnlawfull either for our eyes to take the vse of that beautie, or for our smelling to feele that sweteneſſe of sauour? what? Hath he not so made difference of colours, that he hath made some more acceptable than other? what? Hath he not geuen to gold and siluer, to iuorie and marble, a speciall grace whereby they might be made more precious than other metalles or stones? Finally hath he not made many things commendable vnto vs without necessary vse? Ps. 104. 15.

3 Therefore away with that vnnaturall Philosophie, which in graunting vs of the creatures no vse but for necessitie, not onely doth niggardly bereue vs of the lawfull vse of Gods liberalitie, but also can

not take place, vnleſſe it firſt haue ſpoiled man of all his ſenſes and made him a blocke. But on the other ſide we muſt with no leſſe diligence prouide a ſtay for ẏ luſt of the fleſh, which if it be not brought into order, ouerfloweth without meaſure: and it hath (as I haue ſaid) defenders of it, which ynder pretenſe of allowed libertie do graunt vnto it all thinges. Firſt there is one bridle put in the mouth of it, if this be determined, that all things are created for vs to this ende, that we ſhould know the authour of them, and geue him thankes for his tender kindneſſe toward vs. Where is thy thankes geuing, if thou ſo gluttonouſly fill thy ſelfe with deinty meates or with wine, that thou either be made ſenſleſſe, or vnfit to do the duties of godlineſſe and of thy calling? Where is the reknowledging of God, if thy fleſh by to great abundance boiling in filthy luſt, doth with her vncleanneſſe infecte thy minde, that thou canſt not ſee any thinge that is right or honeſt? In apparell, where is thankefulneſſe to God, if with coſtly gorgiouſneſſe thereof we both fall in admiration of our ſelues and diſdaine other? If with the trimneſſe and cleanlineſſe of it, we prepare our ſelues to vnchaſtitie? Where is the reknowledging of God, if our minde be fixed vpon the gainſſe of our apparell? For many ſo geue all their ſenſes to bodely delites, that the minde lieth ouerwhelmed. Many are ſo delited with marble, gold, and paintings, that they become as it were menne made of marble, that they bee as it were turned into metalles, and bee like vnto painted Images. The ſmelle of the kitchen, or ſweteneſſe of ſauour ſo dulleth ſome, that they can ſmell nothing that is ſpirituall. And the ſame is alſo to be ſeen in the reſt. Therfore it is certaine that hereby the licenciouſneſſe of abuſing
Rom.13 is ſomewhat reſtrained, and that rule of Paule confirmed, that we be
14. not to carefull of the fleſh, for the luſtes therof, to which if we graunt to much, they boile out aboue meaſure and temper.

4 But there is no ſurer nor redier way than that which is made vs by the contempt of this preſent life, and the meditation of heauenly immortalitie. For thervpon follow two rules: the one, that they which vſe this world, ſhould be ſo minded as though they vſed it not, they that mary wiues as though they did not mary: they ẏ bye as though
1.Cor. they did not bye, as Paule teacheth. The other, that they ſhould
7.3. learne as well to beare pouertie, quietly and patiently, as abundance moderatly. He that biddeth thee to vſe this world as though thou didſt not vſe it, doth cut away not onely the intemperance of gluttonie in meat and drinke, and to much deintineſſe, ſumptuoſneſſe, pride, hautineſſe, and niceneſſe, in fare, bilding, and apparell, but alſo all care and affection that may either withdrawe thee or hinder thee

from

from thinking of the heauenly life, or from study to garnish thy soule. But this was long ago truely said of Cato: that there is great carefulnesse of trimming our body, and great carelessnesse of vertue. And it is an olde prouerbe that they which are much busied in care of their body are commōly careless of their soule. Therefore, although the libertie of the faithfull in outward things is not to be restrained to certain forme, yet truly it must be subiect to this law, to beare very litle with their owne affections, but contrariwise still call vpon themselues with continually bent minde, to cut of all shew of superfluous plentie, much more to restraine ryotous excesse, and to take diligent hede, that they do not of helpes make to themselues hinderaunces.

5 The other rule shalbe, that they that haue but small and slender richesse, may learne to lacke patiently, that they be not carefully moued with immeasurable desire of them: which pacience they that kepe, haue not a litle profited in the Lords schole: as he that hath not at least somewhat profited in this behalf, can scarcely haue any thing whereby to proue him selfe the scholar of Christ. For beside this that the most part of other vices do accompanie the desire of earthly thinges, he that beareth pouertie impatiently, doth for the most part bewray the contrarie disease in abundance. I meane hereby that he which wilbe ashamed of a poore cote, wilbe proude of a costly cote: he that will not be content with a hungry supper, will be disquieted with desire of a deintier, and would also intemperately abuse those deinties if he had them: he that hardly and vnquietly beareth a priuate and base estate, will not absteine from pride if he climbe to honors. Therefore let all them that haue an vnfained zele of Godlinesse, endeuour to learne by the Apostles example, to be ful and hungry, to haue store & suffer want. The Scripture hath also a third rule, whereby it tempereth the vse of earthly things, of which we haue spoken somewhat when we entreated of the preceptes of charitie. For the Scripture decreeth that all earthly things are so geuen vs by the bountifulnesse of God, and appointed for our commoditie, that they may be as things deliuered vs to kepe, wherof we must one day yeelde an accompt. We must therfore so dispose thē, that this saying may cōtinually sound in our eares, yeld an accompt of thy bailiwike. Therewithall let this also come in our minde. Who it is that asketh such an accompt, euen he that hath so much commended abstinēce, sobrietie, honest sparing, and modestie, and abhorreth riotous sumptuousnesse, pride, ostētation and vanitie, which alloweth no other disposing of goodes, but such as is ioined with charitie: which hath already with his owne mouth condemned all those delitefull things Phil. 4. 12.

that do withdrawe a mans minde from chaſtitie and cleanneſſe, or do dull his wit with darkeneſſe.

6 Laſt of all, this is to be noted, that the Lord biddeth euery one of vs in all the doinges of his life, to haue an eye to his calling. For he knoweth with how great vnquietneſſe mans wit boileth, with how ſkipping lightneſſe it is caried hether and thether, howe gredy his ambition is to holde diuerſe things at ones. Therfore that all things ſhould not be confounded with our follie and raſheneſſe, he hath apointed to euerie man his duties in ſeuerall kindes of life. And that no man raſhly runne beyond his bondes, he hath named all ſuch kindes of lyfe, vocations. Therefore euery mans ſeuerall kinde of life is vnto him as it were his ſtanding apointed him by God, that they ſhould not all their life vncertainly wander about. And this diuiſion is ſo neceſſary, that all our doings are meaſured thereby in his ſight, and oftentimes contrary to the iudgement of mans reaſon and Philoſophie. There is no deede accompted more noble, euen among the Philoſophers, than for a man to deliuer his contrie from tyrannie: but by the voice of Gods iudgement the priuate man is openly condemned that layeth hand vpon a tyrant. But I will not tarry vpon reherſing of examples, It is ſufficient if we knowe that the calling of the Lorde is in euery thing the beginning and fundation of well doing: to which he that doth not direct himſelfe, ſhall neuer kepe a right way in his doinges. He may paraduenture ſometime do ſomewhat ſeming worthy of praiſe: but whatſoeuer that be in the ſight of men, before the throne of God it ſhalbe reiected: moreouer there ſhalbe no conuenient agrement in the partes of his life. Therefore our life ſhall then be beſt framed, when it ſhalbe directed to this marke: For then, no man caried with his owne raſhneſſe will attempt more than his calling may beare, becauſe he knoweth that it is not lawefull to paſſe beyond his bondes. He that ſhalbe a man of baſe eſtate, ſhall contentedly liue a priuate life, leaſt he ſhoulde forſake the degree wherein God hath placed him. Againe this ſhalbe no ſmall releſe to cares, labors, greues, and other burdens, when a man ſhall know that in all theſe things, God is his guide. The more willingly the magiſtrate will execute his office: the houſholder will bind him ſelfe to his dutie: euery man in his kinde of life will beare and paſſe through the diſcommodities, cares, tediouſneſſe, and anguiſhes thereof: when they are perſwaded that euery mans bur dē is laid vpon him by God. Herevpon alſo ſhall growe ſingular comfort, for as much as there ſhalbe no worke ſo filthy and vile, (if it be ſuch a one as thou obey thy calling in it) but it ſhineth & is moſt precious in the ſight of God.

The

The xj. Chapter.

Of the iustification of Faith, and first of the definition of the name and of the thing.

I Thinke I haue already sufficiently declared before, howe there remaineth for men being accursed by the lawe one onely helpe to recouer saluation: againe, what Faith is, and what benefites of God it bestoweth vpon man, and what fruites it bringeth fourth in him. The summe of all was this, that Christ is geuē vs by the goodnesse of God, and conceiued and possessed of vs by faith, by partaking of whome we receiue principally twoo graces: the first, that being reconciled to God by his innocencie, we may nowe in stede of a iudge haue a mercifull father in heauen: the second, that being sanctified by his Spirit, we may geue our selues to innocencie and pureneſſe of life. As for regeneration, which is the second grace, we haue already spoken of it as much as semed to be sufficient. The manner of iustification was therefore lesse touched, because it serued well for our purpose, first to vnderstande both how the Faith by which alone we receiue frely geuen righteousnesse by the mercie of God, is not idle from good workes: & also what be the good workes of the holy ones, wherevpon part of this question entreateth. Therefore they are first to be throughly discussed, and so discussed that we must remembre that this is the chiefe stay of vpholding religiō, that we may be the more carefull and hedefull about it. For vnlesse thou first knowe, in what state thou art with God, and what his iudgement is of thee: as thou hast no ground to stablishe thy saluation, so hast thou also none to raise thy reuerēt feare toward God. But the necessitie of this knowledge shall better appere by knowledge it selfe.

2 But that we stumble not at the first entrie, (which we should do if we should entre disputation of a thing vnknowen) let vs first declare what is meant by these speches, Man to be iustified before God, To be iustified by faith or by workes. He is said to be iustified afore God, that is pronounced by the iudgement of God both iust and accepted for his owne righteousnesse sake. For as wickednesse is abhominable before God, so a sinner can not finde fauour in his eyes, in respect that he is a sinner, or so long as he is accompted such a one. Therfore whersoeuer sinne is, there also appereth the wrath and vengeance of God. He is iustified that is not accompted in place of a sinner but of a iust man, and by reason thereof he standeth fast before the iudgement seate of God when all sinners fall. As if an innocēt be brought to be arained before the seate of a righteous iudge.

when iudgement is geuen accordinge to his innocencie, he is saide to be iustified before the iudge: so he is iustified before God that being exempt out of the number of sinners hath God a witnesse and affirmer of his righteousnesse. Therfore after the same manner a man shalbe said to be iustified by workes, in whose life there is founde such cleanneſse and holyneſse, as may deserue the testimonie of righteousnesse before ỹ throne of God: or he that with the vprightnes of his workes is able to aunswere and satisfie Gods iudgement. Cõtrariwise he shalbe said to be iustified by faith that being excluded from the righteousnesse of workes, doth by faith take holde of the righteousnes of Christ: wherewith when he is clothed, he appeareth in the sight God, not as a sinner, but as righteous. So we simply expound iustification to be an acceptation, whereby God receiuing vs into fauour taketh vs for righteous. And we say that the same consisteth in forgeueneſse of sinnes, and imputation of the righteousneſse of Christ.

3 For confirmation hereof there are many and euident testimonies of Scripture. First it can not be denied, that this is the proper and most vsed significatiõ of the word. But because it is too long to gather all the places and compare them together, it shalbe enough to put the readers in minde of them, for they may of themselues easely marke them. But I will bring fourth some, where this iustification that we speake of is expresselye entreated of by name. First where Luke sayeth that the people when they had heard Christ did iustifie God. And where Christ pronounceth that wisdome is iustified by her children: he doth not meane there, that they do geue righteousnesse, which alway remaineth perfect with God, although all the world go about to take it away from him: nor in this place also to make the doctrine of saluation righteous, which hath euer that of it selfe. But both these speches are as much in effect, as to geue to God and his doctrine the praise that they deserue. Againe whẽ Christ reprocheth the Pharisees, that they iustifie themselues, he doth not meane that they obteine righteousnesse by well doing, but do vainegloriously seke for the same of righteousneſse, whereof in deede they be voide. They that are skilfull of the Hebrue tongue do better vnderstande the sense of this phrase: in which tongue they are not onely called wicked doers, that are gilty in their conscience of any wicked doing, but also they that come in daunger of iudgement of condemnation. For when Bersabe sayeth that she and Solomon shalbe wicked doers, she doth not therein acknowledge any offense, but complaineth that she and her son shalbe put to shame, to be numbred among the reprobate

Luc.7. 31.
Luc.7. 37.
Luc.17. 15.
1.Reg.1 21.

probate and condemned. But by the processe of the text it easely appeareth, that the same worde in Latine also, can not otherwise be taken but by way of relation, and not to signifie any qualitie. But as concerning the matter that we are nowe in hande with: where Paule saith that the Scripture did forsee, that God iustifieth the Gentiles by faith, what may a man vnderstande thereby, but that God doth impute righteousnesse by faith? Againe, when he saith that God iustifieth the wicked man that is of the faith of Christ, what meaning can be thereof, but by the benefit of faith to deliuer them from the damnation which their wickednesse deserued? And yet he speaketh more plainly in the conclusion, when he cried out thus, Who shall accuse Gods elect? It is God that iustifieth, who shall condemne? It is Christ that died, yea that rose againe, and nowe maketh intercession for vs. It is as much in effect as if he should say, Who shall accuse them whome God acquiteth? who shall condemne them whose patrone Christ is and defendeth them? To iustifie therefore is nothing els, than to acquite him that was accused, from giltinesse as allowinge his innocencie. Sith therefore God doth iustifie vs by the intercession of Christ, he doth acquite vs, not by allowance of our owne innocency, but by imputation of righteousnesse, that we may be compted for righteous in Christ, which are not righteous in our selues. So in the 13. Chapter of the Actes, in Paules sermon: by him is forgeuenes of sinnes preached vnto you, and euery one that beleueth in him is iustified from all those things, from which you could not be iustified in the lawe of Moses. You see that after forgeueneesse of sinnes, iustification is added in place of an exposition. You see plainely that it is taken for absolution, you se that it is taken away from the workes of the lawe, you see that it is the mere beneficiall gift of Christ, you see that it is receiued by faith. Finally you see that there is a satisfaction spoken of where he sayeth that we are iustified from sinnes by Christ. So when it is said that the Publicane came iustified out of the Temple, we can not say that he obteined righteousnesse by any deseruing of workes. This therefore is saide that after pardon of his sinnes obteined, he was compted for righteous before God. He was therefore righteous, not by approuinge of workes, but by Gods free absolution. Wherefore Ambrose sayeth very well, that calleth the confession of sinnes a lawefull iustification.

Gal. 3. 8 Rom. 3. 26.

Rom. 8. 33.

Act. 13. 38.

Luc 18. 14.

In Psal. 118. Homil 12.

4 But to leaue striuing about the word: If we loke vpon the thing it selfe as it is described vnto vs, there shall remaine no more doubte. For truely Paule doth expresse iustification by the name of acceptation, when he saith (Ephes. 1. a. 5.) we are apointed vnto adoption

by Christ, according to ỹ good pleasure of God, vnto the praise of his glorious fauour, whereby he hath accompted vs acceptable or in fauour. For the same is meant by it that is saide in an other place, that God doth frely iustifie. In the 4. Chapter to the Romaines, he first calleth it an imputation of righteousnesse, and sticketh not to say that it consisteth in forgeuenesse of sinnes. That man (said he) is called of Dauid a blessed man, to whom God accõpteth or imputeth righteousnesse without workes, as it is written: Blessed are they whose iniquities are forgeuen. &c. Truely he there doth entreate not of one part of iustification, but of all iustification wholly. And he testifieth that Dauid in that place maketh a definition of iustification, when he pronounceth that they are blessed to whom is geuen free forgeuenesse of sinnes. Whereby appereth that this righteousnesse whereof he speaketh, is in comparison simply set as contrary to giltinesse. But for this purpose, that is ỹ best place where he teacheth, that this is the summe of the message of the Gospell, that we should be reconciled to God: because it is his will to receiue vs into fauour through Christ, in not imputing sinnes vnto vs. Let the reders diligently wey all the whole processe of the text. For by & by after, where he addeth by way of exposition, that Christ which was without sinne was made sinne for vs, to expresse the manner of reconciliation, doubtlesse he meaneth nothing els by the word recõciling but iustifying. And that which he saith in an other place, that we are made righteous by the obedience of Christ, could not stand together, vnlesse we be accompted righteous before God, in him, and without our selues.

Rom. 3. 24.
Rom. 4. 6.
2. Cor 5 18.
Rom. 5. 19.

¶ But where as Osiander hath brought in, I wote not what monster of essentiall righteousnes, whereby, although his will was not to destroy free righteousnes, yet he hath wrapped it within such a mist, as darkeneth godly mindes, & bereueth them of the earnest feling of the grace of Christ: therefore ere I passe further to other thinges, it is worthy labour to cõfute this doting errour. First this speculatiõ is but of mere & hungry curiositie. He doth in deede heape together many testimonies of Scripture, to proue that Christ is one with vs, and we one with him, which nedeth no profe: but because he kepeth not this bonde of vnitie, he snareth him selfe. But we which holde that we are made all one with Christ by the power of his Spirit, may easily vndo all his knottes. He had conceiued a certaine thing very neare to the opinion of Manicheers, to desire to conuey the substance of God into men. Herevpon riseth an other inuention of his that Adam was fashioned after the Image of God, because euen before the fall Christ was ordained the paterne of the nature of man. But by cause I would

would be shorte, I will tarry vpon the matter that I haue presently in hande. He saith that we are one with Christ. We graunt. But we denie that the substance of Christ is mingled with oures. Moreouer we say that this principle that Christ is righteousnesse to vs, because he is an eternall God, the fountaine of righteousnesse & the very selfe righteousnesse of God, is wrongfully drawen to defende his deceites. The readers shall pardon me, if I do nowe but touche these thinges that the ordre of teaching requireth to be differred into an other place. But although he excuse himselfe from meaning nothing els by the name of essentiall righteousnesse, but to resist this opinion that we are accompted righteous for Christes sake: yet he plainly expresseth that he is not contented with that righteousnes that is purchased for vs by the obedience and sacrifice of Christ, but faineth that we are substantially righteous in God, as well by substãce as by quality poured into vs. For this is the reason why he so earnestly affirmeth, that not only Christ, but also ỹ father & the holy Ghost do dwell in vs. Which although I graunt to be true, yet I say that he wrongfully wresteth it. For he should haue considered the manner of dwelling, that is, that the father and the holy Ghost are in Christ, and as the fulnesse of the Godhead dwelleth in him, so do we possesse whole God in him. Therfore all that he saith seuerally of the father & the holy Ghost, tideth to no other ende but to draw ỹ simple from Christ. And then he thrusteth in a mixture of substances, whereby God pouring himselfe into vs, doth make vs as it were a part of himselfe. For he reckeneth it almõst a matter of nothing, that it is wrought by the power of the holy Ghost, that we grow into one with Christ, & that he is our heade & we his membres, vnlesse his very substãce be mingled with vs. But in the father & the holy Ghost (as I haue said) he doth more openly bewray what he thinketh, euen this, that we be iustified not by the only grace of the Mediator, and that righteousnesse is not simply or perfectly offered vs in his persone, but that we are made partakers of the righteousnes of God, whẽ God is essentially made one with vs.

6 If he did say no more, but that Christ in iustifying vs, is by essentiall coniouning made oures: and that not onely he is our heade, in that he is manne, but also that the substance of the diuine nature is powred into vs. He should with lesse hurte seede himselfe deintily, and paraduenture so great a contention should not haue bene raised for this doubtinge errour. But sith this beginning is like a cuttle that withcasting out of blacke and thicke bloode hideth her many tailes, we must needes earnestly resiste vnlesse we will wittingly & willingely suffer that righteousnesse to be taken from vs, which only bringeth

vs confidence to glory of ſaluation. For in all this diſcourſe, the name of righteouſneſſe, and this worde iuſtifying, extende to two partes: that to be iuſtified is not onely to be reconciled to God with free pardon, but alſo to be made righteous, that righteouſnes is not a free impitation but a holineſſe and vprightneſſe, which the ſubſtance of God remaining in vs doth breath into vs. Then he ſtoutly denieth, that Chriſt is our righteouſneſſe in reſpect that being a prieſt he did with ſatisfactorily purging ſinnes appeaſe his father towarde vs, but in reſpect that he is eternall God and life. To proue that firſt point, that God doth iuſtifie not onely by forgeuing but alſo by regenerating, he aſketh whether God doth leaue them whom he doth iuſtifie ſuch as they were by nature, chaunging nothing of their vices. The aunſwere hereof is very eaſy: that as Chriſt can not be torne in partes ſo theſe two things which we together and iointly receiue in him, that is to ſay righteouſneſſe and ſanctification, are inſeparable. Therfore, whomſoeuer God receiueth into fauour, he doth alſo therwithall geue them the ſpirit of adoption, by the power whereof he newly faſhioneth them after his image. But if the brightneſſe of the ſunne can not be ſeuered from the heate thereof, ſhall we therefore ſay that the earth is warmed with the light, and enlightened with the heate? There is nothing more fit for this purpoſe, than this ſimilitude The ſunne with his heate geueth life and frutefulneſſe to the earth, with his beames he geueth light and brightneſſe. Here is a mutuall and vnſeparable conioining: yet reaſon forbiddeth to conuey to the one that which is peculiar to the other. Like abſurditie is in this confuſion of two ſortes of graces, that Oſiander thruſteth in. For becauſe God doth in deede renew them to the obſeruing of righteouſneſſe whom he freely accompteth for righteous, therefore Oſiander confoundeth that gift of regeneration with this free acceptation, and affirmeth that they be al one and the ſelfeſame thing. But the Scripture ioining them both together, yet doth diſtinctly recken them, that the manifold grace of God may ỹ better appere vnto vs. For that ſaying
1. Cor. 1. 30. of Paule is not ſuperfluous, that Chriſt was geuen vs vnto righteouſneſſe and ſanctification. And whenſoeuer he reaſoneth to proue by the ſaluation purchaced fot vs by the fatherly loue of God, and by the grace of Chriſt, that we are called to holineſſe and cleanneſſe, he plainely declareth that it is one thing to be iuſtified and an other to be made newe creatures. But when Oſiander cometh to the Scripture, he corrupteth as many places as he allegeth. Where Paule ſaith that faith is accompted for righteouſneſſe to him that worketh not, but beleueth in him that iuſtifieth the wicked man, he expoundeth it to

make

make righteous. With like rashnesse, he depraueth all the fourth Chapter to the Romains, and sticketh not with like false colour to corrupt that place which I euen now alleged, Who shall accuse the elects of God? it is God that iustifieth: where it is plaine that he speaketh simply of giltinesse and acquiting, & the meaning of the Apostle hangeth vpon a comparing of cõtraries. Therfore Osiander is found too fond a babbler, as well in that reason as in alleging the testimonies of Scripture. And no more rightly doth he speake of the name of righteousnesse, in saying that faith was accompted to Abraham for righteousnesse, after that embracing Christ (which is the righteousnesse of God and God him selfe) he excelled in singular vertues, whereby appereth that of two whole places he hath wrongfully made one corrupt place. For the righteousnes that is there mentioned, perteineth not to the whole course of his calling: but rather the holy Ghost testifieth, that although the vertues of Abraham were singularly excellent, and that with long continuance he at length had encreased them: yet he did no other way please God, but by this, that he receiued by faith the grace offered in the promise. Wherevpon followeth, that in iustification there is no place for workes, as Paule very well affirmeth. Rom. 4. 5.

7 As for this that Osiander obiecteth, that the power of iustifying is not in faith of it selfe, but in respect that it receiueth Christ, I willingly graũt it. For if faith did iustifie of it selfe, or by inward force, as they call it and as it is alway feble and vnperfect, could not worke iustification but in part, so should the iustification be maimed, that should geue vs but a pece of saluation. As for vs, we imagine no such thing, but in proper speaking do say, that God onely iustifieth: and then we geue the same to Christ, because he was geuẽ vs vnto righteousnesse: and faith we compare as it were to a vessell. For except we came emptie with open mouth of our soule to craue the grace of Christ, we can not be able to receiue Christ. Wherevpon we gather that we do not take from Christ the power of iustifying, when we teache that he is first receiued by faith, before that his righteousnesse be receiued. But yet I do not admit the crooked figures of this Sophister, when he saith that faith is Christ: as if an earthen pot were a treasure, because gold is hiddẽ in it. For the reason is not vnlike, but that faith although it be by it selfe of no worthines or price, may iustifie vs in bringing Christ, as a pot full of money maketh a man riche. Therefore I say that faith, which is onely the instrument to receiue righteousnesse, is vnfitly mingled with Christ, which is the materiall cause and both author and minister of so great a benefit. Nowe is this

doubt also dissolued. Howe this worde Faith ought to be vnderstanded when we entreate of iustification.

8 In the receiuing of Christ he goth further: for he sayeth, that the inward worde is receiued by the ministration of the outwarde worde, thereby to drawe vs from the priesthode of Christ and the persone of the Mediatour to his outwarde Godhed. As for vs, we deuide not Christ, but we say that he is the same eternall worde of God, which reconciling vs to God in his flesh, gaue vs righteousnesse: and we confesse that otherwise he could not haue fulfilled the office of Mediatour, and purchaced vs righteousnesse, vnlesse he had bene eternall God. But this is Osianders doctrine, where as Christ is both God and man, that he was made righteousnesse to vs, in respect of his nature of Godhed, and not of manhode. But if this properly belong to the Godhed, then it shall not be peculiar to Christ, but common with the father and the holy Ghost, for as much as there is not one righteousnesse of the one, & an other of the other. Moreouer that which was naturally from eternitie, could not be conueniently said to be made to vs. But although we graunt this, that God was made righteousnesse for vs: howe shall it agree that that which is set betwene, is made of God? Truely that properly belongeth to the persone of the Mediatour: which though he conteine in himselfe the nature of Godhede, yet here he is specially signified by his proper title, by which he is seuerally discerned from the father and the
Iere. 15. holy Ghost. But he foolishly triumpheth in that one worde of Hieremie, where he promiseth that the Lord Iehoua shalbe our righteousnesse, but out of that he shall gather nothing, but that Christ which is righteousnes, is God openly shewed in the flesh. In an other place
Act. 20. 28. we haue rehearsed out of Paules sermõ, that God purchaced to himselfe the Church with his bloud, if any man gather thereupon, that the bloud wherewith sinnes were purged was diuine, and of the nature of Godhed, who can abide so fowle an errour? But Osiander thinketh that with this so childishe a cauillation he hath gotten all things, he swelleth, he leapeth for ioy, and stuffeth many leaues full with his bigge wordes: when yet there is a plaine and redy solution for it in saying that the worde Iehoua in deede when he is made the
Ps. 53. 11. issue of Dauid shalbe the righteousnesse of the godly: But Esaye teacheth in what sense, saying: My iust seruant shall with knowledge of himselfe iustifie many. Let vs note that the father speaketh: that he geueth to the sonne the office of iustifying: he addeth a cause, for that he is iust, and setteth the manner or meane as they call it in the doctrine wherby Christ is knowen. For it is a more cõmodious expo-

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sion to take this worde *Daah* knowledge passiuely. Herevpon I gather first that Christ was made righteousnesse when he did put on the fourme of a seruaunt: secondely that he did iustifie vs in respect that he shewed him selfe obedient to his father: and that therefore he doth not this for vs according to his nature of Godhed, but according to the office of dispensation committed vnto him. For although God alone is the fountaine of righteousnesse, & we be made righteous by no other meane but by the partaking of him: yet because we are by vnhappy disagrement estranged from his righteousnesse, we must needes come downe to this lower remedy, that Christ may iustifie vs with the force of his death and resurrection.

9 If he obiect that this is a worke of such excellency, that it is aboue the nature of man, and therfore can not be ascribed but to the nature of God, the first I graunt: but in the second I say that he is vnwisely deceiued. For although Christ could neither clense our soules with his bloud, nor appease his father with his sacrifice, nor acquite vs frō giltinesse, nor do the office of priest, vnlesse he had bene true God, because the strength of the flesh had bene to weake for so great a burden: yet it is certain that he performed all these things according to his nature of manhod. For if it be demaunded how we be iustified, Paule answereth, by the obedience of Christ. But did he any otherwise obey than by taking vpon him the shape of a seruāt? wherupon we gather that righteousnesse was geuē vs in his flesh. Likewise in the other wordes (which I maruell that Osiander is not ashamed to allege so often) he apointeth the fountaine of righteousnesse no where els but in the flesh of Christ. Him that knew no sinne he made sinne for vs, that we might be ȳ righteousnesse of God in him. Osiander with full mouth aduaunceth the righteousnes of God, and triumpheth as though he had proued that it is his imaginatiue Ghost of essentiall righteousnesse: when the wordes sound far otherwise, that we be righteous by the cleansing made by Christ. Very yong beginners should not haue bene ignorant that the righteousnesse of God is taken for the righteousnesse that God alloweth, as in Iohn, where the glorie of God is compared with the glorie of men. I knowe that sometime it is called the righteousnesse of God, whereof God is the authour and which God geueth vs: but though I say nothing, the readers that haue their sound wit do perceiue that nothing els is meant in this place but that we stande vpright before the iudgement seate of God, being vpholden by the cleansing sacrifice of Christes death. And there is not so great importance in the word, so that Osiander do agree with vs in this point that we are iustified in Christ, in this

Rom 5. 19.

Ioh.10.

respect that he was made a propiciatorie sacrifice for vs, which can not agree with his nature of Godhed. After which sort, when Christ meaneth to seale the righteousnesse & saluation that he hath brought vs, he setteth before vs an assured pledge thereof in his flesh. He doth in deede call him selfe the lyuely bred, but expressing the manner here, he addeth that his flesh is verily meate, and his bloud is verily drinke. Which manner of teaching is sene in the Sacramentes, which although they direct our faith to whole Christ, and not to halfe Christ, yet they do there withall teache that the matter of righteousnesse and saluation remaineth in his flesh: Not that in that that he is onely man, he either iustifieth or quickeneth of him selfe, but because it pleased God to shewe openly in the mediatour that which was hidden and incomprehensible in him selfe, whereupon I am wont to say, that Christ is as it were a fountaine set opē for vs, out of which we may drawe that which otherwise should without fruite ly hidden in that close and depe spring that riseth vp vnto vs in the persone of the Mediatour. In this manner & meaning, I do not deny that Christ as he is God and man doth iustifie vs, and that this is also the worke of the father & the holy Ghost as well as his. Finally, that the righteousnesse whereof Christ maketh vs partakers, is the eternall righteousnesse of the eternall God, so that he yelde to the sure and plaine reasons that I haue alleged.

10 Nowe that he shoulde not with his cauillations deceiue the vnskilfull, I graunt that we want this incomparable benefit, till Christ be made ours. Therefore we set that conioyning of the head and the membres, the dwelling of Christ in our heartes, and that mysticall vnion, in the hiest degree: that Christ being made ours, may make vs partakers of the giftes wherewith he is endued. Therefore we do not beholde him a far of out of our selues, that righteousnesse may be imputed vnto vs, but because we haue put on him, and are grafted into his body: finally because he hath vouchsaued to make vs one with him, therefore we glorie that we haue a fellowship of righteousnesse with him. So is Osianders sclaunderous cauillation confuted, where he saith that we compt faith righteousnesse, as though we spoiled Christ of his right, when we say that we come by faith empty to him, to geue roume to his grace, that he onely may fil vs. But Osiander refusing this spirituall conioining, enforceth a grosse mingling with the faithfull, and therefore he odiously calleth all them Zuinglians that subscribe not to his fantasticall errour, cōcerning essentiall righteousnesse: because they do nor thinke that Christ is substācially eaten in the Lordes supper. As for me, I compt it a great glorie to be so reproched

proched of a proude man & geuen to his owne erros. Albeit he toucheth not me onely, but also other writers well knowen to the world, whom he ought to haue modestly reuerenced. It moueth me nothing, which meddle not with mine owne priuate cause: and so much the more sincerely I handle this cause, being free from all corrupt affection. Where as therefore he so importunately requireth essentiall righteousnesse, and the essentiall dwelling of Christ in vs, it tendeth to this ende: First that God should with a grosse mixture poure him self into vs, as he faineth a fleshly eating of Christ in ỹ supper: secondly that God shoulde breath his righteousnesse into vs, whereby we may be really righteous with him: for by his opinion, this righteousnesse is as well God him selfe, as the goodnesse or holinesse, or pureness of God. I will not spende much labour in wiping away the testimonies that he bringeth, which he wrongfully wresteth from the heauenly life to this present state. Through Christ (sayth Peter) are geuē vs the precious & most great promises, that we should be made partakers of the nature of God: As though we weare nowe such as the Gospell promised that we shalbe at the last comming of Christ: yea Iohn telleth vs, that we shall then see God as he is, because we shalbe like vnto him. Onely I thought good to geue a small tast to the readers, that I do of purpose passe ouer these trifles: not for that it is harde to confute them, but because I will not be tedious in a superfluous worke. 1. Pet. 1. 4. 1. Iohn. 3. 2.

11 But in the secōde point lurketh more poison, where he teacheth that we are righteous together with God. I thinke I haue already sufficiently proued, that although this doctrine were not so pestilent, yet because it is colde and fruteless, & of it selfe so vaine that it melteth away, it ought worthely to be vnsauorie to sound and godly Readers. But this is an intolerable wickednesse, vnder pretese of double righteousnesse, to enfeble the earnest assuraunce of saluation, and to cary vs aboue the cloudes, that we should not embrace by faith the grace of propiciation, & call vpon God with quiet mindes. Osiander scorneth thē, that teach that this word Iustifying is a law terme: because, we must be righteous in deede. And he abhorreth nothinge more than so say, that we be iustified by free imputation. But, if God do not iustifie vs by acquiting and pardoning, what meaneth that saying of Paule, God was in Christ reconciling the world to him selfe, not imputing to men their sinnes. For, him that had done no sinne, he made sinne for vs, that we might be the righteousnes of God in him. First I winne thus much, that they be iudged righteous that be reconciled to God. The manner howe is declared, for that God iustifieth 1. Cor. 5. 21.

by forgeuing: as in an other place iuſtification is ſet as contrary to accuſation, which comparing of them as contraries, doth clerely ſhewe that it is a phraſe borrowed from the vſe of the lawe. And there is no man being but meanly practiſed in the Hebrew tongue, if he haue a ſober braine, that is ignoraunt that this phraſe came from thence, and whereunto it tendeth, and what it meaneth. Nowe where Paule ſayeth that Dauid deſcribed ỹ righteouſneſſe without workes, in theſe wordes, Bleſſed are they whoſe ſinnes are forgeuen: Let Oſiander aunſwere me whether this be a full definition or but halfe a one. Truely Paule bringeth not in the Prophet for a witneſſe, as though he taught that forgeueneſſe of ſinnes is but a part of righteouſnes, or a thing that ioineth with other to the iuſtifying of man: But he includeth whole righteouſnes in free forgeueneſſe, pronouncing the man bleſſed, whoſe ſinnes are couered, to whom God hath forgeuen iniquities, and to whom he imputeth no tranſgreſſions He doth meaſure and iudge ſuch a mans felicitie thereby, becauſe he is not this way righteous in deede, but by imputation. Oſiander taketh exception and ſayeth, that this ſhould be ſclaunderous to God, and contrary to his nature, if he ſhould iuſtifie them that in deede remaine ſtill wicked. But we muſt remember, as I haue already ſaide, that the grace of iuſtifying is not ſeuered from regeneration, although they be ſeuerall things. But becauſe it is more than ſufficiently knowen by experience, that there abide alwaies in the righteous ſome remnantes of ſinne, it muſt needes be that they be farre otherwiſe iuſtified than they be reformed into newneſſe of life. For this later point of reformation, God ſo beginneth in his elect, & throughout the whole courſe of their life, by litle & litle, & ſomtime ſlowly procedeth in it, that they be alway before his ſeat in danger of ỹ iudgement of death, But he iuſtifieth them, not by partmeale, but ſo that they may freely, as clothed with the purenes of Chriſt, appere in heauen For no portion of righteouſneſſe could appeaſe our conſciences, till they be ſatisfied that God is fully pleaſed with vs, becauſe we be righteous in his ſight with out exception. Wherupon followeth, that the doctrine of iuſtification is miſturned, yea ouerturned from the very foundatiõ, when doutinge is caſt into mens mindes, when the affiance of ſaluation is ſhaken, when the free and dredleſſe inuocation is hindered, yea when quiet and tranquillitie with ſpirituall ioy is not ſtabliſhed. Wherevpon Paule gathereth an argument by contraries, to proue, that the inheritance is not by the lawe. For by this meane faith ſhould be made voide, which if it haue reſpect to workes, is ouerthrowen, becauſe none of the moſt holy ſhall therin finde wherevpon to truſt.

Rom. 4. 7. Pſ. 32. 1.

Gala. 3. 18.

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This difference of iustifyinge and regeneratinge (which two thinges. Osiander confounding together, calleth two sortes of righteousnes) is very well expressed by Paule: For speaking of his reall righteousnes in deede, or of the vprightnes wherewith he was endued (which Osiander nameth essentiall righteousnesse) he lamentably crieth out: Wretch that I am: who shall deliuer me from the body of this death? Rom. 7. 24. But fleeinge to the righteousnes which is grounded vpon the onely mercy of God, he gloriously triumpheth ouer both life, death, reproches, hunger, sword, and all aduersities. Who shall accuse the electes of God whome he iustifieth? For I am surely perswaded, that nothing Rom. 8. 33. shall seuere vs frō his loue in Christ. He plainly publisheth, ỳ he hath the righteousnes which alone fully sufficeth to saluatiō before God, so that the wretched bondage which he knowing to be in himselfe, did alitle before bewaile his estate, may not monish nor any way hinder his boldnes to glory. This diuersity is sufficiently knowen, and so familiar to all the holy ones, that grone vnder the burden of iniquites, & yet with victorious confidence, do mount vp aboue all feares. As for this that Osiander obiecteth, that it disagreeth with the nature of God, it falleth vpon himselfe. For although he clotheth the holy ones with a double righteousnes as it were with a furred garment, yet he is compelled to confesse that without forgiueneesse of sinnes they neuer pleased God. If that be true, then at least let him graunt, that they which are not righteous in deede, are accompted righteous accordinge to the appointed proportion of imputation, as they call it. But how farre shall a sinner extende this free acceptation that is put in place of righteousnes? shall he measure it by the pound or by the ounce? Truely he shall hang doutfull and wauering to this side & that side, because he may not take vnto him so much righteousnesse as shalbe necessary to stablishe confidence. It is happy that he that would binde God to a law, is not iudge of this cause. But this shall stande stedfast, that thou mayst be iustified in thy sayinges and ouercome when thou art iudged. But howe great presumption is it Ps. 51.6 to condemne the chiefe iudge when he freely acquiteth, that this answere may not be in force, I will haue mercy vpon whome I will haue mercy. And yet the intercession of Moses which God did put to Exo. 32. 19. silence with this saying, tended not to this ende that he should spare none, but that he should acquite altogether, taking away their condemnation although they were gilty of offense. And we do say that they which were loste haue their sinnes buried and so are iustified before God: because, as God hateth sinne, so he cā loue none but thē whom he iustifieth. But this is a maruellous manner of iustifyinge.

that they being couered with the righteouſneſſe of Chriſt ſtand not in feare of the iudgement which they haue deſerued, and when they worthily condemne themſelues are accompted righteous without themſelues.

12 But the readers are to be warned, that they take good heede to the miſtery which he braggeth that he will not hide from them. For after that he hath longe and largely trauailed to proue that we do not obtaine fauour with God by the only imputatiō of the righteouſneſſe of Chriſt, becauſe this ſhould be impoſſible for him to compt them for righteous that are not righteous, (I vſe his owne wordes) at length he concludeth that Chriſt was giuen vs vnto righteouſnes, not in reſpect of his nature of manhoode but of his nature of Godhead: and that although this righteouſneſſe can not be found but in the perſon of the Mediatour, yet it is the righteouſneſſe not of mā but of God. he doth now binde vp his rope made of two righteouſneſſes, but he plainely taketh away the office of iuſtifyinge from Chriſtes nature of manhode. But it is good to ſee how he diſagreeth. It is ſayd in the ſame place, that Chriſt was made vnto wiſdom, which belongeth to none but to the eternal word. Therefore Chriſt in that he is man is not wiſdom. I anſwere that the onely begotten ſonne of
Col. 2. 3 God was in deede his eternall wiſedome, but in Paules wrytinges that name is giuen him in diuerſe wiſe, becauſe all the treaſures of wiſdom and knowledge are layd vp in him. That therefore which he had with his father, he diſcloſed vnto vs: and ſo that which Paul ſaith is not referred vnto the eſſence of the ſonne of God, but to our vſe, and is rightly applied to Chriſtes nature of manhoode: becauſe although he ſhined a light in darkenes, before that he did put on fleſh,
Iohn. 8. 12. yet it was a hidden light till the ſame Chriſt came foorth in the nature of man, the ſhininge ſunne of righteouſneſſe, which therefore calleth himſelfe the light of the world. Alſo it is fooliſhly obiected of him, that the power of iuſtifying is farre aboue both Angels and men foraſmuch as this hangeth not vpon the worthineſſe of any creature, but vpon the ordinance of God. If Angels will take vpon them to ſatisfie God, they can nothinge preuaile, becauſe they are not appom-
Ga. 3 13 ted therunto. But this ſingularly belonged to Chriſt being man, which was made ſubiect to the law, to redeme vs from the curſe of the law. Alſo he doth ſclaunderouſly cauill, that they which deny that Chriſt is our righteouſneſſe accordinge to his nature of Godhead, do leaue but one part of Chriſt, & (which is worſe) do make two gods, becauſe although they confeſſe, that God dwelleth in vs, yet they ſay againe that we are not righteous by the righteouſnes of God. For although

we call Christ the author of life, in respect that he suffered death to destroy him that had the power of death, we do not byandby take away that honor from whole Christ as he was openly shewed God in the flesh, but we only make a distinction how the righteousnes of God is conueied vnto vs, ý we may enioy it. In which point Osiander hath too fowly erred. Neither do we deny that that which is openly giuen vs in Christ, proceedeth frō the secret grace & power of God: & we striue not against this, that the righteousnesse which Christ giueth vs is the righteousnesse of God that proceedeth from God: but we hold this stedfastly, that we haue righteousnes & life in the death & resurrection of Christ. I ouerpasse that heaping together of places wherof he may wel be ashamed, wherwith he hath tediously cōbred the readers without choise & without common reason, to proue that wheresoeuer is made mention of righteousnes, there ought to be vnderstanded this essentiall righteousnes. As where Dauid calleth vpon the righteousnesse of God to help him: whereas he doth the same aboue a hundred times, Osiander sticketh not to corrupt so many sentences. And nothing strōger is the other obiection, that that is properly and rightly called righteousnesse, whereby we be moued to do rightly, but that God only worketh in vs both to will & to performe. For we do also not deny, but that God reformeth vs with his Spirite vnto holinesse of life and righteousnes: but we must first see whether he do this by himselfe and immediatly, or by the hand of his Sonne, with whom he hath left all the fullnesse of his holy Spirit, that with his abundant store he should supply the nede of his members. Moreouer although righteousnesse come vnto vs out of the secret fountaine of the godhead, yet it followeth not that Christ which sanctified himselfe in the flesh for our sakes, was righteousnes vnto vs according to his nature of godhead. No lesse fonde is that which he sayth, that Christ himselfe was righteous by the righteousnes of God. Because vnlesse ý wil of his father had moued him, he could not himselfe haue satisfied ý office cōmitted vnto him. For though we haue in an other place sayd, that all the deseruings of Christ himselfe do procede from the mere good will of God, yet ý maketh nothing to that fantasticall thing, wherwith Osiander bewitcheth both his owne & simple mens eyes. For who woulde suffer a man to gather this conclusion, that because God is the fountaine & beginning of our righteousnesse, therfore we be essentially righteous, & the essence of Gods righteousnes dwelleth in vs? In redeminge the church (sayth Esay) God did put on his righteousnesse as a harnesse: but did he so to spoile Christ of his armure which he hadde giuen him, to make him to be no perfect

Heb. 2. 14.

Phili. 2. 13.

Ioh. 17. 19.

Esa. 59. 17.

redeemer? But the Prophet meant nothing elſe but that God borowed nothing out of himſelfe, nor was holpen by any aide to redeme vs. Which thing Paul briefely expreſſed in other wordes, ſaying that he gaue vs ſaluation to the ſhewinge of his righteouſneſſe. But this doth not ouerthrowe that which he teacheth in an other place, that we are righteous by the obedience of one man. Finally whoſoeuer wrappeth vp a double righteouſneſſe, that poore ſoules may not reſt in the mere only mercy of God, he doth in a mockery crowne Chriſt with thornes.

Rom. 3. 25.

Rom. 5. 19.

13 But forasmuch as a great parte of men, imagineth righteouſnes to be made of faith and works, let vs firſt ſhew this alſo, that the righteouſneſſe of faith and workes do ſo differ, that when the one is ſtabliſhed, the other muſt needes be ouerthrowen. The Apoſtle ſayeth that he eſteemed all things as dong, that he might winne Chriſt and finde in him the righteouſneſſe that is of God by fayth, comptinge not his righteouſneſſe that which is by the law, but that which is by the faith of Ieſu Chriſt. You ſee that here is alſo a cõpariſon of cõtraries & that here is declared that he which wil obtaine the righteouſneſſe of Chriſt, muſt forſake his owne righteouſneſſe. Therefore in an other place he ſayeth, that this was the cauſe of fall to the Iewes that going about to ſtabliſh their owne righteouſnes, they were not ſubiect to the righteouſneſſe of God. If in ſtabliſhing our owne righteouſneſſe we ſhake away the righteouſneſſe of God, therefore to obtaine Gods righteouſnes our owne muſt be vtterly aboliſhed. And he ſheweth the ſame thinge, when he ſayth, that our gloryinge is not excluded by the law, but by faith. Wherupon followeth that ſo long as there remaineth any righteouſneſſe of workes, howe litle ſoeuer it be, there ſtill remaineth to vs ſome matter to glory vpõ. Now if faith exclude all glorying, then the righteouſneſſe of workes can no wiſe be coupled with the righteouſnes of faith. To this effect he ſpeaketh ſo plainely in the 4. chapter to Romaines, that he leaueth no roume for cauillations or ſhiftes: If (ſayth he) Abraham was iuſtified by workes, he hath glory. And immediatly he addeth: but he hath no glory in the ſight of God It followeth therfore that he was not iuſtified by workes. Then he bringeth an other argument by contraries, when reward is rendered to workes, that is done of det and not of grace. But righteouſneſſe is giuen to faith according to grace: Therfore it is not of the deſeruinges of workes. Wherefore farewell their dreame, that imagine a righteouſnes made of faith & workes mingled together.

Philip. 3 8.

Rom. 10 3.

Rom. 3, 27.

Ro. 4. 2.

14 The Sophiſters thinke that they haue a ſutle ſhift, that make

to

to themselues sport and pastime with wresting of Scripture and with vaine cauillations. For they expound works in that place to be those which mē not yet regenerate do only literally & by the endeuour of free will without the grace of Christ: & do say that it belongeth not to spirituall workes. So by their opinion a man is iustified both by faith & by workes, so that the workes be not his owne, but the gifts of Christ and frutes of regeneration. For they say that Paule spake so for none other cause, but to conuince ỹ Iewes, trusting vpon their owne workes, that they did foolishly presume to claime righteousnesse to themselues, sith the only Spirit of Christ doth giue it vs, and not any endeuour by our owne motion of nature. But they do not marke that in the comparison of the righteousnesse of the lawe and the righteousnes of the Gospell, which Paul bringeth in in an other place, all workes are excluded with what title soeuer they be adorned. For he teacheth that this is the righteousnesse of the lawe, that he should obtaine saluation that hath performed that which the law commaundeth: & that this is ỹ righteousnes of faith, if we beleue that Christ died and is risen againe. Moreouer we shall hereafter shew in place fit for it, that sanctification & righteousnes are seuerall benefites of Christ. Wherupon followeth that the very spirituall workes come not into the accompt, when the power of iustifyinge is ascribed to faith. And where Paul denieth (as I euen now alleaged) that Abraham had any thinge whereupon to glory before God, because he was not made righteous by workes: this ought not to be restrained to the literall and outward kinde of vertues, or to the endeuour of free will. But although the life of the patriarch Abraham were spirituall & in maner Angelike, yet he had not sufficient deseruinges of workes to purchace him righteousnesse before God. Ga.3.11

15 The Scholemē teach a litle more grosly that mingle their preparations: but these do lesse infect the simple and vnskilful with corrupt doctrine, vnder pretense of Spirit and grace hiding the mercy of God which onely is able to appease tremblinge consciences. But we confesse with Paul that the doers of the law are iustified before God: but because we are all farre from the keeping of the law, hereupon we gather, that the workes which should most of all haue auailed to righteousnes, do nothing help vs because we lacke thē. As for the cōmon Papistes or Schoolemen, they are in this point doubly deceiued: both because they call faith an assuredneſse of conscience in lookinge for reward at the hande of God for deseruinges, and also because they expounde the grace of God not to be a free imputation of righteousnesse, but the holy Ghost helping to the endeuour of holinesse. They

Heb.11. 6. read in the Apoſtle that he which commeth to God, muſt firſt beleue that there is a God, and then that he is a rendrer of reward to them that ſeeke him. But they marke not, what is the maner of ſeking. And that they are deceiued in the name of grace, is plainely proued by their owne wrytings. For Lombard expoundeth, that iuſtification by Christ is giuen vs two wayes. Firſt (ſayth he) the death of Chriſt doth iuſtifie vs, when by it charity is ſtirred vp in our heartes, by which we are made righteous. Secondly that by the ſame death ſinne is deſtroyed, whereby Sathan held vs captiue, ſo that nowe he hath not whereby to condemne vs. You ſee how he conſidereth the grace of God principally in iuſtificatiō, to be ſo far as we are directed to good works by the grace of the holy Ghoſt. He woulde forſoth haue followed the opinion of Auguſtine: but he foloweth him a far of, & goeth far out of the way from rightly followinge him: becauſe if Auguſtine haue ſpoken any thing plainly he darkeneth it, if there be any thinge in Auguſtine not very vnpure, he corrupteth it. The Scholemē haue ſtil ſtraied from worſe to worſe, till with headlong fall at length they be rolled downe into a Pelagian errour. And the very ſentence of Auguſtine, or at leaſt his manner of ſpeakinge is not altogether to be receiued. For though he ſingularly well taketh from man all praiſe of righteouſneſſe and aſſigneth it wholly to the grace of God, yet he referreth grace to ſanctification, wherby we are renued into newneſſe of life by the holy Ghoſt.

16 But the Scripture, when it ſpeaketh of ỹ righteouſnes of faith, leadeth vs to a far other ende, that is to ſay, that turning away frō the loking vpō our owne workes, we ſhould only loke vnto the mercy of God & perfectiō of Chriſt. For it teacheth this order of iuſtification, that firſt God vouchſaueth to embrace man beinge a ſinner with his mere & free goodnes conſidering nothing in him but miſery wherby he may be moued to mercy, foraſmuch as he ſeeth him altogether naked & voide of good workes, fetching frō himſelfe the cauſe to do him good: then, that he moueth the ſinner himſelfe with feeling of his goodnes, which deſpeiring vpon his owne workes caſteth al ỹ ſumme of his ſaluation vpon Gods mercy. This is the feelinge of faith, by which feling the ſinner cōmeth into poſſeſſion of his ſaluation, when he acknowledgeth by the doctrine of the Goſpel that he is recōciled to God: that obtaininge forgiuenes of ſinnes by meanes of the righteouſnes of Chriſt, he is iuſtified: & although he be regenerate by the Spirite of God, he thinketh vpon continuall righteouſneſſe layed vp for him not in the good workes to which he applieth himſelf, but in ỹ only righteouſnes of Chriſt. Whē theſe things ſhalbe euery one particular

ticularly weied, they shall giue a perfect declaration of our sentence. Albeit they might be better disposed in an other order thā they are set forth, But it maketh litle matter, so ỳ they hang together in such sort that we may haue the whole matter truely declared & surely proued.

17 Here it is good to remember the relation that we haue before said to be betwene faith and the Gospell: becaus it is sayd for this cause that faith iustifieth, for that it receiueth & embraceth the righteousnesse offered in the gospel. And whereas it is sayd to be offered by the gospel, thereby all consideration of works is excluded. Which thing Paul declareth many times else where, but most plainly in two places For, to the Romaines, cōparing the law & the gospel together he sayth: the righteousnes that is by the law is thus, the mā that doth these thinges shall liue in them. But the righteousnesse that is of faith offereth saluation, if thou beleue in thy heart and confesse with thy mouth the Lord Iesus, & that the father hath raised him vp from the dead. See you not how he maketh this the difference of the law and the gospel, that the law giueth righteousnesse to workes, and the gospell giueth free righteousnesse without helpe of workes? it is a notable place, and that may deliuer vs out of many hard doutes, if we vnderstande that the same righteousnesse that is giuen vs by the gospel is free from all conditions of the law. This is the reason, why he doth more than once with great seeminge of contrariety set the promise by way of opposition against the lawe, as if the inheritance be of the law, then is it not of the promise: and all the rest in the same chapter to the same effect. Truely the law it self hath also her promises. Therfore there must needes be in the promises of the gospell, somethinge different & diuerse from the promises of the law, vnlesse we will confesse that the comparison is very fonde. But what diuersity shall this be, vnlesse it be that they are freely giuen, and vpholden by the only mercy of God, whereas the promises of the law hang vpon the condition of workes. Neither lette any manne here carp against me, and say, that in this place the righteousnesse is reiected which menne of their owne force and freewill would compell God to receiue: forasmuch as Paul without exception teacheth that the law in commaundinge profiteth nothinge: becaus there is none not only of the common multitude, but also of the perfectest, that fulfilleth it. Loue vndoutedly is the chiefe point of the law: when the Spirite of God frameth vs vnto it, why is it not to vs a cause of righteousnesse, but for that euen in the holy ones it is vnperfect, and therefore of it selfe deserueth no reward.

Rom.10 5.

Ga.3.18

Ro.8.2.

18 The second place is this. It is manifest that no man is iustified

by the law before God: Becauſe the righteous man ſhall liue by faith,
Ga. 3.12 But the law is not of faith: but the man that doth theſe thinges ſhall liue in them. How coulde this argument otherwiſe ſtande together, vnleſſe we agree vpon this point, that workes come not into the accompt of faith, but are vtterly to be ſeuered from it? The lawe (ſayth he) differeth from faith. Why ſo? becauſe workes are required to the righteouſneſſe thereof. Therefore it followeth that workes are not required to the righteouſneſſe of faith. By this relation it appeareth, that they which are iuſtified by faith are iuſtified beſide the deſeruing of workes, yea without the deſeruing of workes, becauſe faith receiueth that righteouſnes which the Goſpel giueth. And the Goſpel differeth from the law in this point, that it bindeth not righteouſnes to workes, but ſetteth it in the only mercy of God. Like hereunto is that
Rom. 4. 2. which he affirmeth to the Romaines, that Abraham had nothinge to glory vpon, becauſe faith was imputed to him vnto righteouſneſſe, & he addeth a confirmation, becauſe then there is place for the righteouſneſſe of faith, whē there are no workes to which a reward is due. Where be workes (ſayth he) due reward is rendered vnto them: that which is giuen to faith is freely giuen. For the very meaninge of the words that he vſeth in that place ſerue to proue the ſame. Wheras he adioyneth within a litle after, that therfore we obtaine the inheritace by faith as according to grace, hereupon he gathereth that the inheritance is of free gift, becauſe it is receiued by fayth: and howe commeth ỳ, but becauſe faith without any help of workes leaneth wholly vpon the mercy of God? And in the ſame meaning, without dout he
Rom. 3. 21. teacheth in an other place, that the righteouſnes of God was openly ſhewed without the law, although it haue witneſſe borne of it by the law & the Prophets: becauſe excluding the law, he ſayth that it is not holpen by workes, and that we obtaine it not by working, but come empty that we may receiue it.

19 By this time the reader perceiueth with what equity the Sophiſters do at this day cauill at our doctrine, when we ſay that man is iuſtified by faith only. They dare not deny that man is iuſtified by faith becauſe it is ſo often found in Scripture: but becauſe this word, Only, is neuer expreſſed, they can not abide to haue ſuch an addition made. Is it ſo? But what will they anſwere to theſe wordes of Paule, where
Ro. 4 2. he affirmeth that righteouſneſſe is not of faith except it be freely giuen? Howe can free gift agree with workes? And with what cauillations will they mocke out, that which he ſayth in an other place, that
Rom. 1. 17. the righteouſneſſe of God is manifeſtly ſhewed in the Goſpell? If righteouſneſſe be manifeſtly ſhewed in the Goſpell, ſurely therin is con-

contained not a torne or halfe righteousnesse but full and perfect. Therefore the law hath no place therein. And they stand vpon not onely a false but also a foolish shift about this exclusiue word, Only. Doth not he perfectly enough giue all thinges to onely fayth, that taketh all thinges from workes? What, I pray you meane these sayinges: that righteousnesse was manifestly shewed without the lawe: that man is iustified freely and without the workes of the lawe? Here they haue a witty shift to escape withall, which although they deuised it not themselues but borrowed it of Origen & certaine of the old writers, yet is very foolish. They prate that the ceremoniall workes of the law, not the morall, are excluded. They profit so with continuall brawlinge, that they knowe not the very first rules of Logike. Do they thinke that the Apostle doted when he alleaged these places to proue his sayinge? The man that shall do these thinges shall liue in them: and, Cursed is euery one that fulfilleth not all thinges that are written in the volume of the lawe. Vnlesse they be madde, they will not say that life was promised to the kepers of Ceremonies, or curse thretened onely to the breakers of them. If these places be to be vnderstanded of the moral law, it is no dout that the morall workes also are excluded from the power of iustifying. To the same purpose serue these argumentes that he vseth: because the knowledge of sinne was by the lawe, therefore righteousnesse is not by the lawe. Because the lawe worketh wrath, therefore it worketh not righteousnesse. Because the lawe can not make conscience assured, therefore also it can not giue righteousnesse. Because faith is imputed vnto righteousnesse, therefore righteousnesse is not a reward of worke, but is geuen beinge not due. Because we are iustified by faith, therefore glorynge is cutte of. If there had bin a law giuen that might giue life, then righteousnesse were truely by the law: but God hath shutte vp all vnder sinne that the promise might be giuen to the beleuers. Let them nowe fondly say if they dare, that these thinges are spoken of ceremonies and not of manners: but very children would hisse out so great shamelesnesse. Therefore let vs holde this for certaine, that the whole lawe is spoken of, when the power of iustifyinge is taken away from the law.

Rom. 3. 21. & 24

Ga. 3. 10

Rom. 3. 20. & 4. 15

Ga. 3. 21

20 But if any man marueil why the Apostle vsed such an addition, not beinge content with onely naming of workes: the reason is ready to be shewed for it. For, although workes be so hiely esteemed, yet they haue that value by the allowance of God, rather than by their owne worthinesse. For who can boast vnto God of any righteousnesse of workes, but that which he hath allowed? Who dare claime any re-

ward as due vnto thē, but such as he hath promised? They have therfore this of the bountifulnes of God, ỹ they are cōpted worthy both of the name & reward of righteousnesse: & they be of value only for this cause, whē the purpose of him that doth them is by thē to shew
Ga. 3. 7 his obediēce to God. Wherfore ỹ Apostle in an other place, to prove that Abraham could not be iustified by workes, alleageth that ỹ law was giuen, almost foure hundred & thirty yeares after the couenant made. Vnlearned mē would laugh at such an argumēt, because there might be righteous workes before the publishing of the law. But because he knew ỹ there was no such value in works but by the testimony & vouchsauing of God, therfore he taketh it as a thing cōfessed ỹ before the law they had no power to iustifie. We vnderstand why he namely expresseth ỹ worke of the law, whē he meaneth to take away iustification from any workes because controuersy may be moued of those & none other. Albeit somtime he excepteth all workes without any addition, as when he sayth that by the testimony of Dauid blesRo. 4. 6. sednes is assigned to that man, to whom the Lord imputeth righteousnes without workes. Therfore they can with no cauillations bring to passe, but that we shal get this general exclusiue, only. And they do in vaine seeke that trifling suttelty, that we are iustified by that only faith which worketh by loue, so that righteousnes must stande vpon
Ga. 5. 6. loue. We graunt in deede with Paul, that no other faith iustifieth, but that which is effectually workinge with charity: but that faith taketh not her power of iustifying from that effectualnes of charity. Yea it doth by no other meane iustifie, but because it bringeth vs into the communicating of the righteousnes of Christ. Or else all that which the Apostle so earnestly presseth, shoulde fall to nought. To him that
Rom. 4. 4. worketh (sayth he) the reward is not reckened accordinge to grace, but accordinge to det. But to him that worketh not, but beleueth in him that iustifieth the vnrighteous, his faith is imputed vnto righteousnes, Could he speake more euidently than in so saying? that there is no righteousnes of faith but where there are no works to which any reward is due: & that onely then faith is imputed vnto righteousnes, when righteousnes is giuen by grace that is not due.

21 Now let vs examine how true that is, which is sayd in the definition, that the righteousnes of faith is the reconciliation with God, which consisteth vpon the only forgiuenes of sinnes. We must alway returne to this principle, that the wrath of God resteth vpon all mē, so long as they continue to be sinners. That hath Esay excellētly wel
Esa: 59. 7. set out in these wordes: The hand of the Lord is not shortned, that he is not able to saue: nor his care dulled that he cā not heare: but your iniqui-

iniquities haue made disagreemēt betwene you & your God,& your sines haue hidden his face from you that he heareth you not. We heare that sinne is the diuision betwene man & God, & the turninge away of Gods face from the sinner. Neither can it otherwise be. For it is disagreeing frō his righteousnes to haue any fellowship with sinne. Wherfore the Apostle teacheth that man is enemy to God till he be restored into fauour by Christ. Whom therfore the Lord receiueth into joyninge with him, him he is sayd to iustifie: because he can neither receiue him into fauour nor joyne him with himselfe, but he must of a sinner make him righteous. And we further say, that this is done by the forgiuenesse of sinnes. For if they whom the Lord hath reconciled to himselfe be iudged by their workes, they shalbe found all sinners in deede, who yet must be free & cleane from sinne. It is certaine therfore that they whom God embraceth, are no otherwise made righteous, but because they are cleansed by hauing the spottes of their sinnes wiped away by forgiuenes, that such a righteousnesse may in one word be called the forgiuenes of sinnes. Rom. 5. 8.

11 Both these are most clerely to be seene by these words of Paul, which I haue already alleaged: God was in Christ reconcilinge the world to himselfe, not imputing their sinnes to man, & he hath left with vs the word of reconciliatiō. And then he addeth the summe of his message, that him which knew no sinne he made sinne for vs, that we might be made the righteousnes of God in him. Here he nameth righteousnesse and reconciliation without difference, that we may perceiue that the one is mutually contained vnder the other. And he teacheth the manner to attaine this righteousnesse to be when our sinnes are not imputed vnto vs. Wherfore dout thou not hereafter how God doth iustifie vs, when thou heareſt that he doth reconcile vs to himselfe by not imputing sinnes. So to ỹ Romaines he proueth by the testimony of Dauid, that righteousnes is imputed to man without workes, because Dauid pronounceth the man blessed whose iniquities are forgiuen, whose sinnes are couered, to whom the Lord hath not imputed his offenses. Without dout by blessednes he there meaneth righteousnesse. As sith he affirmeth the same to stande in the forgiuenesse of sinnes, there is no cause why we should otherwise define it. Therefore Zacharie the father of Iohn the Baptist singeth that the knowledge of saluatiō consisteth in the forgiuenes of sinnes. Which rule Paule followinge in his Sermon which he made to the Antiochians concerninge the summe of saluation, as Luke reporteth it, concluded in this maner: by him forgiuenes of sinnes is preached vnto you, & euery one that beleueth in him is iustified from all these 2. Cor. 3 19. 2. Cor. 3 21. Ro. 4. 6. Luk. 1. 77. Act. 13 38.

things, frō ẅ ye could not be iuſtified in the law of Moſes. The Apoſtle ſo knitteth the forgiuenes of ſinnes with righteouſnes, ẏ he ſheweth ẏ they be both all one. Wherupō he rightfully reaſoneth ẏ the righteouſnes is freely giuen vnto vs, which we obtaine by the louing kindnes of God. Neither ought it to ſeme a ſtrāge vnuſed ſpeach, that the faithful are righteous before God, not by workes, but by free acceptatiō: ſith both it is ſo oft found in ẏ Scripture, & the old authors alſo do ſomtime ſo ſpeake. For Auguſtin ſaith thus in one place: The righteouſnes of the ſaintes in this world ſtādeth rather in forgiuenes of ſinnes, thā in perfection of vertues. Wherwith agreeth the notable ſentēces of Bernard: Not to ſinne is the righteouſnes of God: but ẏ righteouſnes of man, is the merciful kindenes of God. He had before affirmed that Chriſt is to vs righteouſnes in abſolution, and therfore that they only are righteous that haue obtained pardon by mercy.

De ciuit. dei. cap. 27.

Ser. 23. in cant.

Ser. 22.

23 Herupō alſo followeth this, that by the only meane of Chriſts righteouſnes, we obtain to be iuſtified before God. Which is aſmuch in effect as if it were ſaid, ẏ mā is not righteous in himſelf, but becauſe the righteouſnes of Chriſt is by imputatiō enterpartened with him, which thing is worthy to be heedefully marked. For ẏ triflinge errour vaniſheth away, to ſay ẏ mā is therfore iuſtified by faith, becauſe faith taketh part of the Spirit of God by which he is made righteous, which is ſo cōtrary to the doctrine aboue taught, ẏ they can neuer be made to agree together. For it is no dout ẏ he is void of his own righteouſnes, ẏ is taught to ſeke righteouſnes without himſelfe. This the Apoſtle affirmeth moſt plainly when he writeth ẏ he which knew no ſinne was made for vs a propitiatory ſacrifice to cleanſe away ſinne, that we might be made the righteouſnes of God in him. You ſee ẏ our righteouſnes is not in vs but in Chriſt, & ẏ it belongeth to vs only by this title, becauſe we be partakers of Chriſt, becauſe we poſſeſſe all his riches with him. And it maketh nothing to the contrary ẏ in an other place he teacheth, ẏ ſinne was condēned of ſinne in the fleſh of Chriſt, that the righteouſneſſe of the law might be fulfilled in vs: where he meaneth no other fulfillinge, but ẏ which we obtaine by imputation. For the Lorde Chriſt doth in ſuch ſort cōmunicate his righteouſnes with vs, that after a certaine maruellous maner, he poureth the force therof into vs, ſo much as pertaineth to the iudgement of God. It appeareth that he did no otherwiſe meane, by ẏ other ſentēce which he had ſpoken a litle before: As by the diſobediēce of one man we were made ſinners, ſo by the obedience of one mā we are iuſtified What is it elſe to ſet our righteouſnes in ẏ obedience of Chriſt, but to affirme that hereby only we are accōpted righteous, becauſe the obediēce of Chriſt

2. Cor. 5. 21.

Ro. 8. 3.

Rom. 6. 19.

Christ is imputed vnto vs as if it were our owne? Therfore me thinkes that Ambrose hath excellētly well shewed how there is an example of this righteousnes in the blessing of Iacob. For as Iacob hauing not of himselfe deserued the preeminency of the first begotten sonne, hid himselfe in the apparel of his brother, & being clothed with his brothers cote ỳ sauored of a most swete smell, he crept into ỳ fauour of his father, & receiued the blessing to his owne commodity vnder the person of an other: so we do lie hiddē vnder the precious pureness of Christ our elder brother, that we may get a testimony of righteousnes in ỳ sight of God. The words of Ambrose are these: Wheras Isaac smelt the sauour of the garmentes, paraduenture this is meant therby, that we are not iustified by workes but by faith: because fleshly weakenes hindreth workes, but the brightnes of faith which meriteth forgiuenes of sinnes, ouershadoweth the errour of deedes. And truely so it is. For, that we may appeare before the face of God vnto saluation, it is necessary for vs, to smell sweetely with his odour, and to haue our faultes couered and barred with his perfection. Li. 2 de Iac. & vita beata.

The xij. Chapter.

That, to the end vve may be fully persvvaded of the free iustification, vve must lift vp our mindes to the iudgement seate of God.

ALthough it appeareth by most euident testimonies, that all these thinges are true, yet we shall not clearly perceiue how necessary they be, vntill we haue set before our eyes those things ỳ ought to be the grounds of all this disputation. First therefore let vs remember this, that we purpose not to speake of the righteousnesse of a worldly iudicial court, but of the heauenly iudgement seate: that we should not measure by our owne small portiō, by what vprightnes of workes Gods iudgement may be satisfied. But it is maruelous to see with what rashnes & boldnes it is commonly debated. Yea & it is to be seene how none do more boldly or with fuller mouthes (as the saying is) prate of the righteousnes of workes, than they ỳ are either monstruously sicke of open outward diseases, or be ready to burst with inward vices. That cōmeth to passe because they thinke not vpon the righteousnes of God, whereof if they had neuer so litle feelinge, they would neuer make so great a mockery of it. And truely it is out of measure lightly regarded, when it is not acknowledged to be such & so perfect that nothing be imputed vnto it but euery way whole & absolute, & defiled with no vncleanesse: such as neuer was & neuer shall be able to be founde in man. It is in deede easie and ready for euery man in Schooles to talke vainely vpon the worthines of workes to iustifie men. But when they come into the sight of God,

ſuch dalliances muſt auoide, becauſe there is earneſt doing vſed, and no trifling ſtrife about words. To this, to this I ſay, we muſt apply our minde, if we wil profitably enquire of true righteouſnes, how we may anſwere the heauenly iudge when he calleth vs to accompt. Lette vs thinke him to be a iudge, not ſuch a one as our owne vnderſtandings do of themſelues imagine: but ſuch a one as he is painted out in the Scripture, with whoſe brightnes the ſtarres ſhalbe darkened, by whoſe ſtrength the hils do melt away, by whoſe wrath the earth is ſhaken, by whoſe wiſdom the wiſe are taken in their ſuttelty, by whoſe pureneſſe all things are proued vnpure, whoſe righteouſneſſe the Angels are not able to beare, which maketh the innocent not innocēt, whoſe vengeance when it is once kindled pearceth to the bottome of hel. If he (I ſay) ſit to examine mens doinges, who ſhall appeare aſſured before his throne? who ſhall dwell with a deuouringe fier? ſayth the Prophet. Who ſhall abide with continuall burninges? he that walketh in righteouſneſſes & ſpeaketh truth, &c. But let ſuch a one come forth, whatſoeuer he be. But that aunſwere maketh, that none commeth forth. For this terrible ſaying ſoundeth to the contrary: Lord if thou

Eſa. 33. 14.

Pſa. 130 3.

Iob. 4 17.

make iniquities, Lorde, who ſhal abide it? truely all muſt needes immediatly periſh, as it is wrytten in an other place: Shall man be iuſtified if he be compared with God, or ſhall he be purer thā his maker? Beholde they that ſerue him are not faithful, and he hath found peruerſnes in his Angels. How much more ſhal they that dwel in houſes of clay, & that haue an earthly fundation, be conſumed with mothes? they ſhalbe cut downe from the morninge to the euening Beholde amonge his Saintes there is none faithfull, and the heauens are not cleane in his ſight: how much more is man abhominable and vnprofitable, which drinketh iniquity as water? I graunt in dede that in the booke of Iob, is mention made of a righteouſneſſe that is hier than the keeping of the law. And it is good to vnderſtand this diſtinction: becauſe although a man did ſatiſfie the law, yet he could not ſo ſtand to the triall of that righteouſneſſe that paſſeth all ſenſes. Therefore although Iob be cleare in his owne conſcience, yet he is amaſed, and not able to ſpeake becauſe he ſeeth that very angelike holineſſe can not appeaſe God, if he exactly weye their workes. But I therefore will at this time ouerpaſſe that righteouſneſſe which I haue ſpoken of, becauſe it is incomprehenſible: but only this I ſay, that if our life be examined by the rule of the wrytten law, we are more than ſenſeles if ſo many curſes wherwith the Lord hath willed vs to be awaked do not torment vs with horrible feare & amonge other this generall curſe, Curſed is euery one that doth not abide in all the thinges that

Iob. 15. 15.

Deu. 27 26.

are

are wrytten in the booke. Finally all this discourse shalbe but vnsauory and cold, vnlesse euery man yelde himselfe guilty before the heauenly iudge, and willingly throw downe and abace himselfe, beinge carefull how he may be acquited.

2 To this, to this I say, we should haue lifted vp our eies, to learne rather to tremble for feare, than vainly to reioise. It is in deede easie, so long as ỹ cõparison extendeth no further than men, for euery man to thinke himself to haue somwhat which other ought not to despise. But when we rise vp to haue respect vnto God than suddenly ỹ confidẽce falleth to the ground & commeth to nought. And in the same case altogether is our soule in respect of God, as mans body is in respect of the heauen. For the sight of the eie, so long as it cõtinueth in vewing things that lie nere vnto it, doth shew of what pearcing force it is, but if it be once directed vp to the sunne, then being daseled and dulled with the too great brightnes therof, it feleth no lesse feblenes of it selfe in beholding of the sunne, thã it perceiued strength in beholding inferiour things. Therfore let vs not deceiue our selues with vaine confidence, although we compt our selues either egall or superiour to other men: but that is nothing to God, by whose will this knowledge is to be tried. But if our wildenes can not be tamed with these admonitions, he will answere to vs as he sayd to the Pharisees: you be they that iustifie your selues before mẽ: but that which is hie to men is abhominable to God. Now go thy way and proudly boast of thy righteousnes among men, while God from heauen abhorreth it. But what say the seruauntes of God that are truely instructed with his Spirit? Enter not into iudgement with thy seruant, because euery liuing man shal not be iustified in thy sight. An other sayth, although in somewhat diuerse meaning. Man can not be righteous with God: if he will contende with him, he shall not be able to answere one for a thousand. Here we now plainely heare what is the righteousnesse of God, euen such as can be satisfied with no workes of men, to whom when it examineth vs of a thousande offẽnses, we can not purge our selues of one. Such a righteousnes had that same chosen instrument of God Paule conceiued, when he professed that he knew himselfe guilty in nothing, but that he was not thereby iustified.

Luk 16 15.

Psal. 143 2.

Iob. 9. 3

1. Cor. 4. 4.

3 And not only such exãples are in the holy Scriptures, but also all godly wryters do shewe that they were alway of this minde. So Augustine sayth. All the godly that grone vnder this burden of corruptible flesh, and in this weakenesse of life haue this only hope that we haue one mediatour Iesus Christ the righteous, and he is the appeasement for our sinnes. What sayth he? If this be their only hope,

Ad Bonif. lib. 3 cap. 5.

where is the confidence of workes? For when he calleth it only, he leaueth none other. And Bernard ſayth. And in deede where is ſafe & ſtedfaſt reſt & aſſurednes for the weake, but in the woũdes of the Sauiour? & ſo much the ſurer I dwell therin as he is mightier to ſaue. The world rageth, the body burdeneth, the deuil lieth in waite. I fall not, becauſe I am builded vpon the ſure rocke. I haue ſinned a grieuous ſinne, my conſcience is troubled, but it ſhal not be ouertroubled, becauſe I ſhall remember the woundes of the Lord. And hereupon afterward he concludeth: Therefore my merite is the Lords takinge of mercy, I am not vtterly without merite, ſo long as he is not without mercies. But if the mercies of the Lord be many, then I alſo haue as many merites. Shal I ſing mine owne righteouſneſſes? Lord I will remẽber only thy righteouſnes. For that is alſo my righteouſnes, for he is made vnto me righteouſnes of God. Againe in an other place. This is ỹ whole merite of man, if he put his whole hope in him that ſaueth whole mã. Likewiſe where retaining peace to himſelfe he leaueth the glory to God. To thee (ſayth he) let glory remaine vnminiſhed: it ſhalbe well with me, if I haue peace. I forſwere glory altogether, leaſt if I wrongfully take vpõ me that which is not mine owne, I looſe alſo ỹ which is offred me. And more plainly in an other place he ſayth: Why ſhould the church be careful of merites, which hath a ſurer & ſafer way to glory vpon the purpoſe of God? So there is no cauſe why thou ſhouldeſt aske, by what merites we hope for good things, ſpecially when thou heareſt in the Prophet, I wil do it, not for your ſakes, but for mine own ſake, ſayth the Lord. It ſufficeth for merite, to know that merites ſuffice not. But as it ſufficeth for merit not to preſume of merites, ſo to be without merites ſufficeth to iudgement. Wheras he freely vſeth this word Merites for good workes, we muſt therein beare with the cuſtome. But in the end his purpoſe was to make hipocrites afrayd, that wildly range with licentiouſneſſe of ſinning againſt the grace of God. As afterward he expounded himſelfe, ſaying: Happy is the Church that neither wãteth merites without preſumption, nor preſumption without merites. It hath whereupon to preſume, but not merites. It hath merites, but to deſerue not to preſume. Is not the very not preſuming a deſeruing? Therefore it preſumeth ſo much the more boldly, becauſe it preſumeth not, hauing large matter to glory vpon, euen the many mercies of the Lord.

Super can. ſer. 61.

In pſal. qui habitat ſer. 15.

In cant. ſer. 13.

Exe. 36. 22. & 32.

4 This is the trueth. The exerciſed conſciences perceiue this to be the onely ſanctuary of ſafety, wherein they may ſafely reſt themſelues when they haue to do with the iudgement of God. for if the Starres that ſeemed moſt bright in the night ſeaſon, do looſe their

brightnes

brightneſſe with light of ỹ ſunne, what thinke we ſhall become euen of the rareſt innocencie of man, when it ſhalbe compared with the pureneſſe of God? For that ſhalbe a moſt ſeuere examination, that ſhall pearce into the moſt hidden thoughtes of the heart, and (as Paule ſaith) ſhall reuele the ſecretes of darkneſſes, and diſcloſe the hidden thinges of the heart, which ſhall compell the lurking and vnwilling conſcience to vtter all thinges that now are fallen out of remembrance. The Deuell our accuſer will preſſe vs, which is priuie to all the wicked deedes that he hath moued vs to do. There the outward pompous ſhewes of good workes which now onely are eſteemed, ſhall nothing profit vs. Onely the pureneſſe of will ſhalbe required. Wherefore the Hypocriſie, not onely whereby euery man knowing himſelfe gilty before God deſireth to boſt himſelfe before men, but alſo wherewith euery man deceiueth himſelfe before God (as we be all inclined to ſtroke and flatter our ſelues) ſhall fall downe confounded, howſoeuer it now be proude with more than dronken boldneſſe. They that bend not their wit to ſuch a ſight, may in deede for a ſhort time ſwetely & pleaſantly frame a righteouſnes to themſelues, but it is ſuch a righteouſneſſe as ſhalbe by and by ſhaken away from them at the iudgement of God: like as great richeſſe heaped vp in a dreame do vaniſh away from men when they awake. But they that ſhall earneſtly as it were in the ſight of God, enquire of the true rule of righteouſneſſe, ſhall certainly finde that all the workes of mẽ, if they be iudged by their owne worthines, are nothing but defilings and filthineſſe: that that which among the common people is accompted righteouſneſſe, is before God mere wickedneſſe: that that which is iudged puritie, is vnclenneſſe: that that which is reckened glorie, is but ſhame. 1 Cor. 4.5.

¶ From this beholding of the perfection of God, let it not greue vs to deſcend to loke vpon our ſelues without flatterie or blinde affectiõ of loue. For it is no maruell if we be all ſo blinde in this behalf, for aſmuch as none of vs doth beware of the peſtilent tenderneſſe toward himſelf, which (as the Scripture crieth out) naturally ſticketh faſt in vs all. To euery man (ſaith Salomon) his owne way is right in his owne eyes. Againe. All the wayes of man ſeme cleane in his owne eyes. But what? Is he acquited by this blindneſſe? No. But (as he further ſaith in the ſame place) the Lord weyeth the heartes, that is to ſay, while man flattereth himſelfe by reaſon of the outwarde viſor of righteouſneſſe that he beareth in reſemblance, in the meane time the Lorde with his balance examineth the hidden vnclennes of the heart. Therefore ſith we ſo nothing profit with ſuch flatteries, let vs Pro. 21. 2. & 16. 2.

not wilfully mocke our ſelues to our owne deſtruction. But that we may trie our ſelues rightly, we muſt neceſſarily call back our cõſcience to the iudgement ſeate of God. For we do altogether neede his light to diſcloſe the ſecret foldinges of our peruerſneſſe, which otherwiſe lie too depely hidden. For then, and neuer till then, we ſhall clerely perceiue what is meant hereby: that man being rottenneſſe and a worme, abhominable and vaine, which drinketh wickednes as water
Iob 15. 16. is far from being iuſtified before God. For who ſhoulde make that cleane that is conceiued of vncleane ſeede? not one man: Then ſhall
Iob. 14. 4. we alſo finde that by experience, which Iob ſaid of himſelfe: If I will
Iob. 9. 20. go about to ſhew my ſelfe innocent, mine owne mouth ſhall condemne me: if I will ſhewe my ſelfe righteous, it will proue me wicked. For that is not meant of one age onely, but of all ages, which the
Eſa. 53 6. Prophet in old time complained of Iſrael, that all went aſtray like ſhepe, that euery one turned aſide to his owne way. For he there cõprehẽdeth all them, to whom the grace of redemption ſhould come. And the rigorouſneſſe of this examination ought to procede ſo far, till it ſubdue vs, ſo that we be fully throwen downe withall, and by that meane prepare vs to receiue the grace of Chriſt. For he is deceiued that thinketh himſelfe able to receiue the enioying of this grace, vntill he haue firſt thrown downe all hawtines of minde. This
1. Pet. 5. 5. is a knowen ſaying: that God confoundeth the proude, and geueth grace to the humble.

6 But what way is there to humble our ſelues, but that we being altogether needy and empty, ſhould geue place to the mercy of God? For I do not call it humbleneſſe, if we thinke that we haue any thing remaining with vs. And hetherto they haue taught a very hurtefull hypocriſie, that haue ioined theſe two things together, that we muſt thinke humbly of our ſelues before God, & that we muſt make ſome accompt of our owne righteouſneſſe. For if we confeſſe to God contrarie to our owne thinking, we do wickedly lie vnto him: but we cannot thinke as we ought, but that by and by all that ſemeth glorious in vs muſt be troden vnder foote. Therfore when thou heareſt
Pſa. 18. 28. in the Prophet, that there is prepared ſaluation for the humble people, and abacement for the eyes of the wicked: Firſt thinke, that there is no entrie open to ſaluation, vntill thou haue layed away all pride and taken to thee perfect humbleneſſe; then, that the ſame humbleneſſe is not a certaine modeſty whereby thou geueſt ouer to the Lord a heare bredth of thine owne right, as they are called humble before men that do neither preſumptuouſly aduaunce themſelues, nor reprochfully triumph ouer other, although they ſtand vpon ſome eſtimation

mation of their owne excellence: but an vnfained submission of a minde throwen downe with feling of his owne miserie and nedinesse. For it is so echewhere described in the worde of God. When the Lorde saith thus in Zephanias: I will take away out of thee him that outragiously reioiseth, and I will leaue in the middes of thee the afflicted man, and the proore man, and they shall trust in the Lorde: doth he not there plainely shewe who be humble? euen they that lie afflicted with knowledge of their owne pouertie. On the other side he calleth the proude, outragious reioisers, because men ioying in prosperitie are wont to reioise without measure. But to the humble whom he purposeth to saue, he leaueth nothing but to trust in the Lorde. And likewise it is said in Esaye: Whom shall I looke vnto, but to the poore and contrite in spirit, and him that feareth my wordes? Againe: The hie and excellent, that inhabiteth eternitie, his name is holy, that dwelleth on hie, and in the holy place, and with the contrite and humble spirit, to quicken the spirit of the humble and the heart of the contrite. When thou so oft heareste the name of contrition, vnderstand thereby the wound of the heart, that suffreth not a man throwen downe on the ground to rise againe. With such contrition ought thy heart to be wounded, if thou wilt according to the saying of God be aduaunced with the humble. If that be not done, thou shalt be brought lowe with the mighty hande of God to thy shame and disgracement.

Zepha. 3.11.

Esa.66. 2.

Esa.57. 15.

7 And our best Schoolemaister thinking it not enough to shewe it out in wordes, hath also set out vnto vs in a parable the image of true humilitie as in a painted table. For he bringeth forth a Publicane that standing a far of, not daring to lifte vp his eyes to heauen, with much knocking his brest prayeth in this wise: Lorde be mercifull to me a sinner. Let vs not thinke these to be tokens of fained modestie, that he dare not loke vp to heauen, nor to come nerer, that with knocking his brest he confesseth himselfe a sinner: but let vs know that they bee testimonies of inward affection. On the other side he setteth the Pharisee, which thanketh God that he is not of the common sorte of men, either an oppresser, or an vnrighteous man, or an adulterer, bycause he fasted twise on the Sabbat, and gaue tithes of all that he possessed. He doth with open cõfession acknowledge that the righteousnesse which he hath is the gift of God: but bycause he standeth in confidence that he is righteous, he departeth from God vnfauored & in hatred. The Publicane by acknowledging of his own wickednesse is iustified. Hereby we may se, howe great is the estimation of our humbling vs before God: so that the heart can not be

Luc.18. 13.

open to receiue his mercie, vnleſſe it be firſt voide of all opinion of his owne worthineſſe. When this opinion hath poſſeſſed the place, it ſhutteth vp the way for Gods mercie to entre. And that no man ſhould doubte hereof, Chriſt was ſent of his father into the earth with this commiſſion, to bring glad tidings to the poore, to heale the contrite in heart, to preach libertie to the captiue, and deliuerance to them that were ſhut vp in priſon, & to cõfort them that mourne: to geue them glorie for aſhes, oyle for mourninge, the robe of praiſe for the ſpirit of ſorrowe. According to this commiſſion, he calleth none but them that labour and are loden to take part of his liberalitie. And in an other place he ſaith: I came not to call the righteous, but ſinners.

Eſa. 61. 1.

Mat. 11. 28.

Matt. 9 ¶ 3.

8 Therefore if we will geue place to the calling of Chriſt, let all arrogancy & careleſneſſe depart far away from vs. Arrogãcy groweth of a fooliſh perſuaſion of our owne righteouſneſſe, when a man thinketh himſelfe to haue ſomwhat, by the deſeruing whereof he may be commended before God, careleſneſſe may be euen without any perſuaſiõ of workes. For many ſinners, becauſe being dronke with ſweteneſſe of vices they thinke not vpon the iudgement of God, lie as it were ſenſleſly amaſed with a diſeaſe of drouſineſſe, that they aſpire not to the mercie offred them. But we muſt no leſſe ſhake of ſuch dull ſluggiſhneſſe, than we muſt caſt away all vaine confidence of our ſelues, that we may without encombrance haſten to Chriſt, that we being empty and hungry may be filled with his good things. For we ſhall neuer ſufficiently haue truſt in him, vnleſſe we vtterly diſtruſt of our ſelues, we ſhall neuer ſufficiently raiſe vp our courages in him, vnleſſe they be firſt throwen downe in our ſelues. We ſhall neuer ſufficiently haue conſolation in him, vnleſſe we be firſt deſolate in our ſelues. Therefore we be then mete to take hold of and obtaine the fauour of God, caſting away all truſt of our ſelues, but truſting vpon the onely aſſuredneſſe of his goodneſſe, when (as Auguſtine ſaith) forgetting our owne deſeruings, we embrace the giftes of Chriſt. Becauſe if he ſought deſeruings in vs, we ſhould not come to his giftes. Wherewith Bernard very well accordeth, comparing proude men to vnfaithfull ſeruantes, that arrogantly claime any thing be it neuer ſo litle to their owne deſeruings: becauſe they do wrongfully keepe to themſelues the praiſe of grace paſſing by them, as if a wall would ſay that it bringeth forth the ſunbeame which it receiueth through a window. But, not to tary longer herevpon, let vs take a ſhort but a generall and ſure rule, that he is prepared to take parte of the frutes of Gods mercie, that hath vtterly emptied himſelfe, I will not ſay of

De verbis Apoſtol. cap. 8 Sermo. 15. in can.

righteo-

righteousnesse, which is none at all, but of the vaine and windie image of righteousnes. Because euery man so much hindereth his receiuing of the liberalitie of God as he resteth in himselfe.

The xiij. Chapter.

That there are twoo things to be marked in free iustification.

AND here are alway two things to be principally loked vnto: that is to say, that there may remaine to the Lorde his glorie vnminished, and as it were wholly and perfectly mainteined, and to our consciences an vntroubled quietnesse and calme tranquilitie before his iudgement. We see how oft and how earnestly the Scripture exhorteth vs, to geue onely to God a confession of praise, when we entreate of righteousnes. And the Apostle testifieth, Rom. 3. 15. that this was the Lordes principall purpose of geuing vs righteousnesse in Christ, that he might shewe his owne righteousnesse. And what a shewing that should be, he declareth immediatly after: that is, if he alone be knowen to be righteous, and that iustified him that is of the faith of Iesus Christ. Thou seest that the righteousnesse of God is not sufficiētly set out, vnlesse he alone be accompted righteous, and do communicate the grace of righteousnesse to them that deserue it not. By this meane he will haue euery mouth to be stopped, and the whole World to be made subiect to him. For while man hath any thing to speake in his owne defence, so longe there is somewhat taken away from the glory of God. So in Ezechiel he teacheth Eze. 20. howe much we glorifie his name by reknoweledging of our owne wickednesse. You shall remember (sayeth he) the wayes and all the wicked doinges wherewith ye haue bene defiled. And ye shall be displeased with your selues in your owne sight, in all the euels that ye haue committed. And ye shall knowe that I am the Lorde, when I shall do good to you for mine owne names sake, and not according to your most wicked offences. If these thinges be conteined in the true knowledge of God, that we being brooſed with knowledge of our owne iniquitie, should consider that he doth good to vs where as we be vnworthy therof; why then do we to our great hurt attempt to steale away from the Lorde any parcell be it neuer so small of the praise of his free goodnesse? Like wise Ieremie when he crieth out, Iere. 9. Let not the wise man glorie in his wisdome, or the riche man in his 23. richesse, or the strong man in his strength, but let him that glorieth, glorie in the Lorde: doth he not there declare that somewhat is diminished from Gods glorie, if man glorie in him selfe? To this pur-

1.Cor. 2.30. poſe truely doth Paule apply thoſe wordes, when he teacheth that all the partes of our ſaluation are repoſed in Chriſt, that we ſhoulde not glory but in the Lord. For his meaning is that he riſeth vp againſt God and darkeneth his glorie, whoſoeuer thinketh that he hath any thing be it neuer ſo litle of his owne.

2 This is the truth, we neuer truely glorie in him, vnleſſe we be vtterly put from our own glory. On the other ſide, this is to be holde for a catholike principle, that all they glorie againſt God that glorie in them ſelues, For Paule iudgeth that onely by this meane the world is made ſubiect to God, when all matter to glorie vpon is vtterly taken from men. Therefore Eſaye, when he declareth that Iſrael ſhall haue their iuſtificatiō in God, ſaith alſo that they ſhal there alſo haue their prayſe: as though he ſhould ſay, that the Lorde to this ende iuſtifieth the elect that they ſhould glorie in him and in nothing els. But howe we ought to be praiſed in the Lorde, he had taught in the verſe next before: that is, that we ſhould ſweare that our righteouſneſſes and ſtrength are in the Lorde. Not that there is not required a bare confeſſion, but confirmed with an othe, that a man ſhould not thinke that he ſhall be diſcharged with I wote not what fained humilitie. And let no man here allege for excuſe, that he doth not glorie when without arrogance he reknowledgeth his owne righteouſneſſe: for there can be no ſuch eſtimation but it engendreth confidence, nor confidence but it bredeth glorie. Therfore let vs remember that in all the diſputation of righteouſneſſe we muſt haue regard to this ende, that the praiſe thereof remaine with the Lord whole and perfect. For as much as for declaration of his righteouſneſſe (as the Apoſtle teſtifieth) he hath poured out his grace vpon vs, that he might be iuſt and iuſtifying him that is of the faith of Chriſt. Wherefore in an other place, when he had taught that the Lorde gaue vs ſaluation, to ſet out the glorie of his name, afterward as it were repeting the ſame thing he addeth: ye are ſaued by grace and by the gift of God, not by workes, that none ſhould glorie. And when Peter telleth that we are called vnto hope of ſaluation that we ſhoulde declare the powers of him that hath called vs out of darkeneſſe into his marueilous light, without doubt his meaning is ſo to make the onely praiſes of God to ſound in the eares of the faithfull, that they ſhould with depe ſilence oppreſſe all arrogancie of the fleſh. In a ſumme, man can not without robbery of God chalenge to him ſelfe any one crum of righteouſneſſe: becauſe euen ſo much is plucked and taken away from the glorie of Gods righteouſneſſe.

Rom. 2. 19. Eſa. 45. 25. Rom. 3. 26. Eph. 1 2 Eph. 1. 8

3 Now if we aſke by what meane the conſcience may be quited before

before God, we shall finde no other meane but if free righteousnesse be geuen vs by the gift of God: Let vs alway think vpon this saying of Salomon, Who shall say: I haue cleansed my heart, I am made cleane from my sinne? Truely there is no man that shall not be ouerwhelmed with infinite filthinesse. Therefore let euen the perfectest man descende into his owne conscience, and call his doinges to accompt: what ende shall he haue? Shall he swetely rest as though all thinges were in good order betwene him and God? and shall he not rather be vexed with terrible torments, when he shall sele matter of damnation abiding in him selfe if he be iudged according to his workes? The conscience, if it loke vpon God, must of necessitie either haue assured peace with his iudgement, or be beseged with the terrours of helle Therfore we profit nothing in disputing of righteousnesse vnlesse we stablish such a righteousnesse, with the stedfastnesse wherof our soule may be stayed in the iudgement of God. When our soule shall haue whereby it may both without feare appeare before the face of God, and receiue his iudgement, vnshaken, then and not till then let vs knowe that we haue found an vnfained righteousnesse Therfore not without cause the Apostle standeth so much vpon this point, with whose wordes I had rather expresse it than with mine own. If (saith he) the promise of inheritance be of the law, faith is made voide, the promise is made abolished. He first inferreth that faith is disanulled & made voide if the promisse of righteousnesse haue respect to the deseruings of our works, or do hang vpon the keping of the law. For so could neuer any man assuredly rest in it: because it could neuer come to passe that any man might assuredly determine with him self that he had satisfied the law, as in deede neuer any man doth by works fully satisfie it. Whereof, that we should not neede to seke far for testimonies to proue it, euery man may be a witnesse to him selfe that will with a right eye behold himselfe. And herby appeareth, in how depe and darke corners hypocrisie buried the mindes of men, while they so carelesly beare with themselues, that they stick not to set their own flatteries against the iudgement of God, as though they would binde to a stay of his iudiciall proceding, but the faithfull that do sincerely examine them selues, are greued and tormented with a far other maner of carefulnesse. Therfore there should so entre into all mindes a doubting, and at length a very despeire where eche man for him selfe should make accompt, with how great a burden of det he is still oppressed, and how far he is from the cõdition wherwith he is charged. Loe, how faith is by this meane already expressed and extinguished. For to wauer, to varie, to be carried vp and downe, to sticke fast in

Pro. 20. 9.

Rom. 4. 14.

doubting, to be holden in ſuſpēce, to ſtagger, and at length to deſpeire, is not to truſt: but to ſtrengthen thy minde with cōſtant certaintie and perfect aſſurednes, & to haue whereupon to reſt and faſten thy foote.

4 He adioineth alſo an other thing, that is, that the promiſe ſhall thereby be made of no effect and voide. For if the fulfilling thereof do hang vpon our deſeruing, when ſhall we come thus farre as to deſerue the bountifulnes of God? Alſo this ſecond point hangeth vpon the former: For the promiſe ſhall not be fulfilled but to them that beleue it. Therefore if faith be fallen, there ſhal remaine no force of the promiſe, Therefore the inheritance is of faith, that it may be according to grace, to ſtabliſh the promiſe. For it is aboundantly well ſtabliſhed when it reſteth vpon the onely mercy of God: becauſe his mercy & truth are with a perpetuall knot ioined together, that is to ſay, whatſoeuer God mercifully promiſeth, he alſo faithfully perfor-
Pſa.119 76. meth. So Dauid, before that he required ſaluation by the worde of God, firſt determineth the cauſe thereof to be in his mercy. Let thy mercies (ſaith he) come vnto me, thy ſaluatiō according to thy word. And rightfully: bycauſe God is by no other meane perſwaded to make the promiſe, but of his owne mere mercie. Therefore we muſt herein ſtay, and deepely faſten all our hope and not to looke to our own works, to ſeke any helpe of them. And that you ſhould not think
In Pſal. 88. tra ctatu priore. that I herein ſpeake any new thing: Auguſtine doth alſo teache that we ought ſo to do. Chriſt (ſaith he) ſhall reigne for euer in his ſeruantes, God hath promiſed it, God hath ſaid it, and if that be not enough, God hath ſworne it. Therefore foraſmuch as the promiſe is ſtabliſhed, not according to our deſeruinges, but according to his mercie, no mā ought to ſpeake fearefully of that of which he can not
In de dicat. templi ſer. 5. doubte. Bernard alſo ſaith: The diſciples of Chriſt ſay, Who canne be ſaued? But he aunſwered: this is impoſſible with menne, but it is not impoſſible with God. This is all our confidence, this is our onely comforte, this is the whole grounde of our hope, but being aſſured of the poſſibilitie, what ſay we of his will? Who knoweth whether
Eccleſ. 9.1. 1.Cor. 2.16. he be worthy of loue or hatred? Who hath knowen the Lords meaning? Or who hath bene his counſeller? Here now faith muſt of neceſſitie helpe vs, here muſt his truth ſuccour vs, that that which is hidden from vs in the heart of the father, may be reueled by the Spirit, and his Spirit teſtifying it may perſwade our heartes that we are the ſonnes of God. And it may perſwade vs by calling and iuſtifying vs freely by faith, in which things there is as it were a certaine meane paſſage from the eternal predeſtination to the glorie that is to come. Briefely let vs thus conclude. The Scripture declareth that the

promiſes

promises of God are not stablished, vnlesse they be taken hold of with assured affiance of conscience: and whersoeuer there is any doubting or vncertaintie it pronounceth that they be voide. Againe it pronounceth that they do nothing but stagger and wauer if they rest vpon our owne workes. Therefore we must needes either lose righteousnesse, or we must not consider our owne workes, but onely faith must take place, whose nature is this, to lift vp her eares and shut her eyes, that is to say, to be hedefully bent to the promise only, and to turne away her thought from all mans worthinesse or deserving. So is that notable prophecie of Zacharie fulfilled, that when the wickednes of the land shalbe done away, a man shall call his frend vnder his vine and vnder his figge tree, where the Prophet declareth that ỹ faithfull do no otherwise enioy true peace but after obteining of the forgeuenesse of sinnes. For this cauelation is to be remembred in the Prophetes, that when they speake of the kingdome of Christ, they set out the outward blessinges of God as figures of the spirituall things. Whereupon Christ is called both the king of peace and our peace, because he appeaseth all the troublesom motions of cõscience. If we seke by what meane he doth it, we must needes come to the sacrifice by which God is appeased. For he shall neuer cesse to tremble for feare that shall not determine that God is appeased by the onely satisfactorie cleansing wherin Christ hath sustained his wrath. Finally peace is no where els to be sought for but in the terrors of Christ our redemer. Zach. 3. 9. Esa. 9 6 Ephe. 2. 14.

5 But why do I vse so darke a testimonie? Paule euery where declareth, that there is peace or quiet ioy left to consciences, vnlesse it be determined that we be iustified by faith. And he therewithall declareth whense that assurednes cometh, namely when the loue of God is poured into our hearres by the holy Ghost: as if he had said, that our consciences can not otherwise be quieted, vnlesse we be certenly perswaded that we please God. Whereupon also in an other place he crieth out in the person of all the godly, Who shall seuer vs from the loue of God, which is in Christ? because we shall tremble euen at euery litle breath, till we be arriued into the hauen: but we shalbe without care euen in the darkenes of death, so long as the Lord shall shew him selfe a pastor to vs. Therefore whosoeuer prate that we are iustified by faith, because being regenerate we are iust by liuing spiritually: they neuer tasted the swetenesse of grace, to consider that God wil be merciful vnto them. Wherupon also followeth, that they do no more know the manner of praying rightly, than Turkes and whatsoeuer other profane Nations. For (as Paule witnesseth) it is no Rom. 5 1. Rom. 9 Psa. 32. 4

true faith vnleſſe it teache and put vs in minde of that moſt ſwete
Gala. 4. 6. name of Father, yea vnleſſe it open our mouth freely to crie out Abba father. Which in an other place he more plainely expreſſeth, where he ſaith that in Chriſt we haue boldneſſe and entrie in confidence by the faith of him. Truly this cometh not to paſſe by the gift of regeneration: which as it is alway vnperfect in the fleſh, ſo it conteineth in it ſelf manifold matter of douting. Wherfore we muſt of neceſſity come to this remedy, that the faithfull ſhould determine that they may by no other right, hope for the inheritaunce of the heauenly kingdome, but becauſe being graffed into the body of Chriſt they are frely accompted righteous. For as touching iuſtification, faith is a thing merely paſſiue, bringing nothing of our own to the recouering of the fauour of God, but receiuing of Chriſt that which we want.

The xiiij. Chapter.

VVhat is the beginning of iuſtification, and the continuall proceedinges therof.

THat the matter may be made more plaine, let vs ſearch, what may be the righteouſneſſe of man in the whole courſe of his life: and let vs make fower degrees thereof. For men either being endued with no knowledge of God, are drowned in idolatrie: or being entred into profeſſion by ſacramentes, denying God with vncleanneſſe of life, whom they confeſſe with mouth, they are Chriſts no further thā in name or they be hypocrits, which couer the wickednes of their harts, with vayn deceitful colors: or being regenerate by ỹ ſpirit of God, they endeuour themſelues to true holneſſe. Specially when they are to be iudged by their naturall giftes, from the crowne of their head to the ſole of their foote, there ſhall not be found one ſparcle of goodnes, vnles paraduenture we will ac-
Iere. 17 9. cuſe the ſcripture of falſhed, when it ſetteth out all the ſons of Adam with theſe titles, that they be of froward and ſtubborne heart that
Gen. 8. 21. all the imaginatiō of their heart is euill from their infancy, that their
Pſa 84. 11. and 14 2. thoughts be vaine, that they haue not the feare of God before their eyes, that none of them vnderſtandeth or ſeketh God, brefely that
Gen. 6. 3. they be fleſh, by which word are vnderſtanded all thoſe works which Paule rehearſeth, fornication, vncleanneſſe, vnchaſtitie, riotouſneſſe,
Gala. 5. 19. worſhipping of idoles, witchecraftes, enmities, contentions, emulations, angers, diſſenſions, ſectes, enuies, manſlaughters, & whatſoeuer filthyneſſe and abhomination may be deuiſed. This forſoth is the worthines, with confidence whereof they muſt be proued. But if any among then excell with ſuch honeſty of manners as may haue ſome

shewe of holines among men: yet because we know that God regardeth not the outward glistering, we must search the very foutaine of workes if we will haue them to auaile any thing to righteousnesse. We must (I say) throughly loke into them, from what affection of heart these works procede. But although here lieth open a most large felde to discourse in, yet because the matter may be declared in very fewe wordes, I will follow asmuch as I may a brefenes in teaching.

2 First I deny not that whatsoeuer excellent gifts appeare in the vnbeleuers, they are the gifts of God. Neither do I so differ from common iudgement, that I would affirme that there is no difference betwene the iustice, temperance and equitie of Titus and Traianus, and the rage, intemperance, and crueltie of Caligula, or Nero, or Domitian: betwene the filthy lustes of Tiberius, and in this behalfe the continence of Vespasian: and (that we may not tarry vpon some speciall vertues or vices) betwene the obseruing and the despising of right and lawes. For there is so great difference of right and wronge, that it appeareth euen in the dead image therof. For what thing shall there remain well ordered in the world, if we cõfound these together? Therefore such a difference betwene honest and vnhonest doinges, the Lorde hath not onely engrauen in the mindes of all men, but also doth oft confirme it with the dispensation of his prouidence For we see how he extendeth many blessings of this present life to them that among men do follow vertue. Not bycause that outward image of vertue deserueth so much as the least benefite of his: but so it pleaseth him to declare by proofe how much true righteousnes pleaseth him, when he suffereth euen outward and fained righteousnesse not to be without rewarde, Whereupon followeth that which we euen nowe confessed, that these vertues, such as they be, or rather images of vertues, are the giftes of God, forasmuch as there is nothing in any wise praise worthy, which procedeth not from him.

3 But neuertheles it is true which Augustine writeth, that all they that are straungers from the true religiõ of the one God, howsoeuer they be accompted worthy of admiration for opinion of vertue, are not onely worthy of no rewarde, but rather are worthy of punishmẽt, because they do with defiling of their heart, bespot the pure good things of God. For though they be the instruments of God, to preserue ỹ felowship of men with iustice, cõtinence, tẽperance of minde, valiantnes, and wisedom: yet they do very euelly execute these good workes of God: because they are restrained from euill doing, not by sincere loue of goodnes, but either by onely ambition, or by loue of themselues, or by some other croked affection. Wheras therfore they Libr 4. contra Iulianũ

are corrupt by the very vncleannes of hart as by their beginning, they are no more to be reckened among vertues, than thoſe vices, which are wont to deceiue by reaſon of nerenes and likeneſſe of vertue. Finally when we remembre, that the ende of that which is right, euer is that God be ſerued: whatſoeuer tendeth to any other ende, forthwith worthily loſeth the name of right. Bycauſe therefore they haue not reſpect to the marke which the wiſedome of God appointeth: although ỹ thing that they do, ſeeme good in doing, yet by a wrongful ende it is ſin. He cõcludeth therfore that all the Fabricij, Scipiots, and Catoes, in all thoſe excellent actes of theirs: yet ſinned in this behalfe, that whereas they lacked the light of faith, they did not apply them to the ende to which they ought to haue applied them: & that for that cauſe, true righteouſnes was not in them: foraſmuch as duties are not weyed by the doings, but by the endes.

1. Ioh. 5 12. 4 Moreouer if it be true which Iohn ſaith, that there is no life without ỹ ſonne of God: who ſo haue no part in Chriſt, what maner of men ſo euer they be, what ſoeuer they do or go about, yet they runne forward with their whole courſe into deſtruction & the iudgement of eternall death. After this reaſon, is that ſaid of Auguſtine. Our religion diſcerneth the righteous from the vnrighteous, not by lawe of workes: but by the very lawe of faith, without which, thoſe that ſeeme good workes are turned into ſins. Wherfore the ſame Auguſtine ſaith very well in an other place, when he compareth the endeuor of ſuch men to running out of the way. For howe much faſter a man runneth out of the way, ſo much further he is from the marke, and therefore is made ſo much more miſerable. Wherefore he affirmeth that it is better to halt in the way, than to runne out of the way. Finally it is certaine that they are euell trees, foraſmuch as without the cõmunicating of Chriſt there is no ſanctification. They may therefore beare faire fruites and beautifull to the eye, yea & ſweete in taſt, but in no wiſe good fruites. Hereby we eaſily perceiue that whatſoeuer man thinketh, purpoſeth, or doth, before that he be reconciled to God by faith, is accurſed, and not onely of no value to righteouſneſſe, but of certaine deſerning to damnation. And why diſpute we hereof as of a doutfull thing, ſith it is already proued by the witneſſe of the Apoſtle, that it is impoſſible that any man may pleaſe God without faith?

Liber. ad Bonifa in ca. 5. Pref in Pſalm.

Heb. 11. 6.

5 But there ſhall yet appeare a plainer proſe, if the grace of God be in compariſon, directly ſet againſt the naturall ſtate of man. For the Scripture crieth out euery where, that God findeth nothing in man whereby he may be prouoked to do good to him, but with his owne free

1 Ioh. 5 25.

free goodneſſe preuenteth him. For what can a deade man do to attaine life? But when he lightneth vs with the knowledge of himſelfe, he is ſaid to raiſe vs from death, and to make vs a newe creature. For we ſee that oftentimes, ſpecially of the Apoſtle, the goodnes of God is ſet forth vnto vs by this title, God (ſaith he) which is rich in mercy, for the great loue wherewith he loued vs, euen when we were dead by ſinnes, hath made vs aliue together in Chriſt &c. In an other place, where vnder the figure of Abraham he entreateth of the generall calling of the faithful, he ſaith: it is God that geueth life to the dead, and calleth thoſe thinges that are not, as though they were. If we be nothing, what (I beſeech you) can we do? Wherefore ỹ Lorde ſtrongly beateth downe this arrogancy, in the hiſtory of Iob, in theſe wordes: who preuenteth me, and I ſhall rendre it him? for all things are mine. Which ſentence Paule expounding applieth it to this, that we ſhould not thinke that we bring any thing to the Lorde but mere ſhame of needines and emptines. Wherefore in ỹ place aboue cited, to proue that we are come into the hope of ſaluation by his grace alone, not by works, he allegeth that we are his creatures becauſe we are new begotten in Chriſt Ieſus, to the good workes which he hath prepared that we ſhould walke in thẽ: As if he had ſaid: which of vs may boaſte that he hath with his righteouſneſſe prouoked God, ſith our firſt power to do good procedeth out of regeneration? For as we are made by nature, oyle ſhall ſoner be wronge out of a ſtone, than a good worke out of vs. Truly it is wonderfull if man being cõdemned of ſo great a ſhame, dare yet ſay that there remaineth any thing with him. Therefore let vs confeſſe with this noble inſtrument of God, that we are called of God with a holy calling, not according to our workes, but according to his purpoſe and grace: and that the kindnes & loue of God our ſauiour toward vs hath appeared, becauſe he hath ſaued vs, not by the works of righteouſneſſe which we haue don, but according to his owne mercy: ỹ being iuſtified by his grace, we might be made the heires of eternall life. By this cõfeſſion we diſpoill man of all righteouſneſſe euen to the leaſt litle peece thereof, till he be by only mercy regenerate into hope of eternall life: foraſmuch as if the righteouſneſſe of workes do bring any thing toward the iuſtifying of vs, it is falſly ſaid that we are iuſtified by grace. Truly the Apoſtle had not forgotten himſelfe, when he affirmed iuſtificatiõ to be of free gift, which in an other place reſoneth ỹ grace is nowe not grace, if works do any thing auaill. And what other thing doth the Lord mean, whẽ he ſaith that he came not to call righteous men but ſinners? If onely ſinners are receiued, why ſeeke we an entry by fained righteouſnes?

Eph. 2. 4. Iob. 41. Rom. 11 35 Iob. 41. Rom. 10 35. Ephe. 2. 10. 1. Tim. 1 9. Tit 3. 4. Rom. 11 6. Mart 9. 12.

6 Still this ſame thought hath now,& then recourſe to my minde, that it is perill leaſt I ſhould do wrong to the mercies of God, which do ſo carefully trauaill in prouinge of this thing as though it were doutfull or darke. But bycauſe our enuiouſnes is ſuch, as vnleſſe it be moſt ſtraightly thruſt out of place, it neuer yeldeth to God ỹ which is his, I am cõpelled to tary ſomwhat the longer vpon it. Yet forasmuch as the ſcripture is clere enough in this matter, I wil in fighting rather
Eſa. 56 vſe ỹ wordes thereof then mine owne. Eſaye, when he hath deſcribed
13. the vniuerſall deſtruction of mãkind, doth immediatly after very fitly adioin the ordre of reſtoring. The Lorde hath ſeen, and it ſemed euell in his eyes. And he ſawe, that there is no man: and he marualled that there is none that offereth himſelfe: and he hath ſet ſaluation in his owne arme, & hath ſtrengthened himſelfe with his owne righteouſneſſe. Where are our righteouſneſſes if it be true which the Prophet ſaith: that there is no man that helpeth the Lorde in recouering his
Oſee. 2. ſaluation? So an other prophet, where he bringeth in the Lorde, diſ-
19. courſing of the reconciling of ſinners to himſelfe, ſaith: I will eſpouſe thee to me for euer, in righteouſnes, iudgement, grace and mercie. I wil ſay to her ỹ hath not obteined mercy, thou haſt obtained mercy. If ſuch cõuenant, which it is certaine to be the firſt conioining that we haue with God, ſtandeth vpon the mercie of God, there is left no foundation of our owne righteouſneſſe. And I would fain learne of thoſe men which faine ỹ man meteth God with ſome righteouſneſſe of works, whether they thinke that there is any righteouſneſſe at all, but that which is acceptable to God, If it be madnes to thinke ſo, what acceptable thing to God can procede from his enemies, whom he wholly abhorreth with all their doings? That all we, I ſay, are the dedly and profeſſed enemies of our God, the truth it ſelfe te-
Rom. 5. ſtifieth, till being iuſtified, we are receiued into frendſhip. If iuſtifica-
6. tion be the beginning of loue, what righteouſneſſe of workes ſhall
Coloſ. 2. go before it? So Iohn, to turne away that peſtilent arrogance, doth di-
1 Iohn. 4 10. ligently put vs in minde how we did not firſt loue him. And the ſelfe
Oſe. 14. 15. ſame thing the Lorde had long before taught by his Prophet: I wil loue thẽ, ſaith he, with a free loue, becauſe mine anger is turned. Certainly his loue is not prouoked by workes if it hath of his owne accorde inclined it ſelfe vnto vs. But the rude common ſorte of men thinke it to be nothing els, but that no man hath deſerued that Chriſt ſhould performe our redẽption: yet that to the entring into the poſſeſſion of redemption, we be holpen by our owne workes. Yea but howſoeuer we be redemmed of Chriſt, yet till we be by the calling of the Father graffed into the communiõ of him, we are both heires of darke-

darkeneſſe and death, and the enemies of God. For Paule teacheth that we are not cleanſed and waſſhed from our vncleanneſſes by the blood of Chriſt, vntill the holy Ghoſt worketh that cleanſing in vs. Which ſame thing Peter minding to teach, declareth that the ſanctifying of the Spirit auaileth vnto obedience & the ſprinkling of the bloode of Chriſt. If we be by the Spirit ſprinkled with the bloode of Chriſt vnto cleanſing, let vs not thinke that before ſuch watering we be any other than a ſinner is without Chriſt. Let this therefore remaine certaine, ỳ the beginning of our ſaluatiõ is as it were a certaine reſurrection frõ death to life: becauſe when for Chriſts ſake it is geuen to vs to beleue in him, thẽ we firſt begin to paſſe from death into life. 1. Cor. 6.11. 1. Pet. 1. 2.

7 Vnder this ſort are comprehended they which haue in the diuiſion aboue ſet bene noted for the ſecond and third ſort of men. For the vncleanneſſe of conſcience proueth that both of them are not yet regenerate by the Spirit of God. And againe, whereas there is no regeneration in them, this proueth the want of faith. Whereby appeareth that they are not yet reconciled to God, nor yet iuſtified in his ſight: foraſmuch as theſe good things are not atteined to, but by faith. What can ſinners being eſtrãged from God bring forth, but that which is accurſed in his iudgement? With this fooliſh boldnes in deede, both all wicked men are puffed vp, & ſpecially hypocrites, becauſe howeſoeuer they knowe that their whole heart ſwarmeth full of filthineſſe, yet if they do any works ỳ haue a ſhew of goodnes, they thinke them worthy that God ſhould not deſpiſe thẽ. Herof groweth that pernicious errour, ỳ being proued gilty of a wicked and miſchieuous minde, yet they can not be driuen to cõfeſſe themſelues void of righteouſnes: but euen when they acknowledge thẽſelues vnrighteous, becauſe they can not deny it, yet they arrogantly claime ſome righteouſnes vnto thẽ. This vanitie the Lord excellẽtly well confuteth by the prophet: Aſke (ſaith he) the prieſts, ſaying: if a man carrie ſanctified fleſh in the hemme of his garmẽt, & putteth to it bread or other meate, ſhall it be ſanctified? The prieſts aunſwered: No. And Haggee ſaid. If a defiled man in ſoule touch any of ſuch theſe things, ſhall it be defiled? The prieſts anſwered: it ſhalbe defiled. Haggee ſaid. So is this people before my face, ſaith the Lord: & ſo all the works of their hands, & all things ỳ they offer to me ſhalbe defiled. I wold to god that this ſaying might either get full credit with vs, or well be ſettled in our remẽbrãce. For there is no man, though he be otherwiſe in his whole life neuer ſo hainous a wicked doer, ỳ can abide to be perſwaded, that which ỳ Lord here plainely pronoũceth. The naughtieſt man, ſo ſone as he hath performed one or two doubtfull deedes of ỳ law, doubteth Hag. 2. 12.

not that it ſhalbe accõpted to him for righteouſnes. But ỹ Lord crieth to the contrarie, that there is no ſanctification gotten thereby, vnleſſe the heart be firſt well cleanſed. And not contented therewith, he affirmeth that all the workes whatſoeuer they be that procede from ſinners, are defiled with vncleannes of the heart. Therefore let the name of righteouſneſſe depart from theſe workes which are by the Lordes owne mouth condemned of filthines. And with howe fit a ſimilitude doth he ſhew the ſame? For it might haue bene obiected, that whatſoeuer the Lorde had commaunded, was inuiolably holy. But he on the cõtrarie ſide ſetteth againſt them, that it is no maruell, if thoſe things that are hallowed by the lawe of the Lorde, are defiled with the filthineſſe of naughty men: whereas an vncleane hand prophaneth a holy thing with touching it.

Eſa. 1. 13. 8 The ſame matter he excellently well handleth in Eſaye, Offer not (ſaith he) ſacrifice in vaine: incenſe is abhomination to me: my ſoule hateth your Calendes & ſolemnities. They are become tedious to me, & I haue bene werie with bearing them: when you ſhall hold vp your handes I will tourne away mine eyes from you: when you ſhall multiply prayer I will not heare: for your hãdes are full of bloud. Be waſhed, be cleane, take away ỹ euell of your thoughts. What meaneth this that the Lord ſo lotheth the obeyinge of his owne lawe? Yea but he here refuſeth nothing that is of the naturall obſeruing of the lawe, ỹ beginning whereof he euery where teacheth to be the vnfained feare of his name. When that is taken away, what ſo euer things are offered him are not onely trifles, but ſtinking and abhominable filthineſſe. Nowe let the hypocrites go, & keping peruerſnes wrapped vp in their heart, endeuour to deſerue the fauour of God with works.

Pro. 15. 8. But by this meane, they ſhall more & more prouoke hĩ to wrath. For to him the ſacrifices of wicked are abhominable, and the only prayer of vpright men pleaſeth him. Therefore we hold ỹ out of dout, which ought to be moſt cõmonly knowen to him, that is euen but meanely exerciſed in the Scriptures, that euen thoſe workes that gliſter moſt gloriouſly in men not yet truly ſanctified, are ſo farre from righteouſneſſe in the ſight of the Lord, that they be iudged ſins. And therfore they haue ſaid moſt truely that haue taught that fauour with God is not procured to any perſon by workes: but contrarywiſe that workes do then pleaſe, & neuer till then, when ỹ perſon hath firſt found grace in the ſight of God. And this ordre is religiouſly to be kept, to which the ſcripture leadeth vs by ỹ hand. Moſes wryteth that the Lord had reſpect to Abell & to his workes. See you not how he declareth that God is fauorable to the menne, before that he hath reſpect to their

Auguſt. libr. de pœn. & Grego.

Gene. 4. 4.

workes?

workes? Wherfore the cleansing of the heart must go before, that the workes which come from vs, may be louingly receiued of God: because this saying of Ieremy is alway in force, that the workes of God haue respect vnto trueth. And that it is only faith by which the hearts of men are clensed, the holy Ghost hath affirmed by the mouth of Peter: whereby it is certaine, that the first fundation is in true and liuely faith. Act 15. 6. Ier. 5. 3

9 Now let vs looke what righteousnes they haue, whom we haue set in the fourth degree. We graunt that when God by the meane of the righteousnes of Christ, reconcileth vs to himselfe, & giuing vs free forgiuenesse of sinnes accompteth vs for righteous, with such mercy is also conioyned this his beneficial doinge, that by his holy spirit he dwelleth in vs, by the power whereof the lustes of our flesh are daily more & more mortified, but we are sanctified: that is to say, hallowed to the Lord vnto true purenes of life, when our heartes are framed to the obedience of the law: that this may be our chiefe wil, to serue his will, and by all meanes to aduaunce only his glory. But euen while by the guidinge of the holy Ghost we walke in the wayes of the Lord, least yet we forgettinge our selues should waxe proude, there are left certaine remnants of imperfection, which may minister vs matter of humility. There is none righteous, (saith the Scripture) that doth good and sinneth not. What maner of righteousnes therfore will they yet get by their workes? First I say, that the best worke that can be brought foorth of them, is yet alway sprinkeled and corrupted with some vncleanesse of the flesh, and hath as it were some dregges mingeled with it. I say, let a holy seruant of God choose out of all his life the most excellēt thing that he shall thinke that he hath done in the whole course therof, & let him wel consider all the partes of it, without dout he shall finde somewhere somewhat sauoringe of the rottennesse of the flesh, forasmuch as to doing well our cherefull quickenesse is neuer such as it ought to be, but in slacking our course our weakenesse is much. Although we see that there are euident foule blots wherwith the workes of the holy are bespred, yet graunt that they be nothing but most litle spottes: shall they nothing offend the eies of God, before whom euen the starres are not cleane? Thus haue we shewed that there commeth not so much as one good worke out of holy men, which if it be iudged in it selfe, deserueth not iust reward of shame. 1 Reg. 8. 6.

10 Secondly I say, that if it were possible that we should haue som throughly pure and perfect workes, yet one sinne is enough to blotte out and quench all the remembrance of the former righteousnesse,

Eze.18.24. Iac.2.10. as the Prophet ſayth. With whom alſo Iames agreeth: He that offendeth (ſaith he) in one, is made gilty of all. Nowe ſith this mortall life is neuer pure or void from ſinne, whatſoeuer righteouſnes we ſhould purchace, being from time to time with ſinnes following corrupted, oppreſſed and loſt, it ſhoulde not come into the ſight of God, nor be accompted to vs for righteouſneſſe. Finally when the righteouſneſſe of workes is entreated of, we muſt not haue reſpect to the worke of the lawe, but to the commaundement. Therefore if we ſeeke righteouſneſſe by the law, we ſhall in vaine bring forth one or two workes: but a perpetuall obediẽce of ẏ law is there neceſſary. Wherfore the lord doth not but once (as many fooliſhly thinke) impute to vs righteouſneſſe that ſame forgiueneſſe of ſinnes wherof we haue ſpoken, that hauinge once obtained pardon of our life paſt, we ſhould afterward ſeeke righteouſnes in the law: becauſe he ſhould ſo do nothing elſe but bring vs into a falſe hope, and mocke and laugh vs to ſcorne. For ſith no perfection coulde come to vs ſo longe as we are clothed with this fleſh, & ſith the law threatneth death & iudgemẽt to all thẽ ẏ performe not ful righteouſnes in worke: it ſhal alway haue wherof it may accuſe and condemne vs, vnleſſe the mercy of God on the other ſide did withſtand it, to acquite vs from time to time with continuall forgiueneſſe of ſinnes. Wherefore this ſtandeth alway certaine which we ſayd at the beginninge, that if we be weied by our owne worthineſſe, whatſoeuer we purpoſe or go about, yet we with all our trauailes and endeuours are worthy of death and deſtruction.

11 Vpon theſe two pointes we muſt ſtrongly ſtand faſt: that there was neuer any worke of a godly mã, which if it were examined by the ſeuere iudgement of God, was not damnable. Againe, if there be any ſuch ſhewed, (which is not poſſible for man) yet being corrupted and defiled with the ſinnes, wherewith it is certaine that the doer of it is loden, it looſeth the grace. And this is the chiefe point of our diſputation. For about the beginninge of iuſtification there is no ſtrife betwene vs and the ſounder ſorte of Scholemen, but that a ſinnner being freely deliuered from damnation obtaineth righteouſneſſe, and that by the forgiueneſſe of ſinnes: ſauing that they vnder the word of Iuſtification comprehend the renuing wherewith we are newly formed by the Spirit of God vnto the obedience of the law & they thus deſcribe the righteouſnes of a man regenerate, that man being once reconciled to God by the faith of Chriſt, is by good workes indeed righteous before God, and by their deſeruinge is accepted. But the Rom.4.13. Lorde contrariwiſe pronounceth that he imputed to Abraham faith for righteouſneſſe, not at the time when he yet ſerued Idols, but when

when he had already many yeares excelled in holineſſe of life. Therfore Abraham had long worſhipped God from a pure heart, and had performed the obedience of the lawe which may be performed of a mortall man, yet he hath righteouſneſſe repoſed in fayth. Whereupon we gather, according to the argument of Paule, that it was not of workes. Likewiſe when it is ſayd in the Prophet. The righteous man ſhall liue by faith, it is not ſpoken of wicked & prophane men, whom the Lord iuſtifieth by conuerting them to the faith, but the ſpeach is directed to the faithfull, and to them is promiſed life by faith. Paule alſo taketh away all dout, when for confirminge of that ſentence, he taketh this verſe of Dauid. Bleſſed are they whoſe inquities are forgiuen. But it is certaine, that Dauid ſpeaketh not of the wicked, but of the faithfull, ſuch as himſelfe was: becauſe he ſpake out of the feeling of his owne conſcience. Therefore this bleſſedneſſe we muſt not haue once in our life, but hold it throghout all our life. Laſt of all he teſtifieth that the embaſſage concerning the free reconciliation with God is not publiſhed for one or two dayes, but is perpetuall in the church. Therefore the faithfull haue euen to the end of their life no other righteouſneſſe than that which is there ſet forth. For Chriſt euerlaſtingly remaineth the Mediator to reconcile the father to vs, & the effectualneſſe of his death is euerlaſting: namely waſhing, ſatisfaction, expiation, finally perfect obedience, wherwith all our iniquities are couered. Neither doth Paul to the Epheſians ſay, that we haue the beginning of ſaluation out of grace, but that we are ſaued by grace, not of workes, that no man ſhould glory.

Hab. 2. 4. Ro. 4. 7. Pſa. 33. 2. Cor. 5 18.

12 The ſtartinge holes which the Scholemen do here ſeeke to eſcape by, do not deliuer them. They ſay that good workes are not by inward worthines in themſelues of ſo great value, that they be ſufficient to purchaſe righteouſnes: but this, that they be of ſo great value, is of grace accepting them. Then, becauſe they be driuen to confeſſe that the righteouſneſſe of workes is in this life alway vnperfect, they graunt that we, ſo longe as we liue, do neede forgiueneſſe of ſinnes, whereby the want of workes may be ſupplied: but, that the defaultes which are committed, are recompenced with workes of ſupererogation. For I anſwere, that the acceptinge grace as they call it, is none other than his free goodneſſe wherewith the father embraceth vs in Chriſt, when he clotheth vs with the innocency of Chriſt, & accompteth the ſame ours, that by the beneficial meane therof he may take vs for holy, pure, and innocent. For, the righteouſnes of Chriſt (which as it only is perfect, ſo only can abide the ſight of God) muſt be ſet in our ſteade, and be preſented at the barre as a ſurety. Herewith we be-

ing furniſhed, do obtaine continuall forgiueneſſe of ſinnes in faith. With the pureneſſe hereof our filthineſſes and vncleanneſſes of imperfections being couered are not imputed: but are hidden, as if they were buried, ỳ they may not come into the iudgement of God, vntil the houre come, when the old mā being ſlaine & vtterly deſtroied in vs, the goodneſſe of God ſhall receiue vs into bleſſed peace with the new Adā, where let vs looke for the day of the Lord, in which in receiuing vncorrupt bodies, we ſhall be remoued into the glory of the heauenly kingdom.

13 If theſe thinges be true, verily no workes of ours can of themſelues make vs acceptable & pleaſing to God: neither can the workes themſelues pleaſe, but in reſpect that man beinge couered with the righteouſneſſe of Chriſt, pleaſeth God, & obtaineth forgiueneſſe of his ſinnes. For God hath not promiſed the reward of eternall life to ſome certaine workes, but onely pronounceth that he which doth theſe things, ſhal liue: ſettinge the notable curſe againſt all them that continue not in all thinges. Whereby the deuiſe of righteouſneſſe in parte is largely confuted, ſith no other righteouſnes is admitted into heauē, but a whole obſeruing of the law. And no whit ſounder is that which they are wont to babble of ſupplying of recompence by works of Supererogation. For why? Do they not ſtill returne to the ſame
Leu.18. 5. place from whence they are already ſhut out: that he which kepeth the law in parte, is by workes ſo farre righteous? That which no man of ſound iudgemēt will graunt them, they do too ſhameleſly take for cōfeſſed. So oft the Lord teſtifieth that he acknowledgeth no righteouſneſſe of workes, but in the perfect obſeruing of his law. What obſtinacy is it, that we when we are deſtitute of that obſeruing, leaſt we ſhoulde ſeeme ſpoiled of all glory, that is, to haue altogether giuen place to God, do boaſt our ſelues of I wot not what ſmall peeces of a few workes, and go about by ſatisfactions to redeme that which wanteth. Satisfactions haue already before bin ſufficiently ouerthrowen, that we ought not now ſo much as to dreame of thē. Only this I ſay, that they which ſo play the fooles, do not wey how deteſtable a thing ſinne is before God: for truely they ſhould vnderſtand that the whole righteouſneſſe of men beinge layd vpon a heape, is not ſufficient to
Gene.3. 17. make recompence for one ſinne. For we ſee that man was by one offence ſo caſt away and abandoned of God, that he therewithall loſt all meane to recouer ſaluation. Therfore the power of Satisfaction is taken away, wherewith they flatter themſelues, but ſurely ſhall neuer ſatisfie God, to whom nothing is pleaſant or acceptable that proceedeth frō his enemies. And his enemies are all they to whom he purpoſeth

poseth to impute sinnes. Therefore our sinnes must be couered and forgiuen, before that the Lorde haue respect to any worke of ours. Whereupon followeth that the forgiuenes of sinnes is of free grace which they do wickedly blaspheme that trust in any satisfactions. Let vs therfore, after the example of the Apostle, forgetting those things that are behinde vs, and hasting forward to those thinges that are before vs, runne in our race, endeuoringe to the price of the hie callinge. Phil.3. 13.

14 But how doth the boasting of the workes of supererogation agree with that rule which is taught vs, that when we haue done all thinges that are commaunded vs, we should say that we are vnprofitable seruantes, and that we haue done no more than we ought? To say before God, is not to faine or to lie, but to determine with thy selfe, that which thou art assured of. The Lord therefore commaundeth vs vnfainedly to thinke and consider with our selues, that we do not any free beneficial doings to him, but to render due seruice. And worthily. For we are seruauntes endetted in so many seruices, as we are not able to discharge, although all our thoughts & all our members, were turned into dutefull deedes of the law. And therefore that which he sayth. When ye haue done all thinges that are commaunded you, &c. is asmuch in effect, as if the righteousnes of one man were more thā all the righteousnes of men. How therfore may we (of whom there is none that is not most farre distant from this marke) be so bolde as to boast that we haue added a heape to the full measure? Neither is there any cause why any man may take exceptiō and say, that nothing withstandeth but that his endeuour may proceede beyonde necessary duties, which in some behalfe ceasseth those that be from necessary. For this we must altogether holde, that we can imagine nothinge that auaileth either to the worship or the loue of God, which is not cōprehended vnder the law of God. If it be a part of the law, let vs not boast of voluntary liberality, where we are bound to necessity. Luk 17. 10.

15 And for this purpose that glorying of Paule is out of season alleaged. That amōg the Corinthians he did of his owne wil yeld of his right, which otherwise he might haue vsed if he had would, and that he hath emploied vpon them not onely so much as he ought of duety, but also hath giuen them his free trauaill beyonde the boundes of dueties. But they should haue marked the reason there expressed, that he did this least he should be an offense to the weake. For false and deceitful workemen did boast themselues with this alluring shew of liberality, wherby they might both procure fauour to their poisonous doctrines, and raise vp hatred to the Gospell, so that Paule was driuen 1.Cor. 6.1.

of neceſſity either to bring the doctrine of Chriſt into danger, or to meete with ſuch craftes. Go to: if it be to a chriſtian man an indifferent thinge, to runne into offenſe, when he may refraine it, then I graunt that the Apoſtle did ſomthing of Supererogatiõ for the lord. But if this were by right required of a wiſe diſtributer of the Goſpel, then I ſay ỹ he did that which was his duety to do. Finally although there appeare no ſuch cauſe, yet this ſaying of Chryſoſtome is alway true, that all our thinges are in the ſame caſe wherein are the proper poſſeſſions of bondmen, which it is certaine by the law to be due to their Lord. And Chriſt hath vttered the ſame in the parable. For he asked what thanke we will giue to a bondeſeruant when hauing bin all the day trauailed with ſundry labours he returneth home to vs in the euening. But it is poſſible, that he hath labored with greater diligence than we durſt haue required. Be it ſo. yet he hath done no thing but that which by his eſtate of bondage he ought, for he with his whole ability is ours. I ſpeake not of what ſort their Supererogatiõs are which theſe men wil boaſt of to God: for they be trifles, ſuch as he neither hath at any time commaunded, nor doth approue them, nor will allow them whẽ accompt ſhalbe to be made before him. In this ſignification onely we will graunt that they are workes of Supererogation, namely of which it is ſpoken in the Prophet. who hath required theſe things at your hands? But let them remember what is in an other place alſo ſpoken of theſe things: Wherefore do ye weye your ſiluer & not in bread? Ye ſpend in labour & not in being ſatisfied. It is in deede not very hard for theſe idle Rabbines to diſpute vnder the ſhadow in a ſoft chaire: but when the ſoueraigne iudge ſhall ſit in his iudgement ſeate, ſuch windy decrees ſhall of neceſſity vaniſhe away. This, this was to be ſought what affiance of defenſe we may bring to his iudgemẽt ſeate, not what we may talke of in ſchooles & corners.

Luk. 17 9.

Pſal. 1. 12.

Iſai. 55. 2.

16 In this behalfe there are chiefely two peſtilences to be driuen out of our mindes: that we put no affiance in the righteouſneſſe of workes. And that we aſcribe no part of glory to them. The Scriptures do euery where thruſt vs from all maner of affiance, whẽ they teach that our righteouſneſſes do ſtinke in the ſight of God, vnleſſe they receiue a good ſauor from the innocence of Chriſt, & that they can do nothing but prouoke the vengeance of God, vnleſſe they be ſuſtained by the tendernes of his mercy. Moreouer they ſo leaue nothing to vs, but that we ſhoulde craue ỹ mercy of our iudge with that confeſſion of Dauid, that none ſhal be iuſtified before him, if he require accompt of his ſeruantes. But where Iob ſayth: If I haue done wickedly, wo to me: but if I do righteouſly, yet I wil not ſo lift vp my

Pſa. 143 2.

Iob. 10. 15.

head:

head: though he meane of that moſt hie righteouſnes of God, wherunto the very Angels anſwere not: yet he therewithall ſheweth that when they come to the iudgement of God, there remaineth nothing for all mortal men, but to hold their peace as dumme. For it tendeth not only to this purpoſe that he had rather willingly yeelde than dãgerouſly ſtriue with the rigorouſnes of God: but he meaneth that he felt no other righteouſnes in himſelfe, than ſuch as at ỹ firſt moment ſhould fall before the ſight of God. When affiance is driuen away, al glorying muſt alſo neceſſarily depart. For who can giue the praiſe of righteouſnes to theſe workes, the affiance whereof trembleth before the ſight of God? We muſt therefore come whether Eſay calleth vs, Eſa. 46. 10. that all the ſeede of Iſraell may be praiſed & glory in God: becauſe it is moſt true which he ſaith in an other place, that we are the planting of the glory of God. Our minde therefore ſhall then be rightly purged, when it ſhal neither in any behalfe reſt vpon the confidence of workes, nor reioyſe in the glory of them. But this errour encouraged fooliſh men to the puffinge vp of this falſe & lying affiance, that they alway ſet the cauſe of their ſaluation in workes. Eſa. 61. 3.

17 But if we looke to the foure kindes of cauſes, which the Philoſophers teach vs to conſider in the effect of thinges, we ſhall finde that none of them doth accord with workes in the ſtabliſhing of our ſaluation. For the Scripture doth euery where reporte that the cauſe of procuringe the eternall life to vs, is the mercy of the heauenly father and his free loue towarde vs: that the Materiall cauſe is Chriſt with his obedience, by which he purchaced righteouſneſſe for vs. What alſo ſhall we ſay to be the formall or inſtrumentall cauſe but faith? And theſe three cauſes Iohn comprehendeth together in one ſentence, when he ſaith, God ſo loued ỹ world, that he gaue his only begotten ſonne, that euery one which beleueth in him may not periſhe, but may haue euerlaſtinge life. Now the finall cauſe the Apoſtle teſtifieth to be both the ſhewinge of the righteouſneſſe of God and the praiſe of his goodneſſe: where he rehearſeth alſo the other three in expreſſe wordes. For he ſaith thus to the Romaines: all haue ſinned and do neede the glory of God: but they are iuſtified freely by his grace. Here thou haſt the head & firſt fountain, namely that God embraced vs with his free mercy. Then followeth: By the redemption which is in Chriſt Ieſu. Here thou haſt as it were the matter whereof righteouſneſſe is made for vs through fayth in his bloude. Here is ſhewed the inſtrumentall cauſe, whereby the righteouſneſſe of Chriſt is applied to vs. Laſt of all he ioyneth the ende, when he ſayth, vnto the ſhewing of his righteouſnes that he may be righteous Ioh. 3. 16. Rom. 3. 23.

& the righteouſmaker of him that is of the faith of Chriſt. And (to touch by the way that this righteouſnes ſtandeth of reconciliation) he ſetteth expreſſely by name, that Chriſt was giuen to vs for reconciliatiõ. So in the firſt chap. alſo to the Epheſians he teacheth that we are receiued of God into fauour by mere mercy: that the ſame is wrought, by the interceſſion of Chriſt: receiued, by fayth: all to this ende, that the glory of the goodneſſe of God may fully ſhine. When we ſee ỳ all the partes of our ſaluation are ſo without vs, what cauſe is there ỳ we ſhould now either haue affiãce or glory in works? Neither can euen the moſt ſworne enemies of the grace of God moue any controuerſie with vs about the efficient or finall cauſe, vnleſſe they will deny the whole Scripture. In the Materiall & Formall cauſe they caſt a falſe colour, as though our workes haue a halfe place with faith and the righteouſneſſe of Chriſt. But this alſo they teache, the Scripture crying out againſt them, which ſimply affirmeth both that Chriſt is to vs for righteouſneſſe and life, & that this benefit of righteouſnes is poſſeſſed by only faith.

18 But whereas the holy men do oftentimes ſtrengthen & comfort themſelues with remembrance of their owne innocency and vprightnes, & ſomtime alſo forbeare not to report of it with praiſe, that is done two waies: either that in cõparing their good cauſe with the euill cauſe of the wicked, they conceiue thereby aſſured truſt of victory, not ſo much for commending of their owne righteouſneſſe, as for the iuſt & deſerued condemning of their aduerſaries: or that euen without compariſon of other, while they recorde themſelues before God, the purenes of their owne conſciẽce bringeth to thẽ both ſome comfort & affiance. Of the firſt of theſe two wayes, we ſhal ſee hereafter: nowe let vs briefely declare of the latter, howe it agreeth with that which we haue aboue ſayd, that in the iudgement of God we muſt reſt vpon no affiance of workes, and glory vpon no opinion of them. This is the agreement that the holy ones, when it concerneth the founding and ſtabliſhing of their ſaluation, do without reſpect of workes bend their eies to the only goodneſſe of God. And they do not only bend themſelues to it afore all things as to the beginning of bleſſednes, but do reſt therein as in the fulfilling of it. A conſcience ſo founded, raiſed and ſtabliſhed, is alſo ſtabliſhed with conſideration of workes: namely ſo farre as they are the witneſſinges of God dwelling and reigning in vs. Sith therfore this affiance of workes hath no place, vnleſſe thou haue firſt caſt the whole affiance of thy minde vpon the mercy of God: it ought not to ſeeme contrary to that whereupon it hangeth. Wherfore when we exclude the affiance of workes,

we meane onely this that a Christian minde may not bowe to the merit of workes as to the succour of saluation, but shoulde throughly rest in the free promise of righteousnesse. But we forbid it not to vnderprop and strengthen this faith with the signes of the good will of God toward it selfe. For if al the good giftes which God hath bestowed vpon vs, when they be recorded in remembrance, are to vs after a certaine maner as it were beames of the face of God, by which we are enlightened to beholde that soueraigne light of goodnesse: much more is the grace of good workes, which sheweth that the Spirit of adoption is giuen vs.

19 When therfore the holy ones do by innocency of conscience confirme their faith, & gather matter of reioysing, they do nothinge but call to minde by the frutes of their calling, that they are adopted of the Lord into the place of children. This therefore that is taught by Salomon, that in the feare of the Lord is stedfast assurednes: and this that sometime the holy ones vse this protestation, to the entent that they may be heard of the lord, that they haue walked before his face in vprightnes & simplicity: haue no place in laying the fundatiõ of stablishing of cõscience: but are thẽ only of value, if they be taken of the ensuing effect: because both that feare is no where which may stablish a full assurednes, & ỹ holy ones are prime in their cõscience of such an vprightnes, wherwith are yet mingled many remnantes of the flesh. But forasmuch as of the frutes of regeneration they gather an argument of the holy Ghost dwellinge in them, they do thereby not slenderly strengthen themselues to looke for ỹ help of God in all their necessities, when they by experiẽce finde him their father in so great a matter. And euen this also they can not do, vnlesse they haue first conceiued the goodnes of God, sealed with no other assurednesse, than of the promise. For if they beginne to weie it by good workes, nothing shalbe more vncertaine nor more weake: forasmuch as if workes be considered by themselues, they shall no lesse by their imperfection shew profe of the wrath of God, thã they do with howsoeuer vnperfect pureneſſe testify his good will. Finally they do so set out the benefites of God, that yet they turne not away from the free fauour of God, in which Paul testifieth that there is ỹ length, breadth, depth & heigth of them: as if he should say, Whethersoeuer the senses of the godly do turne themselues, how hie soeuer they clime, how farre & wide soeuer they extende them, yet they ought not to go out of the loue of Christ, but holde themselues wholly in the meditation thereof, because it comprehendeth all kindes of measures in it. And therefore he sayth that it excelleth & surmounteth aboue all know-

Pro. 14. 26.

Gen. 24 40.

2. Kings 20. 3.

Ephe. 3 18.

ledge: and that when we acknowledge how much Christ hath loued
Rom. 8. 37. vs, we are fulfilled into all the fulnesse of God. As in an other place, when he glorieth that all the Godly are vanquishers in battell, he by and by addeth a reason, because of him that loued vs.

20 We see now that there is not in the holy ones that affiance, of works, which either giueth any thing to the merite of them (forasmuch as they regard thē none otherwise than as the gifts of God, wherby they reknowledge his goodnes none otherwise thā as signes of their callinge, whereby may thinke vpon their election) or which withdraweth not any thinge from the free righteousnesse which we obtaine in Christ, forasmuch as it hangeth vpon it, and standeth not without it. The same thinge doth Augustine in few wordes, but very wel set out where he writeth. I do not say to the Lord, despise not the workes of my handes, or I haue sought the Lord with my handes & haue not bin deceiued. But, I do not cōmend the works of my hands: for I feare, least when thou hast looked vpon them, thou shalt finde moe sinnes than merites. Only this I say, this I aske, this I desire, despise not the workes of thy hands, behold in me thy worke, not mine. For if thou beholdest mine, thou damnest me: if thou beholdest thine, thou crownest me. For also whatsoeuer good workes I haue, they are of thee. He setteth two causes, why he dare not boast of his workes to God, because if he haue any good workes, he seeth therein nothing his owne: secondly, because the same is also ouerwhelmed with multitude of sinnes. Whereupon commeth to passe that the conscience feeleth therby more feare & dismaying than assurednes. Therfore he would haue God no otherwise to looke on his well doings, than that reknowledging in them the grace of his calling, he may make an end of the worke which he hath begonne.

21 But furthermore wheras the Scripture sheweth that the good workes of the faithful, are causes why the Lord doth good to them, that is so to be vnderstāded, that that which we haue before set may stand vnshaken, that the Effect of our saluation consisteth in the loue of God the Father: the Matter, in the obediēce of the Sonne: the Instrument, in the enlightning of the holy Ghost, that is to say, in faith: that the ende is the glory of the so great kindenesse of God. These things withstand not, but that the Lord may embrace workes as inferiour causes. But whense commeth that? Namely whome the Lorde of his mercy hath appointed to the inheritance of eternall life, them with his ordinary dispensation he doth by good workes bringe into the possession thereof. That which goeth before in order of dispensation, he calleth the cause of that which followeth. After this manner

ner he sometime deriueth eternal life from workes: not for that is to be ascribed to them: but because whom he hath chosen, thē he doth iustifie, that he may at length glorifie them, he maketh the grace that goeth before which is a step toward that which foloweth, after a certaine maner the cause of it. But so oft as he hath occasiō to assigne the true cause, he biddeth vs not to flee to workes, but holdeth vs in the onely thinkinge vpon the mercy of God. For what manner of thinge is this which he teacheth by the Apostle, The rewarde of sinne is death: the grace of the Lorde, is life euerlastinge? Why doth he not set righteousnesse in comparison against sinne, as he setteth life against death? Why doth he not make righteousnesse the cause of life, as he maketh sinne the cause of death? For so should the cōparison of contraries haue stande well together, which is much broken by this turninge. But the Apostle meant by this comparison to expresse that which was trueth, that death is due to the deseruinges of men: that life is reposed in the onely mercy of God. Finally in these manners of speaking is rather expressed the order than the cause: because God in heapinge graces vpon graces, taketh cause of the first to adde the seconde, that he may leaue nothinge vndone to the enriching of his seruantes: and he so cōtinually extendeth his liberality, that yet he would haue vs alway to looke vnto the free electiō which is fountaine and beginninge of it. For although he loueth the giftes which he daily giueth, insomuch as they spring out of that fountaine: yet it is our part to holde fast that free acceptation, which alone is able to vpholde our soules: as for such giftes of his Spirite as he afterward giueth vs, so to adioyne them to the first cause, that they minish nothing of it. Rom. 8 30. Rom. 6 23.

The xv. Chapter.

That those thinges that are commonly boasted concerning the merites of workes, do ouerthrowe as well the praise of God in giuing of righteousnesse, as also the assurednesse of salnation.

NOw we haue declared that which is the chiefe point in this matter: that because if righteousnes be vpholde with works, it must needes byandby fall downe before the sight of God, it is contained in the onely mercy of God, the onely communicating of Christ, and therefore in only faith. But, let vs diligently marke that this is the chiefe stay of the matter, lest we be entangled with that generall errour, not only of the common people, but also of learned men. For so soone as question is moued of the iustification of faith & works, they flee to those places which seeme to giue to works

some merit in the sight of God: as though the iustification of workes were fully wonne, if it be once proued that they be of any value with God. But we haue aboue plainely shewed that the righteousnesse of workes consisteth only in the perfect & full keping of the law. Wherupon foloweth that no man is iustified by workes but he that hauing climbed vp to ỹ hiest top of perfection can not be proued guilty of any offense be it neuer so litle. Therfore it is an other & a seueral questiō: Howsoeuer workes suffice not to iustifie a man, whether yet do they not deserue fauour with God?

2 First of the name of merite I must needes say this afore hande, that whosoeuer first applied it to works of men cōpared to the iudgement of God, he did very ill prouide for the pureneſſe of faith. Truely I do by my good wil abstaine frō striues about wordes, but I would wish that this sobriety had alway bin vsed among Christian wryters, that they woulde not haue founde in their heartes to vse wordes strange from the Scriptures, which engendred much offense and no frute. For whereto, I besech you, was it needefull to haue the name of Merite brought in, when the price of good workes might be fitely expressed by an other name without offense? But howe much offense that worde containeth in it, is euident with the great hurt of the worlde. Surely as it is most proude it can do nothinge but darken the grace of God, and fill men with froward pride. The olde wryters of the Church, I graunt, haue commonly vsed it, and I would to God they had not with the abusinge of one litle word giuen to posteritie matter of errour. Howebeit they themselues also do in many places testifie, howe in no case they meant to giue any preiudice agaynst the trueth. For thus sayeth Augustine in one place, Let Merites of men here holde their peace, which haue perished by Adam: and lette the grace of God reigne, by Iesus Christ. Againe, The saintes giue nothing to their owne Merites: they will giue all to none but to thy mercy, O God. In an other place, When man seeth that whatsoeuer good he hath, he hath it not from himselfe, but from his God, he seeth that all that which is praised in him, is not of his owne Merites, but of the mercy of God. You see howe takinge from men the power of doinge well, he also throweth downe the dignity of Merite. And Chrysostome sayth, Our workes, if there be any, which folow the free calling of God, are repayment and det: but the giftes of God are grace and bountifulneſſe and the greatneſſe of liberall giuinge. But, leauinge the name, let vs rather looke vpon the thinge. I haue verily before alleaged a sentence out of Bernarde, As it sufficeth to Merite, not to presume of Merites: so to want Merites,

De predest. Sanct.

In psal. 139.

In psl. 88

Homil. 33. in Gen.

sufficeth

ſufficeth to iudgement. But by addinge forth with an expoſition, he ſufficiently mitigateth the hardneſſe of the worde, where he ſaith: Therefore care thou to haue Merites: when thou haſt them, knowe that they are giuen: hope for frute, the mercy of God: and ſo thou haſt eſcaped all danger, of pouerty, vnthankefulneſſe, and preſumption. Happy is the church which neither wanteth Merites without preſumption, nor preſumption without Merites. And a litle before he hadde largely ſhewed, howe Godly a meaninge he vſed. For of Merites (ſayth he) why ſhoulde the Church be carefull, which hath a ſtedfaſter and ſurer cauſe to glorie of the purpoſe of God? God can not deny himſelfe, he wil do that which he hath promiſed. If there be no cauſe why thou ſhouldeſt aske, by what merites may we hope for good thinges? ſpecially ſith thou heareſt it ſayd, Not for your ſakes, but for my ſake: it ſufficeth to Merit, to know that Merites ſuffice not. Exe. 36. 32.

3 What all our workes deſerue, the Scripture ſheweth when it ſayth that they can not abide the ſight of God, becauſe they are ful of vncleanneſſe: then, what the perfect obſeruing of the law (if any ſuch could be found) ſhal deſerue, when it teacheth that we ſhould thinke our ſelues vnprofitable ſeruantes when we haue done all things that are commaunded vs: becauſe we ſhal haue giuē nothing freely to the Lord, but only haue performed our due ſeruices, to which there is no thanke to be giuen. But thoſe good workes which he himſelfe hath giuen vs, the Lord both calleth ours and teſtifieth that they are not onely acceptable to him, but alſo that they ſhal haue reward. It is our duety againe for our parte, to be encouraged with ſo great a promiſe, and to gather vp our heartes, that we be not wearied with well doinge, and to yeelde true thankefulneſſe to ſo great bountifulneſſe of God. It is vndouted ẏ it is the grace of God whatſoeuer there is in workes that deſerueth praiſe: that there is not one droppe, which we ought properly to aſcribe to our ſelues. This if we do truely and earneſtly acknowledge, there vaniſheth away not onely all affiance but alſo opinion of Merite. We (I ſay) do not parte the praiſe of good workes (as the Sophiſters do) betwene God and man: but we reſerue it whole, perfect, and vnminiſhed to the Lorde. Onely this we aſſigne to man, that euen the ſelfe ſame workes that were good he by his vncleanneſſe corrupteth and defileth. For nothinge commeth out of man, howe perfect ſoeuer he be, that is not defiled with ſome ſpot. Therefore let the Lord call into iudgement euen theſe thinges that are beſt in the workes of menne: he ſhall verily eſpie in them his owne righteouſneſſe, but mans diſhoneſty and ſhame. Luk. 17 10. Good workes

therefore do pleaſe God & are not vnprofitable to the doers of them, but rather they receiue for rewarde the moſt large benefites of God: not becauſe they ſo deſerue, but becauſe the goodneſſe of God hath of it ſelfe appointed this price vnto them. But what ſpitefulneſſe is this, that men not cõtented with that liberality of God, which giueth vndue rewardes to workes that deſerue no ſuch thing, do with ambition ful of ſacrilege endeuour further, that that which is wholly of the liberality of God, may ſeeme to be rendered to the merites of men. Here I appelle to the common iudgement of euery man. If any man that hath a taking of profit in a peece of ground by an others mãs liberall graunt, do alſo claime to himſelfe the title of propriety: doth he not by ſuch vnthankefulnes deſerue to looſe the very ſelfe poſſeſſion which he had? Likewiſe if a bondeſlaue beinge made free of his Lord, do hide the baſenes of the eſtate of a Libertine, & boaſt himſelf to be a freeman borne: is he not worthy to be brought backe into his former bondage? For this is the right vſe of enioying a benefite, if we neither claime to our ſelues more than is giuen, nor do defraude the author of the benefite of his praiſe: but rather do ſo behaue our ſelues, that that which he hath giuen from himſelfe to vs, may ſeeme after a certaine maner to remaine with him. If this moderation be to be kept toward men, let all men looke & conſider what maner of moderation is due to God.

Libertine, is he that is free by manumiſſiõ, not bybirth

4 I knowe that the Sophiſters do abuſe certaine places, to proue therby that the name of Merit toward God is found in the Scriptures. They alleage a ſentence out of Eccleſiaſticus, Mercy ſhall make place to euery man, according to the Merit of his workes. And out of the Epiſtle to the Hebrues, Forget not doing good and communicating, for with ſuch ſacrifices men merite of God. As for my right in reſiſting the authority of Eccleſiaſticus, I do now releaſe it. Yet I deny that they faithfully alleage that which Eccleſiaſticus, whatſoeuer writer he were, hath wrytten. For the Greeke copie is thus: τότε ἐλεημοσύνῃ ποιήσει τόπον, ἕκαστος γὰρ κατὰ τὰ ἔργα ἐυτοῦ εὑρήσει. He ſhal make place to euery mercy, & euery man ſhal finde according to his works. And that this is ỹ true text, which is corrupted in the Latine tranſlation, appeareth both by the framing of theſe words, & by a lõger ioyning together of the ſentence going before. In the Epiſtle to the Hebrues, there is no cauſe why they ſhould ſnare vs in one litle worde, when in the Greeke wordes of the Apoſtle is nothing elſe but that ſuch ſacrifices do pleaſe and are acceptable to God. This alone ought largely to ſuffice to ſubdue & beate downe the outragiouſnes of our pride, that we faine not any worthineſſe to workes beyonde the rule

Ecc. 16. 14

Heb. 13. 16.

of

of Scripture. Now the doctrine of the Scripture is, that all our good workes are continually besprinkled with many filthy spottes, wherwith God may be worthily offended and be angry with vs: so far is it of, that they be able to winne him to vs, or to prouoke his liberality toward vs: Yet because he of his tender kindenesse doth not examine them by extremity of law, he taketh thē as if they were most pure, & therfore though without merit, he rewardeth them with infinite benefites both of this present life and of the life to come. For I do not allowe the distinction set by men otherwise learned and godly: that good workes deserue the graces that are giuen vs in this life, and that eternall life is the reward of faith alone. For the Lord doth commonly alway set in heauen the reward of labors and the crowne of battel. Againe to giue it so to the merit of workes, that it be taken away frō grace, that the Lord heapeth vs with graces vpon graces, is against the doctrine of the Scripture. For though Christ sayth that to him that hath, shalbe giuen, and that the faithfull and good seruant which hath shewed himselfe faithfull in fewe thinges, shalbe set ouer many: yet he also sheweth in an other place, that the encreases of the faithfull are the giftes of his free goodnesse. All ye that thirst (sayth he) come to the waters: and ye that haue not money, come and bye milke and honie without money and without any exchange. Whatsoeuer therefore is nowe giuen to the faithfull for help of saluation, yea and blessednesse it selfe, is the meere liberality of God: yet both in this and in those he testifieth that he hath consideration of workes: because, to testifie the greatnesse of his loue towarde vs, he vouchsaueth to graunt such honor not only to vs, but also to the giftes which he hath giuen vs. Mat. 25 21. & 29. Esa. 55. 1.

5 If these thinges had in the ages past bin handeled & disposed in such order as they ought to haue bin, there had neuer arisen so many troubles and dissensions. Paul sayth that in the buildinge of Christian doctrine, we must kepe still that fundation which he had layed among the Corinthians, beside which no other can be layed: and that the same fundation is Iesus Christ. What maner of fundation haue we in Christ? is it, that he was to vs the beginninge of saluation: that the fulfilling thereof should follow of our selues? and hath he but only opened the way, by which we should go forward of our owne strēgth? Not so: but, as he sayd a litle before, when we acknowledge him, he is giuen to vs for righteousnesse. No manne therefore is well founded in Christ, but he that hath full righteousnesse in him: forasmuch as the Apostle sayeth not that he was sent to helpe vs to obtaine righteousnes, but that he himselfe might be our righteousnesse. 1. Cor. 3 11. 1 Cor. 1 30.

Ephe.2. 4. Colo.2. 14. & 20. Namely, that we are chosen in him from eternitie before the making of the world, by no deseruing of oures, but according to the purpose of the good pleasure of God: that by his death we are redemed from the damnation of death, and deliuered from destruction: that in him we are adopted of the heauenly father into children and heires: that Ioh.10 28. by his bloud we are recõciled to the Father: that being geuen to him to be kept we are deliuered from perill of perishing and of being lost: that being so engraffed in him, we are already after a certaine manner partakers of eternall life, being entred into the kingdome of God by hope: and yet more: that hauinge obteined such partaking of him, howe so euer we be yet fooles in our selues, he is wisdom for vs before God: howsoeuer we be sinners, he is righteousnesse for vs: howsoeuer we be vncleane, he is cleannesse for vs: howsoeuer we be weake, howsoeuer vnarmed and lieng open in danger of Satan, yet oures is the power which is geuen him in heauen and earth, Mat.28 18. whereby he may treade downe Satan for vs, and breake the gates of helles: howsoeuer we still cary about with vs the body of death, yet he is life for vs: brefely that all his things are oures, and we in him haue all things, in our selues nothing: vpon this foundation. I say, it behoueth that we be builded, if we will encrease into a holy temple to the Lorde.

6 But the world hath a longe time bene otherwise taught. For there haue bene found out I wote not what morall good workes, by which men may be made acceptable to God before that they be graffed in Christ. As though the Scripture lieth, when it saith, that 1.Ioh.5 12. they are all in death which haue not possessed the Sonne. If they be Rom.14 23. in death, howe should they bring forth matter of life? As though it were of no more force, ỳ whatsoeuer is done without faith, is sinne: as though there may be good frutes of an euell tree. But what haue these most pestilent Sophisters left to Christ wherin he may shewe forth his power? They say that he hath deserued for vs the first grace, namely the occasion of deseruing: that it is nowe our part not to faile the occasion offred. O desperate shamelesnesse of vngodlinesse. Who would haue thought that men professing the name of Christ, durst so strippe him naked of his power, and in a manner treade him vnder foote? This testimonie is eche where spoken of him, that all they are iustified that beleue in him: these fellowes teache, that there commeth from him no other benefit, but this, that the way is opened 1.Ioh.5. 12. to euery man to iustifie himselfe. But I would to God they tasted Iohn.5. 24. what these sayings meane: that all they haue life that haue the Sonne of God: that whosoeuer beleueth, is already passed from death in-

to

to life: that we are iustified by his grace, that we might be made heires of eternall life: that the faithfull haue Christ abidinge in them, by whome they cleaue fast to God: that they which are partakers of his life, do sit with him in heauenly places: that they are transplanted into the kingdome of God, and haue obteined saluatiō. and innumerable other such. For they do not declare, that there cōmeth by the faith of Christ nothing but ỹ power to obteine righteousnesse or saluation, but that they are both geuen to vs. Therefore so sone as thou art by faith engraffed into Christ, thou art already made the sonne of God, the heire of heauen, partaker of righteousnesse, possessor of life, and (that their lies may be better confuted) thou hast not obteined the fit abilitie to deserue, but euen all the deseruinges of Christ: for they are communicated to thee. Rom. 3. 24. 1. Ioh. 3 23. Eph. 2. 6. Colo. 1. 13.

7 So the Sorbonical scholes, the mothers of all errours, haue taken from vs the iustificatiō of faith which is the summe of all godlinesse. They graunt verily in worde, that man is iustified by formed faith: but this they afterward expound, because good workes haue of faith this that they auaile to righteousnesse: that they seme in a manner to nam; faith in mockage, sith without great enuiousnesse it could not be passed ouer in silence, seing it is so oft repeted of the Scripture. And not yet cōtented, they do in the praise of good works priuily steale from God somwhat to geue away to man. Because they see that good workes litle auaile to aduaunce man, and that they can not be properly called Merites, if they be accompted the frutes of the grace of God: they picke them out of the strength of free will, oyle forsooth out of a stone. And they denie not in deede that the principall cause of them is in grace: but they affirme that thereby is not excluded free will, by which is all merit. And this not onely the latter Sopisters do teach, but also their Pythagoras, Lombard: whome if you compare with these men, you may say to be found witted and sobre. It was truely a point of maruelous blindenesse, that when they had Augustine so oft in their mouth, they sawe not with howe great carefulnesse that man prouided that no peece of the glorie of good workes were it neuer so litle, should be conueyed to men. Here before where we entreated of free wil, we recited certain testimonies of his to this purpose, of which sort there are oftētimes found many like in his wryninges: as when he forbiddeth vs that we should no where bost of our merites, because euen they also are the gifies of God: And when he writeth, that all our merite is onely of grace, that it is not gotten by our sufficience, but is all made by grace, &c. It is no marueil that Lombard was blinde at the light of the Scripture, in Lib. 2. dist. 28. In Psal. 144. Epist. 105.

whiche it appereth that he was not ſo well practiſed. Yet nothing could be deſired more plaine againſt him and his diſciples, than this word of the Apoſtle, For when he forbiddeth Chriſtians all glorieng, he adioineth a reaſon why it is not lawefull to glorie: becauſe we are that handiworke of God, created to all good workes, that we ſhould walke in them. Sith therefore there cõmeth out of vs no good thing, but in ſo much as we be regenerate: and our regeneration is whole of God without exception: there is no right why we ſhould claime to our ſelues one ounce in good workes. Finally whereas they cõtinually call vpon good workes, in the meane time they ſo inſtruct conſciences, that they neuer dare haue affiance, that they haue God wel pleaſed and fauorable to their workes. But contrariwiſe we, without making any mention of Merite, do yet by our doctrine raiſe vp the courages of the faithfull with ſingular comfort, when we teach them that in their workes they pleaſe God, and are vndoutedly accepted vnto him. Yea and alſo here we require that no man attempt or go about any worke without faith, that is to ſay, vnleſſe he do firſt with aſſured confidence of minde determine that he ſhall pleaſe God.

Eph. 2. 10.

8 Wherefore let vs not ſuffer our ſelues to be led ſo much as one heare bredth away from this onely foundation: which being layed, wiſe builders do afterward well & orderly builde vpon it. For if there be neede of doctrine and exhortation, they put men in minde, that the Sonne of God hath appered to this ende, that he may deſtroy the workes of the deuell: that they ſhould not ſinne which are of God, that the time paſt is enough for the fulfilling of the deſires of the Gẽtiles: that the elect of God are veſſels of mercie choſen out vnto honour, which ought to be made cleane from all filthineſſe. But all is ſpoken at ones, when it is ſhewed that Chriſt wil haue ſuch diſciples, which forſaking, themſelues, and taking vp their croſſe, do followe him. He that hath forſaken himſelfe, hath cut of the roote of all euels, that he may no more ſeke thoſe thinges that are his owne. He that hath taken vp his croſſe, hath framed himſelfe to all patience and mildeneſſe. But the example of Chriſt conteineth both theſe and all other duties of godlineſſe & holineſſe. He ſhewed himſelfe obedient to his father, euen to the death: he was wholly occupied in doing the workes of God: he with his whole heart breathed out the glorie of his father: he gaue his ſoule for his brethren: he both did good and wiſhed good to his enemies. If there be neede of comfort, theſe will bring maruelous comfort, that we be in affliction, but we are not made carefull: that we labour, but we are not forſaken: we are brought lowe, but we are not confounded: we are throwen downe, but we do not

1. Ioh. 3 8.
1. Pet. 4. 3.
2. Tim. 2. 20.
Luc. 9 23
2 Cor. 4. 8.

not periſh: alway bearing about with vs in our body the mortifying of Ieſus Chriſt, that the life of Ieſus may be manifeſtly ſhewed in vs, that if we be dead with him, we ſhall alſo liue together with him: if we ſuffer with him, we ſhall alſo reigne together with him: that we be ſo faſhioned like to his ſuffringes, till we attaine to the likeneſſe of his reſurrection: For aſmuch as the Father hath predeſtinate theſe to be faſhioned like the image of his ſonne, whome, in him he hath choſen, that he may be the firſt begotten among all his brethren: and therefore that neither death, nor preſent things, nor things to come, ſhall ſeuer vs from the loue of God which is in Chriſt: but rather all things ſhall turne to vs to good and to ſaluation. Loe, we do not iuſtifie a man by workes before God: but we ſay that all they that are of God, are regenerate and made a newe creature, that they may paſſe out of the kingdome of ſinne into the kingdome of righteouſneſſe, and that by this teſtimonie they make their calling certaine, and are iudged as trees by the frutes.

2. Tim. 2. Phil. 3. 10. Rom. 8. 29. 2. Pet. 1. 10.

The xvj. Chapter.

A confutation of the ſclaunders, vvherevby the Papiſtes go about to bring this doctrine in hatred.

WIth this one word may the ſhameleſneſſe of certaine vngodly mē be confuted which ſclaunder vs with ſaying that we deſtroy good workes, and do drawe men away from the following of them, when we ſay that they are not iuſtified by workes, nor do deſerue ſaluation: and againe, that we make to eaſy a way to righteouſneſſe, when we teach that it lieth in the free forgeueneſſe of ſinnes, and that we do by this enticement allure men to ſinne, which are of their owne will too much enclined therto already. Theſe ſclaunders (I ſay) are with that one word ſufficiently confuted: yet I will brefely anſwer to them both. They allege that by the iuſtification of faith, good workes are deſtroyed. I leaue vnſpoken, what māner of men be theſe zelous louers of good workes which do ſo backbite vs. Let them haue licence as freely to rayle as they do licentiouſly infect the whole world with the filthineſſe of their life. They faine that they be greued, that when faith is ſo gloriouſly aduaunced, workes are driuen downe out of their place. What if they be more raiſed vp, and ſtabliſhed? For neither do we dreame of a faith voide of good workes, nor a iuſtification that is without them. This onely is the difference, that when we confeſſe that faith and good workes do neceſſarily hang together, yet we ſet iuſtification in faith, not in works. For what reaſon we do ſo, we haue in redi-

neſſe eaſily to declare, if we do but turne to Chriſt vnto whome our faith is directed, and from whome it receiueth her whole ſtrength. Why therefore are we iuſtified by faith? bycauſe by faith we take holde of the righteouſneſſe of Chriſt, by which alone we are reconciled to God. But this thou canſt not take holde of, but that thou muſt alſo therewithall take hold of ſanctification. For he was geuen to vs, for righteouſneſſe, wiſdome, ſanctification, and redemption. Therefore Chriſt iuſtifieth none whom he doth not alſo ſanctifie. For theſe benefites are coupled together with a perpetuall and vnſeparable knot, that whome he enlighteneth with his wiſdome, them he redemeth: whome he redemeth, he iuſtifieth: whome he iuſtifieth, he ſanctifieth. But for aſmuch as our queſtion is onely of righteouſneſſe and ſanctifying, let vs ſtay vpon theſe. We may put difference betwene them, yet Chriſt conteineth them both vnſeparably in himſelfe. Wilt thou therefore obteine righteouſneſſe in Chriſt? Thou muſt firſt poſſeſſe Chriſt: and thou canſt not poſſeſſe him, but that thou muſt be made partaker of his ſanctification: becauſe he can not be torne in peeces. Sith therefore the Lorde doth graunt vs theſe benefites to be enioyed none otherwiſe than in geuing himſelfe, he geueth them both together, the one neuer without the other. So appereth how true it is, that we are iuſtified not without workes, and yet not by works: becauſe in the partaking of Chriſt, wherby we are iuſtified, is no leſſe conteined ſanctification than righteouſneſſe.

1.Cor. 1.30.

2 That alſo is moſt falſe, that the mindes of men are withdrawen from the affection of weldoing, when we take from them the opinion of meriting. Here by the way the readers muſt be warned, that they fooliſhly reaſon from reward to merit, as I ſhall afterward more plainely declare: namely becauſe they know not this principle, that God is no leſſe liberall when he aſſigneth reward to workes, than when he geueth power to do well. But this I had rather differre to the place fit for it. Now it ſhalbe enough to touch howe weake their obiection is: which ſhalbe done two wayes. For firſt whereas they ſay that there ſhalbe no care of well framing of life, but when hope of reward is ſet before them: they erre quite from the truth. For if this onely be entended when men ſerue God, that they loke to reward, or let out to hire or ſell their labors to him, they litle preuayle: for God will be freely worſhipped, freely loued: he (I ſay) alloweth that worſhipper, which when all hope of receiuing reward is cut of, yet ceſſeth not to worſhippe him. Moreouer if men be to be pricked forward, no man can put ſharper ſpurres vnto them, than thoſe that are taken of the ende of our redemption and calling: ſuch as the

word of God spurreth men withall, when it teacheth, that it is to wicked vnthankefulnesse, not mutually to loue him againe which first loued vs: that by the blood of Christ our cõsciences are cleansed from dead workes, to serue the liuing God: that it is a hainous sacrilege, if being ones cleansed, we defile our selues with newe filthinesse, and prophane that holy blood: that we are deliuered from the handes of our enemies, that we may without feare serue him in holinesse and righteousnesse before him all the dayes of our life: that we are made free from sinne, that we may with a free Spirit followe righteousnes: that our olde man is crucified, that we may rise againe into newnesse of life: againe that if we be dead with Christ (as becommeth his members) we must seeke those things that are aboue, and must in the world be waifaring men from home, that we may long toward heauen where is our treasure: that the grace of God hath appered to this ende, that forsaking all vngodlinesse and worldly desires, we may liue soberly, holily, and godlily in this world, loking for the blessed hope and the appering of the glorie of the great God and sauiour: therefore that we are not apointed that we should stirre vp wrath to our selues, but that we may obteine saluation by Christ: that we are the temples of the Holy Ghost, which it is not lawfull to be defiled: that we are not darkenesse, but light in the Lord, which must walke as children of light: that we are not called to vncleannesse, but to holinesse: because this is the will of God, our sanctification, that we absteine from vnlawfull desires: that our calling is holy, that the same is not fulfilled but with pureness of life: that we are for this purpose deliuered from sinne, that we should obey to righteousnesse. Can we be pricked forward to charitie with any more liuely argument than that of Iohn, that we should mutually loue one an other as God hath loued vs? that herein his children do differ from the children of the Deuell, the children of light from the children of darkenesse, bycause they abide in loue? Againe with that argument of Paule, that we if we cleaue to Christ, are the members of one body, which it is mete to be holpen one of an other with mutuall duties? Can we be more strongly prouoked to holinesse, than when we heare againe of Iohn, that all they that haue this hope, do sanctifie themselues, bycause their God is holy? Againe of ỹ mouth of Paule: that hauing the promise of adoption, we should cleanse our selues from all the defiling of the flesh and spirite? than when we heare Christ setting forth himselfe for an example vnto vs that we should follow his steppes?

Heb.9. 14. Luc.1. 74. Rom.6. 18. Colo.3. 1. Tit.2. 11. 1.Thes. 5.9. 1.Cor.3 16. Ephs.2. 21. and 5.8. 2.Cor.6 1.Thes 4.7. 2.Tim 1.9. Rom.6. 18. Ioh.13. 10. 1.Ioh.2. 11. 1.Cor. 6.17. & 12.12. 1.Ioh.3. 3. 2.Cor. 7.1.

3 And these fewe things I haue set forth for a tast. For if I should

entende to go through all, I ſhoulde be driuen to make a longe volume. The Apoſtles are all full of encouragementes, exhortations & rebukings, wherby they may inſtruct the man of God to euery good worke, and that without any mention of merite. But rather they fetch their chiefe exhortatiõs from this that our ſaluation ſtandeth vpon the onely mercie of God and vpon no merite of oers. As Paule, after that he hath in a whole Epiſtle diſcourſed that there is
Ro. 12. 1. no hope of life for vs but in the righteouſneſſe of Chriſt, when he commeth downe to moral exhortations, he beſecheth them by that mercy of God which he hath vouchſaued to extend to vs. And truely this one cauſe ought to haue bin ſufficient, that God may be glori-
Matt. 5. 16. fied in vs. But if any be not ſo vehemently moued with the glory of God, yet the remembrance of his benefites ought to haue bin, moſt ſufficient, to ſtirre vp ſuch men to do well. But theſe men, which do paraduenture with thruſting in of merites beate out ſome ſeruile & conſtrained obediences of the law, do falſly ſay that we haue nothing whereby we may exhorte menne to good workes, becauſe we go not
Chryſoſt. homil. in Gen. the ſame way to worke. As though God were much delited with ſuch obediences, which proteſteth that he loueth a cherefull giuer, & forbiddeth any thing to be giuen as it were of heauines or of ne-
2. Cor. 9. 7. ceſſity. Neither do I ſpeake this for that I do either refuſe or deſpiſe that kinde of exhortation, which the Scripture oftentimes vſeth, that it may leaue no meane vnattempted euery way to ſtirre vp our mindes. For it rehearſeth the reward which God will render to euery man accordinge to his workes. But I deny that that is the only thing, yea or the chiefe among many. And then I graunt not that we ought to take beginninge thereat. Moreouer I affirme that it maketh nothinge to the ſettinge vp of ſuch merites as theſe men boaſt of, as we ſhall hereafter ſee. Laſt of all I ſay that is to no profitable vſe, vnleſſe this doctrine haue firſt taken place, that we are iuſtified by the onely merite of Chriſt, which is conceiued by faith but by no merites of our workes, becauſe none can be fitte to the endeuour of holineſſe, vnleſſe they haue firſt digeſted this doctrine. Which thinge alſo the
Pſa. 130 Prophet very well ſignifieth, when he thus ſpeaketh to God: With thee is mercy, that thou mayſt be feared. For he ſheweth that there is no worſhippinge of God, but when his mercy is acknowledged, vpon which alone it is both founded and ſtabliſhed. Which is very worthy to be noted, that we may knowe not onely that the beginninge of worſhippinge God aright is the affiance of his mercy, but alſo that the feare of God (which the Papiſtes will haue to be meritorious) can not haue the name of merite, becauſe it is grounded vpon the

pardon

pardon and forgeueneſſe of ſinnes.

4 But it is a moſt vayne ſclaunder, that men are allured to ſinne, when we affirme the free forgeueneſſe of ſinnes, in which we ſay that righteouſneſſe conſiſteth. For, we ſay that it is of ſo great value, that it can with no good of oures be recompenſed, and that therefore it ſhould neuer be obteined, vnleſſe it were freely geuē. Moreouer that it is to vs in deede freely geuen, but not ſo to Chriſt which bought it ſo derely, namely with his owne moſt holy bloud, biſide which there was no price of value enough that might be paied to the iudgement of God. When menne are taught theſe things, they are put in minde that it is no thanke to them that the ſame moſt holy bloud is not ſhed ſo oft as they ſinne. Furthermore we learne, that our filthineſſe is ſuch, as is neuer waſhed away but with the fountaine of this moſt pure bloud, Ought not they that heare theſe things, to conceiue a greater horrour of ſinne, than if it were ſaid that it is wiped away with the ſprinkling of good workes? And if they haue any thing of God, howe can they but dred being ones cleanſed, to wallowe themſelues againe in the mire, as much as in them lieth to troble & infect the pureneſſe of this fountaine? I haue waſhed my feete (ſaith the faithfull ſoule in Salomon) how ſhall I againe defile them? Now it is euidēt, whether ſort do both more abace the forgeueneſſe of ſinnes, and do more make vile the dignitie of righteouſneſſe. They babble that God is appeaſed with their owne trifling ſatisfactiōs, that is, their donge: We affirme that the giltineſſe of ſinne is more greuous than can be purged with ſo light triſtes: that the diſpleaſure of God is more heauie than can be releaſed with theſe ſatisfactions of no value, and that therefore this is the prerogatiue of the onely bloude of Chriſt. They ſay that righteouſnes (if it faile at any time) is reſtored and repaired by ſatisfactorie workes: we thinke it more precious than that it can be matched with any recompenſe of workes, and that therefore for the reſtoring thereof we muſt flee to the onely mercie of God. As for the reſt of thoſe thinges that perteine to the forgeueneſſe of ſinnes, let them be ſought out of the next chapter. Cant. 5. 3.

The xvij. Chapter.

The agreement of the promiſes of the lawe and the Goſpell.

NOw let vs alſo go through the other arguments wherewith Satan by the ſoldiars of his garde, goeth about either to ouerthrowe or batter the iuſtification of faith. Thus I thinke we haue already wrong from the ſclaunderers, that they can

no more charge vs as enemies of good workes. For, iuſtification is taken away from good workes, not that no good workes ſhould be done, or that thoſe which be done ſhould be denied to be good, but that we ſhould not put affiáce in them, nor glorie in them, nor aſcribe ſaluation to them. For this is our affiance, this is our glorie, and the onely authour of our ſaluation, that Chriſt the ſonne of God is ours, and we likewiſe are in him ỹ ſonnes of God, and heyers of the heauenly kingdome, being called by the goodneſſe of God, not by our owne worthineſſe, into the hope of eternall bleſſednеſſe. But bycauſe they do biſide theſe aſſaile vs, as we haue ſaid, with other engines, go to, let vs go forward in beating away theſe alſo. Firſt they come backe to the promiſes of the lawe, which the Lorde did ſet forth to the kepers of his lawe: and they aſke whether we will haue them to be vtterly voide or effectuall. By cauſe it were an abſurditie and to be ſcorned to ſay that they are voide, they take it for cõfeſſed that they are of ſome effectualneſſe. Hereupon they reaſon that we are not iuſtified by only faith. For thus ſaith the Lorde: And it ſhalbe, if thou ſhalt heare theſe commaundementes and iudgementes, and ſhall kepe them and do them, the Lorde alſo ſhall kepe with thee his couenant and mercie which he hath ſworne to thy fathers, he ſhal loue thee and multiplie thee, and bleſſe thee, &c. Againe, If ye ſhall well direct your wayes and your endeuors, if ye walke not after ſtrange Gods, if ye do iudgement between man and man, and go not backe into malice, I will walke in the middeſt of you. I will not recite a thouſand peces of the ſame ſorte, which ſith they nothing differ in ſenſe, ſhalbe declared by the ſolution of theſe. In a ſumme, Moſes teſtifieth that in the lawe is ſet forth bleſſing and curſe, death & life. Thus therfore they reaſon, that either this bleſſing is made idle and fruteleſſe, or that iuſtificatiõ is not of faith alone. We haue already before ſhewed, howe if we ſticke faſt in the lawe, ouer vs being deſtitute of all bleſſing, hangeth onely curſe which is threatned to all tranſgreſſors. For the Lord promiſeth nothing but to the perfect kepers of his lawe, ſuch as there is none found. This therfore remaineth, that all mankinde is by the law accuſed, and ſubiect to curſe and the wrath of God: from which that they may be looſed, they muſt needes go out of the power of the law, & be as it were brought into libertie from the bondage thereof: not that carnall libertie which ſhould withdrawe vs from the keping of the lawe, ſhould allure vs to thinke all things lawfull and to ſuffer our luſt, as it were the ſtayes being broken & with looſe reines to run at riot: but the ſpirituall libertie, which may comfort and raiſe vp a diſmayed and ouerthrowen conſcience, ſhewing it to be free from the

Deut. 7. 12.

Iere. 7. 3. & 23.

Deu. 11 26.

the curse and damnation wherewith the lawe helde it downe bond and fast tied. This deliuerance from the subiection of the lawe, and Manumission (as I may call it) we obteine when by faith we take holde of the mercie of God in Christ, whereby we are certified and assured of the forgeuenesse of sinnes, with the feling whereof the lawe did pricke and bite vs.

By this reason euen the promises that were offred vs in the lawe, should be all vneffectuall and voide, vnlesse the goodnesse of God by the Gospell did helpe. For, this condition that we kepe the whole lawe, vpon which the promises hang, and whereby alone they are to be performed, shall neuer be fulfilled. And ỹ Lorde so helpeth, not by leauing part of righteousnesse in our workes, and supplying parte by his mercifull bearing with vs, but when he setteth onely Christ for the fulfilling of righteousnesse. For the Apostle, when he had before said that he and other Iewes beleued in Iesus Christ, knowing that man is not iustified by the workes of the lawe, addeth a reason: not that they should be holpen to fulnesse of righteousnesse by the faith of Christ, but by it should be iustified, not by the workes of the lawe. If the faithfull remoue from the lawe into faith, that they may in faith finde righteousnesse which they see to be absent from the lawe: truely they forsake the righteousnesse of the lawe. Therefore now let him that list, amplifie the rewardinges which are said to be prepared for the keper of the lawe, so that he therewithall consider that it commeth to passe by our peruersnesse, that we fele no fruite thereof till we haue obteined an other righteousnesse of faith. So Dauid, when he made mention of the rewarding which the Lord hath prepared for his seruantes, byandby descendeth to the reknowledging of sinnes, whereby that same rewarding is made voide. Also in the xix. Psalme, he gloriously setteth forth the benefites of the lawe, but he by and by crieth out: Whoe shall vnderstand his faultes? Lord cleanse me from my secret faultes. This place altogether agreeth with the place before, where when he had said that all the wayes of the Lorde are goodnesse and truth to them that feare him, he addeth: For thy names sake Lorde, thou shalt be mercifull to my peruersnesse, for it is much. So ought we also to reknowledge, that there is in deede the good will of God set forth vnto vs in the lawe, if we might deserue it by workes, but that the same neuer commeth to vs by the deserning of workes.

Gala. 2. 16.

Psa. 19. 13.

Psa. 25. 10.

How then? Are they geuen that they should vanish away without frute? I haue euen now already protested that the same is not my meaning. I say verily that they vtter not their effectualnesse toward

vs, so long as they haue respect to the merit of works, and that therefore if they be considered in themselues, they be after a certaine manner abolished. If the Apostle teacheth that this noble promise I haue geuen you commaundements, which who so shall do shal liue in thē, is of no value if we stand still in it, and shall neuer a whit more profit than if it had not bene geuen at all: because it belongeth not euen to the most holy seruauntes of God, which are all far from the fulfilling of the lawe, but are compassed about with many transgressions. But when the promises of the Gospel are put in place of them, which do offer free forgeuenes of sinnes, they bring to passe that not onely we our selues be acceptable to God, but that our workes also haue their thanke: & not this onely that the Lorde accepteth them, but also extendeth to them the blessings which were by couenat due to the keping of the lawe. I graunt therfore, that those things which the Lorde hath promised in his lawe to the followers of righteousnesse and holinesse, are rendred to the workes of the faithfull: but in this rendring, the cause is alway to be considered that powreth grace to workes. Now causes we see that there be three. The first is, that God turning away his sight from the workes of his seruantes, which alway deserue rather reproche than praise, embraceth them in Christ, and by the onely meane of faith reconcileth them to himselfe without the meane of workes. The second, that of his fatherly kindnesse and tender mercifulnesse, he lifteth vp workes to so great honour, not weyeng the worthinesse of them, that he accompteth them of some value. The third, that he receiueth the very same workes with pardon, not imputing the imperfection, wherewith they all being defiled, should otherwise be rather reckened among sinnes than vertues. And hereby appereth how much the Sophisters haue bene deceiued, which thought that they had gaily escaped all absurdities when they said that workes do not of their owne inwarde goodnesse auaile to deserue saluation, but by the forme of the couenant, because the Lorde hath of his liberality so much esteemed them. But in the meane time they considered not, howe far those workes which they would haue to be meritorious, were from the condition of the promises, vnlesse there went before both iustification grounded vpon onely faith, and the forgeuenesse of sinnes, by which euen the good workes themselues haue neede to be wiped from spottes. Therefore of three causes of Gods liberalitie, by which it is brought to passe that the workes of the faithfull are acceptable, they noted but one, and suppressed two, yea and those the principall.

Leu 18. Eze. 20. 11. Rom. 10 5.

4 They allege the saying of Peter, which Luke rehearseth in the Actes:

Actes: I finde in truth that God is not an accepter of persones: but in euery nation he that doth righteousnesse is acceptable to him. And hereupon they gather that which semeth to be vndouted, that if man doth by right endeuors get himselfe the fauour of God, it is not the beneficiall gift of God alone that he obteineth saluation: yea that God doth of his mercy helpe a sinner, that he is by workes bowed to mercy. But you can in no wise make the Scriptures agree together, vnlesse you note a double accepting of man with God. For, such as man is by nature, God findeth nothing in him whereby he may be enclined to mercie, but onely miserie. If therefore it be certaine that man is naked and needy of all goodnesse, and on the other side full stuffed and loden with all kindes of euels, when God first receiueth them: for what qualitie, I pray you, shall we say that he is worthy of the heauenly calling? Away therefore with the vaine imagining of merites, where God so euidently setteth out his free mercifulnesse. For, that which in the same place is said by the voice of the Angell to Cornelius, that his prayers and almes had ascended into the sight of God, is by these men most lewdly wrested, that man by endeuor of good workes is prepared to receiue the grace of God. For it must needes be that Cornelius was already enlightened with the Spirit of wisedome, sith he was endued with true wisdome, namely with the feare of God: that he was sanctified with the same Spirit, sith he was a follower of righteousnesse, which the Apostle teacheth to be a most certaine fruite thereof. All those things therfore which are said to haue pleased God in him, he had of his grace, so far is it of that he did by his owne endeuor prepare himselfe to receiue it. Truely there can not one sillable of the Scripture be brought forth, that agreeth not with this doctrine, that there is none other cause for God to accept man vnto him, but because he seeth that man should be euery way lost, if he be left to himselfe: but because he will not haue him lost, he vseth his owne mercie in deliuering him. Now we see how this accepting hath not regard to the righteousnesse of man, but is a mere token of the goodnesse of God toward men being miserable and most vnworthy of so great a benefit.

Act. 10. 34.

Gal. 5. 5

5 But after that the Lorde hath brought man out of the bottomlesse depth of destruction, and seuered him to himselfe by grace, of adoption: because he hath newe begotten him & newly formed him into a newe life, he nowe embraceth him, as a newe creature with the giftes of his Spirit. This is that accepting whereof Peter maketh mention, by which the faithfull are after their vocation allowed of God euen in respecte also of workes: for the Lorde can not but loue

and kisse those good things which he worketh in them by his Spirit. But this is alway to be remembred, that they are none otherwise acceptable to God in respect of workes, but in as much as for their cause and for their sakes, whatsoeuer good workes he hath geuen them in encreasing of his liberalitie, he also voucheſaueth to accept. For whense haue they good workes, but because the Lorde, as he hath chosen them for vessels vnto honor, so will garnish them with true godlinesse? Whereby also are they accompted good, as though there were nothing wanting in them, but because the kinde Father tenderly graunteth pardon to those deformities & spottes that cleaue to them? Summarily, he signifieth nothing els in this place, but that to God his children are acceptable and louely in whom he seeth the markes and features of his owne face. For we haue in an other place taught that regeneration is a repairinge of the image of God in vs. For asmuch as therfore whereſoeuer the Lorde beholdeth his owne face, he both worthily loueth it and hath it in honor: it is not without cause said, that the life of the faithfull being framed to holinesse and righteousnesse pleaseth him, but bycause the godly being clothed with mortall flesh, are yet sinners, and their good workes are but begonne and sauoring of the faultinesse of the flesh: he can not be fauorable neither to those nor to these, vnlesse he more embrace them in Christ than in themselues. After this manner are those places to be taken, which testifie that God is kinde and mercifull to the
Deu. 7. 9. followers of righteousnesse, Moses said to the Israelites. The Lorde thy God kepeth couenant, to a thousand generations: which sen-
1. King. 8. 23. tence was afterward vsed of the people for a common manner of speach. So Salomon in his solemne prayer, saith, Lord God of Israell, which kepest couenant and mercie to thy seruantes which walke before thee in their whole heart. The same wordes are also repeted
Nehe. 1. 5. of Nehemias. For, as in all the couenantes of his mercie, the Lorde likewise on their behalues requireth of his seruantes vprightnesse &
Deu. 29 18. holinesse of life, that his goodnesse should not be made a mockerie, and that no man swelling with vaine reioising by reason thereof should blesse his owne soule, walking in the meane time in the peruersnesse of his owne heart: so his will is by this way to kepe in their dutie them that are admitted into the communion of the couenant: yet neuertheleſſe the couenant it selfe is both made at the beginning
2. Sam. 23. 1. free, and perpetually remaineth such. After this maner David when he glorieth that there was rendred to him reward of the cleannesse of his handes, yet omitteth not that fountaine which I haue spoken of, that he was drawen out of the wombe, because God loued him

where

where he so setteth out the goodnesse of his cause, that he abateth nothing from the free mercie which goeth before all giftes, whereof it is the beginning.

6 And here by the way it shalbe profitable to touch what these formes of speaking do differ from the promises of the lawe. I call promises of the lawe, not those which are eche where commonly writen in ỹ bookes of Moses: (for as much as in them also are fo\u0304d many promises of the Gospell) but those which properly belong to the ministerie of the lawe. Such promises, by what name so euer you list to call them, do declare that there is reward redy vpon condition, if thou do that which is commaunded thee. But when it is said, that the Lorde kepeth the couenant of mercie to them which loue him, therin is rather shewed what manner of men be his seruantes which haue faithfully receiued his couenant, than the cause is expressed why the Lorde should do good to them. Nowe this is the manner of shewing it. As the Lord vouchsaueth to graunt vs ỹ grace of eternall life, to this ende that he should be loued, feared, and honored of vs: so whatsoeuer promises there are of his mercy in the Scriptures, they are rightfully directed to this, and that we shoulde reuerence and worship the author of the benefites. So ofte therefore as we heare that he doth good to them that kepe his lawe, let vs remember that the children of God are there signified by the dutie which ought to be continuall in them: that we are for this cause adopted, that we should honor him for our Father. Therefore lest we should disherite our selues from the right of adoption, we must alway endeuor to this whereunto our calling tendeth. But let vs againe kepe this in minde, that the accomplishme\u0304t of the mercie of God hangeth not vpon the workes of the faithfull: but that he therefore fulfilleth the promise of saluation to them which aunswer to their calling in vprightnesse of life, because in them he acknoweth the naturall tokens of his children which are ruled with his Spirit vnto good. Hereunto let that be referred which is in the xv. Psalme spoken of the Citizens of the Church, Lorde whoe shall dwell in thy tabernacle, and whoe shall rest in thy holy hill? The innocét in handes and of a cleane heart, &c. Againe in Esaye, Who shall dwell with deuouring fire? He that doth Esa. 33. righteousnesse, he that speaketh right thinges, &c. For there is not 14. described the stay whereupon the faithfull may stand before the Lorde, but the manner wherewith the most mercifull father bringeth them into his fellowship, and therein defendeth and strengtheneth them. For, because he abhorreth sinne, he loueth righteousnes: whom he ioineth to himselfe, them he cleanseth with his spirit, that he may

make them of like fashion to himselfe and his kingdome. Therefore if the question be of the first cause whereby the entrie is made open to the holy ones into the kingdome of God, from whense they haue that they may stand fast and abide in it, we haue this aunswer ready, because the Lorde by his mercie both hath ones adopted them, and perpetually defendeth them. But if the question be of the manner, then we must come downe to regeneration and the frutes thereof, which are rehersed in that Psalme.

7 But there seemeth to be much more hardnesse in these places, which do both garnish good workes with the title of righteousnesse, and affirme that man is iustified by them. Of the first sort there be very many places, where the obseruinges of the commaundements are called iustifications or righteousnesses. Of the other sort, that is an example which is in Moles, This shalbe our righteousnesse, if we kepe all these commaundementes. And if thou take exception and say that this is a promise of the lawe, which being knit to a condition impossible, proueth nothing. There be other of which you can not make the same answer, as this, And that shalbe to thee for righteousnesse before the Lord, to redeliuer to the poore man his pledge, &c. Againe, that which the Prophet saith, that the zele in reuenging the shame of Israell, was imputed to Phinees for righteousnesse. Therefore the Pharisees of our time thinke that here they haue a large matter to triumph vpon. For when we say, that when the righteousnesse of faith is set vp, the iustification of workes geueth place, by the same right they make this argument, If righteousnesse be of workes, then it is false that we are iustified by faith onely. Though I graunt that the commaundementes of the lawe are called righteousnesses: it is no maruell: for they are so in deede. Howebeit we must warne the readers that the Greekes haue not fitly translated the Hebrue word *Hucmi*, *Dikaiomata*, righteousnesses for commaundementes. But for the word, I willingly release my quarell. For neither dowe denie this to the lawe of God, that it contemeth perfect righteousnesse. For although, bycause we are detters of all the things that it commaundeth, therefore euen when we haue performed full obedience therof, we are vnprofitable seruantes: yet because the Lorde hath vouchsaued to graunt it the honor of righteousnesse, we take not away that which he hath geuen. Therefore we willingly confesse that the full obedience of the lawe is righteousnesse that the keping of euery commaundement, is a part of righteousnesse, if so be that the whole summe of righteousnesse were had in the other partes also. But we denie that there is any where any such forme of righteousnesse And

Deut. 6. 25.

Deu 24 13

Psa. 106 30.

there-

therefore we take away the righteousnesse of the lawe, not for that it is maimed and vnperfect of it selfe, but for that by reason of the weakenesse of our flesh it is no where seene. But the Scripture not onely calleth simply the commaundements of the Lorde, righteousnesse: but it also geueth this name to the workes of the holy ones. As when it reporteth that Zacharie & his wife walked in the righteousnesses of the Lorde: truely when it so speaketh, it weyeth workes rather by the nature of the lawe, than by their owne propre estate. Howbeit here againe is that to be noted, which I euen now said, that of the negligence of the Greke translator is not a lawe to be made. But for asmuch as Luke would alter nothing in the receiued trãslatiõ, I will also not striue about it. For God hath cõmaunded these things that are in the lawe to men for righteousnesse: but this righteousnes we performe not but in keping the whole lawe: for by euery transgression it is broken. Wheras therefore the lawe doth nothing but prescribe righteousnesse: if we haue respecte to it, all the seuerall commaundementes thereof are righteousnesse: if we haue respect to men of whom they are done, they do not obteine the praise of righteousnesse by one worke, being trespassers in many, and by that same worke which is euer partly faulty by reason of imperfection. Luc. 1.

But nowe I come to the second kinde, in which is the chefe hardnes. Paule hath nothing more strong to proue the righteousnesse of faith, than that which is written of Abraham, that his faith was imputed to him for righteousnesse. Sith therefore it is said that the acte done by Phinees was imputed to him for righteousnesse: what Paul affirmeth of faith, the same may we also cõclude of works. Whereupon our aduersaries, as though they had wonne the victorie, determine that we are in deede not iustified without faith, but that we are also not iustified by it alone, and that workes accomplish our righteousnesse. Therefore here I beseech the godly, that if they knowe that the true rule of righteousnesse is to be taken out of the Scripture only, they will religiously and earnestly wey with me, howe the Scripture may without cauillations be rightly made to agree with it selfe. For asmuch as Paule knewe that the iustification of faith is the refuge for them that are destitute of their owne righteousnesse, he doth boldly conclude that all they that are iustified by faith, are excluded from the righteousnesse of workes. But sith it is certaine that the iustification of faith is common to all the faithfull, he doth therof with like boldenesse conclude ỹ no man is iustified by works, but rather contrariewise that men are iustified without any helpe of workes. But it is one thing to dispute of what value workes are by Gen. 4. 4. Psa. 106 31.

themselues, and an other thing what accompt is to be made of them after the stablishing of the righteousnesse of faith. If we shall set a price vpon workes according to their worthinesse, we say that they are vnworthy to come into the sight of God: and therefore that man hath no workes whereof he may glorie before God: then, that being spoiled of all helpe of workes he is iustified by onely faith. Nowe we define righteousnesse thus, that a sinner being receiued into the communion of Christ, is by his grace reconciled to God, when being cleansed with his bloode he obteineth forgeuenesse of sinnes, and being clothed with his righteousnesse as with his owne, he standeth assured before the heauenly iudgement seate. When the forgeuenesse of sinnes is set before, the good workes which followe haue nowe an other valuation than after their owne deseruing: bycause whatsoeuer is in them vnperfect, is couered with the perfection of Christ: whatsoeuer spottes or filthinesse there is, it is wiped away with his cleannesse, that it may not come into the examination of the iudgement of God. Therefore when the giltines of all trespasses is blotted out, whereby men are hindred that they can bring forth nothing acceptable to God, and when the faulte of imperfection is buried, which is wonte also to defile good workes: the good workes which the faithfull do, are compted righteous, or (which is all one) are imputed for righteousnesse.

9 Now if any man obiect this against me to assaile the righteousnesse of faith, first I will aske whether a man be compted righteous for one or two holy workes, being in the rest of the workes, of his life a trespasser of the lawe. This is more than an absurdnie. Then I will aske if he be compted righteous for many good workes, if he be in any parte founde gilty. This also he shall not be so bolde to affirme, when the penall ordinance of the lawe crieth out against it, and pro-
Deu. 27 claimeth all them accursed which haue not fulfilled all the commaundements of the lawe to the vttermost. Moreouer I will go further and aske, whether there be any worke that deserueth to be accused of no vncleannesse or imperfection. And howe could there be any such before those eyes, to whom euen ỹ very starres are not cleane enough,
Iob. 4. 18. nor the Angels righteous enough? So shall he be compelled to graunt that there is no good worke which is not so defiled with transgressions adioined with it, and with the corruptnesse of it selfe, that it can not haue the honour of righteousnesse. Nowe if it be certaine that it procedeth from the righteousnesse of faith that workes which are otherwise vpure, vncleane, and but halfe workes, not worthy of the sight of God, much lesse of his loue, are imputed to righteousnesse,

why

why do they with boastinge of the righteousnesse of workes destroy the iustification of faith, whereas if this iustification were not, they should in vaine boast of that righteousnes? Will they make a vipers birth? For therto tende the sayings of the vngodly men. They can not deny that the iustification of faith is the beginning, foundation, cause, matter, and substance of the righteousnesse of works: yet they conclude that man is not iustified by faith, because good workes also are accompted for righteousnesse. Therefore let vs let passe these follies & confesse as the trueth is, that if the righteousnes of workes of what sorte soeuer it be accompted, hangeth vpon the iustification of faith it is by this not onely nothinge minished but also confirmed, namely whereby the strength therof appeareth more mighty. Neither yet let vs thinke that workes are so commended after free iustification, that they also afterward come into the place of iustifyinge a man, or do parte the office betwene them and faith. For vnlesse the iustification remaine alway whole, the vncleannes of workes shalbe vncouered. And it is no absurdity, that a man is so iustified by faith that not only he himselfe is righteous, but also his workes are esteemed righteous aboue their worthines.

10 After this maner we will graunt in workes not onely a righteousnesse in parges (as our aduersaries themselues would haue) but also that it is allowed of God as if it were a perfect & ful righteousnes. But if we remember vpon what fundation it is vpholden, all the difficulty shalbe dissolued. For then & not till then it beginneth to be an acceptable worke, when it is receiued with pardon. Now whense cõmeth pardon, but because God beholdeth both vs and all our things in Christ? Therfore as we, when we are grafted into Christ, do therfore appeare righteous before God, because our wickednesses are couered with his innocence, so our works are & be taken for righteous, because whatsoeuer faultinesse is otherwise in them, beinge buried in the cleannesse of Christ, it is not imputed. So we may rightfully say, that by only faith not only we but also our workes are iustified. Now if this righteousnes of workes of what sort soeuer it be, hangeth vpon faith and free iustification, and is made of it: it ought to be included vnder it, and to be sette vnder it as the effect vnder the cause therof, as I may so call it: so farre is it of that it ought to be raised vpon her to destroy or darken it. So Paule to driue men to confesse that our blessednesse consisteth of the mercy of God, not of workes, chiefely enforceth that saying of Dauid, Blessed are they whose iniquities are forgiuen, and whose sinnes are couered. Blessed is he to whom the Lorde hath not imputed sinne. If any man do thrust in to Ro 4. 7. Psa. 32.

the contrary innumerable sayings wherein blessednesse seemeth to
Psa. 112 be giuen to workes: as are these: Blessed is the man which feareth the
Psal. 14. Lorde, which hath pitie on the poore, which hath not walked in the
21. counsell of the wicked, which beareth temptation: Blessed are they
Psal. 1. which keepe iudgement, the vndefiled, the poore in Spirit, the mete,
Iam. 1. 12. the mercifull, &c. they shall not make but that it shall be true which
Psa. 106 3. & 119 1. Paul saith, For because those thinges that are there commended are
Matt. 5. 3. neuer so in manne, that he is therefore allowed of God, it followeth that man is alway miserable, vnlesse he be deliuered from misery by forgiuenes of sinnes. Forasmuch as therefore all the kindes of blessednesse which are extolled in the Scriptures, do fall downe void, so that man receiueth frute of none of them, til he haue obtained blessednesse by forgiuenesse of sinnes, which may afterward make place for them: it followeth that this is not only the hiest & the chiefe but also the only blessednesse: vnlesse paraduenture you will haue that it be weakened of those which consist in it alone. Nowe there is much lesse reason why ỹ calling of men righteous should trouble vs, which is cõmonly giuen to the faithful. I graunt verily that they are called righteous of ỹ holines of life: but forasmuch as they rather endeuour to the following of righteousnes, than do fulfill righteousnes it selfe, it is meete that this righteousnes such as it is, giue place to the iustification of faith, from whence it hath that which it is.

11 But they say ỹ we haue yet more busines with Iames, namely which with open voice fighteth against vs. For he teacheth both that
Iam. 2. 12. Abraham was iustified by workes, and also that all we are iustified by workes, not by faith onely. What then? will they draw Paule to fight with Iames? If they holde Iames for a minister of Christ, his saying must be so taken that it disagree not frõ Christ speaking by the mouth of Paule, The holy Ghost affirmeth by the mouth of Paule, that Abraham obtained righteousnesse by fayth, not by workes: and we also do teache that all are iustified by faith without the workes of the lawe. The same holy Ghost teacheth by Iames that both Abrahams righteousnes & ours consisteth of workes, not of only faith. It is certaine ỹ the holy Ghost fighteth not with himselfe. What agreement shall there be therfore of these two? It is enough for the aduersaries, if they plucke the righteousnesse of faith which we woulde haue to be fastened with most deepe rootes: but to render to consciences their quietenesse, they haue no great care. Whereby verily you may see that they gnawe the iustification of faith, but in the meane time do appoint no marke of righteousnesse where consciences may stay. Therefore let them triumphe as they list, so that they may boast

of

of no other victory than that they have taken away all certainety of righteousnesse. And this wretched victory they shal obtaine, where the light of trueth being quenched, the Lord shall suffer them to ouerspred the darkenesse of lies. But whersoeuer the trueth of God shall stand, they shall nothing preuaile. I deny therefore that the saying of Iames which they still continually hold vp against vs as it were the shielde of Achilles doth any thinge at all make for them. That this may be made plaine, first we must looke at the marke that the Apostle shooteth at and then we must note where they be deceiued. Because there were then many (which mischiefe is wont to be continuall in the Church) which openly bewraied their infidelity, in neglecting and omitting all the proper workes of the faithfull, and yet ceassed not to boast of the false name of faith: Iames doth here mock the foolish boldnesse of such men. Therefore it is not his purpose in any point to diminish the force of true faith, but to shew how fondly those trifles did chalenge so much the vaine image of it, that beinge contented herewith they carelesly rainne dissolutely abroade into all licentiousnesse of vices. This ground being conceiued, it shalbe easie to perceiue where our aduersaries do misse. For they fall into two deceites in the word, ỹ one in the name of faith, the other in the word of iustifying. Whereas the Apostle nameth faith a vaine opinion farre distant from the trueth of faith, it is spoken by way of graunting, which is no derogation to the matter: which he sheweth at the beginning in these wordes. What profiteth it, my brethren, If any man say that he hath faith, and hath no workes? He doth not say, if any haue faith without workes, but, If any man boast. More plainely also he speaketh a litle after, where he in mockery maketh it worse than the deuills knowledge: last of all, when he calleth it dead. But by the definition you may sufficiently perceiue what he meaneth. Thou beleuest (sayth he) that there is a God. Truely if nothinge be contained in this faith but to beleue that there is a God, it is now no maruell if it do not iustifie. And when this is taken frō it, let vs not thinke that any thinge is abated from the Christian faith, the nature whereof is farre otherwise. For after what maner doth true faith iustifie vs, but when it conioyneth vs with Christ; that beinge made one with him we may enioy the partakinge of his righteousnesse. It doth not therefore iustifie vs by this that it conceiueth a knowledge of the being of God, but by this that it resteth vpon the assuredues of the mercy of God.

12 We haue not yet the worke, vnlesse we examine also the other deceite in the word, forasmuch as Iames setteth part of iustificatiō in

workes. If you will make Iames agreeinge both with the reſt of the Scriptures,& with himſelfe,you muſt of neceſſity take ỹ word of Iuſtifying in an other ſignificatiõ than it is taken in Paul. For Paul ſayth that we are iuſtified,when the remembrance of our vnrighteouſneſſe beinge blotted out,we are accompted righteous. If Iames had ment of that taking,he had wrongfully alleaged that out of Moſes,Abraham beleued God,&c. For he thus frameth it together: Abraham by workes obtained righteouſneſſe, becauſe he ſticked not at the commaundement of God,to offer vp his ſonne. And ſo the Scripture was fulfilled which ſaith,that he beleued God,and it was imputed to him for righteouſneſſe. If it be an abſurdity, that the effect is before his cauſe, either Moſes doth in that place falſely teſtifie, that faith was imputed to Abraham for righteouſnes:or he deſerued not righteouſneſſe by that obedience which he ſhewed in offering vp of Iſaac. Abraham was iuſtified by his faith, when Iſmaell was not yet conceiued, which was now growen paſt childehoode before that Iſaac was borne. How therefore ſhall we ſay,that he got to himſelfe righteouſneſſe by obedience which followed long afterward? Wherfore either Iames did wrongfully miſturne the order (which it is a wickednes to thinke)or he meant not to ſay that he was iuſtified, as though he deſerued to be accompted righteous. Howe then? Truely it appeareth that he ſpeaketh of the declaration of righteouſnes and not the imputation:as if he had ſaid. Who ſo are righteous by true faith,they do proue their righteouſneſſe with obedience & good workes, not with a bare and imagelike viſor of faith. In a ſumme, he diſputeth not by what meane we are iuſtified,but he requireth of the faithful a working righteouſneſſe. And as Paule affirmeth that men be iuſtified without the help of workes: ſo Iames doth here ſuffer them to be accompted righteous which want good workes. The conſideringe of this ende, ſhall deliuer vs out of all dout. For our aduerſaries are hereby chiefly deceiued,that they think that Iames defineth the maner of iuſtifying, wheras he trauaileth about nothing elſe but to ouerthrow their peruerſe careleſnes,which did vainly pretend faith to excuſe their deſpiſinge of good workes. Therefore into how many waies ſoeuer they wreſt the wordes of Iames; they ſhal wring out nothing but two ſentences:that a vaine bodileſſe ſhew of faith doth not iuſtifie,and that a faithfull man not contented with ſuch an imaginatiue ſhew, doth declare his righteouſnes by good workes.

13 As for that which they alleage out of Paule the ſame meaning, that the doers of the lawe, not the hearers, are iuſtified,it nothinge helpeth them. I will not eſcape away with the ſolution of Ambroſe, that

Rom. 2. 13.

that that is therfore spoken because ỹ fulfilling of the law is faith in Christ. For I see that it is but a meere starting hole, which nothinge needeth where there is a broad way open. There the Apostle throweth downe the Iewes from fooliſh confidence, which boaſted thē ſelues of the onely knowledge of the lawe, when in the meane time they were the greateſt deſpiſers of it. Therefore that they ſhould not ſtand ſo much in their owne conceite for the bare knowledge of the law he warneth them, that if righteouſneſſe be ſought out of the law, not ỹ knowledge but the obſeruing of it is required. We verily make no doubt of this that the righteouſneſſe of the law ſtandeth in works: nor yet of this alſo, that the righteouſneſſe conſiſteth in the worthineſſe and merites of workes But it is not yet proued, that we are iuſtified by workes, vnleſſe they bring forth ſome man that hath fulfilled the law. And that Paule meant none otherwiſe, the hanging together of the text ſhalbe a ſufficient teſtimony. After that he had generally condemned the Gentiles and the Iewes of vnrighteouſneſſe, then he deſcendeth to the particular ſhewinge of it, and ſaith that they which ſinned without the Law, do periſh without the law: which is ſpoken of the Gentiles: but they which haue ſinned in the law, are iudged by the law: which pertaineth to the Iewes. Nowe becauſe they winkinge at their owne treſpaſſinges proudely gloried of the only law: he adioyneth that which moſt fitly agreed, that the law was not therefore made, that men ſhould be made righteous by only hearing of the voice thereof: but then and not til then when they obeied: as if he ſhould ſay: Seekeſt thou righteouſnes in the law? alleage not ỹ hearing of it, which of it ſelfe is of ſmall importance, but bring workes, by which thou maiſt declare that the law was not ſet for thee in vaine. Of theſe workes becauſe they were all deſtitute, it followed that they were ſpoiled of gloryinge of the law. Therefore we muſt of the meaning of Paule rather frame a contrary argument. The righteouſnes of the law conſiſteth in the perfection of workes. No man can boaſt that he hath by workes ſatiſhed the law. Therefore there is no righteouſnes by the law.

14 Now they alleage alſo theſe places, wherin the faithfull do boldly offer their righteouſnes to the iudgement of God to be examined, and require that ſentence be giuen of them according to it. Of which ſorte are theſe: Iudge me O Lord according to my righteouſneſſe, & according to my innocēce, which are in me. Againe, Heare my righteouſneſſe, O God. Thou haſt proued my heart, and haſt viſited it in the night, & there was no wickednēſſe found in me. Againe, The Lord ſhall render to me according ze to my righteouſnes, and he ſhall Pſa. 7 1. Pſal. 17. 1. Pſa. 18. 21.

recompence me according to the cleanneſſe of my handes. Becauſe I
haue kept the wayes of the Lord, and haue not wickedly departed frō
my God. And I ſhalbe vnſpotted and ſhal kepe me from my iniquity.
Pſa.26. Againe, Iudge me, Lord, becauſe I haue walked in mine innocence. I
2. haue not ſit with lying men, I will not entre in with thē that do wic-
ked things. Deſtroy not my ſoule with the vngodly, my life with mē
of bloode: in whoſe handes are iniquities: whoſe right hande is filled
with giftes. But I haue walked innocently. I haue aboue ſpoken of the
affiance which the holy ones do ſeeme ſimply to take to thēſelues of
workes. As for theſe teſtimonies ẏ we haue here alleaged, they ſhal
not much accombre vs if they be vnderſtanded accordinge to their
compaſſe, or (as they cōmonly call it) their circūſtance. Now ẏ ſame
is double. For neither would they haue them to be wholly examined
that they ſhoulde be either condemned or acquited according to the
continuall courſe of their whole life: but they bring into iudgement
a ſpeciall cauſe to be debated. Neither do they claime to themſelues
righteouſnes in reſpect of the perfection of God, but by cōpariſon of
naughty & wicked men. Firſt when the iuſtifying of man is entreated
of, it is not only required that he haue a good cauſe in ſome particu-
lar matter, but a certaine perpetuall agreement of right eouſneſſe in
his whole life. But the holy ones, when they call vpon the iudge-
ment of God to approue their innocēcy, do not offer themſelues free
from all giltineſſe & in euery behalfe faultleſſe: but verily when they
haue faſtned their affiance of ſaluation in his goodnes only, yet tru-
ſting that he is the reuenger of the poore afflicted againſt right and
equity, they commend to him the cauſe wherin the innocent are op-
preſſed. But when they ſette their aduerſaries with them before the
iudgement ſeat of God, they boaſt not of ſuch an innocence as ſhall
anſwere to ẏ purenes of God if it be ſeuerely ſearched, but becauſe
in compariſon of the malice, obſtinacy, ſuttlety and wickednеſſe of
their aduerſaries they know that their plainneſſe, righteouſneſſe, ſim-
plicity, and cleanneſſe is knowen and pleaſing to God: they feare not
to call vpon him to be iudge betwene themſelues & them. So when
1.Sa.26 Dauid ſaid to Saul: The Lord rendre to euery man accordinge to his
13. righteouſnes & trueth: he meant not that the Lord ſhould examine
by himſelfe and reward euery man according to his deſeruinges, but
he tooke the Lord to witneſſe, how great his innocency was in com-
1.Cor.1 pariſon of the wickednes of Saul. And Paul himſelfe, when he boſteth
12. with this gloryinge that he hath a good witnes of conſcience, that he
hath trauailed with ſimplicity & vprightnes in the Church of God,
meaneth not that he ſtandeth vpon ſuch gloryinge before God, but

being

being compelled with the ſclaunders of the wicked, he defendeth his faithful & honeſt dealing, which he knew to be pleaſing to the merciful kindnes of God, againſt all euill ſpeaking of mē whatſoeuer it be. For we ſee what he ſayth in an other place, that he knoweth no euill by himſelfe, but ẏ he is not thereby iuſtified: namely becauſe he knew that the iudgement of God far ſurmounteth the blearied ſight of mē. 1. Cor. 4.

Howſoeuer therfore the godly do defend their innocence againſt the hypocriſie of the vngodly, by the witneſſing & iudgemēt of God: yet when they haue to do with God alone, they all crie out w̄ one mouth: If thou marke iniquity, Lord, Lord who ſhall abide it: Entre not into iudgement with thy ſeruantes: becauſe euery one that liueth ſhal not be iuſtified in thy ſight: and diſtruſting their owne workes, they gladly ſing, Thy goodneſſe is better than life. Pſa. 130 3. & 142 2. Pſa. 36. 4.

15 There are alſo other places not vnlike to theſe before, in w̄ a man may yet tary. Salomon ſaith, that he which walketh in his vprightnes, is righteous. Againe, That in the path of righteouſneſſe is life, and that in the ſame is not death. After which maner Ezechiel reporteth that he ſhal liue life that doth iudgement and righteouſnes None of theſe do we either deny or darken. But let there come forth one of the ſonnes of Adam with ſuch an vprightnes. If there be none, either they muſt periſh at the ſight of God, or flee to the ſanctuary of mercy. Nither do we in the meane time deny but that to the faithfull their vprightnes, though it be but halfe & vnperfect, is a ſtep toward immortality. But whence commeth that but becauſe whom the Lord hath taken into the couenant of grace, he ſearcheth not their works according to their deſeruings, but kiſſeth thē with fatherly kindenes? Wherby we do not only vnderſtād ẏ which the ſcholemē do teach, ẏ works haue their value of ẏ accepting grace. For they meane, ẏ works which are otherwiſe inſufficiēt to purchaſe righteouſnes by ẏ couenant of ẏ law, are by ẏ accepting of God auaūced to ẏ value of equality. But I ſay ẏ they being defiled both with other treſpaſſings & with their owne ſpottes, are of no other value at all, than inſomuch as the lord tenderly graunteth pardō to both: ẏ is to ſay, giueth free righteouſnes to mā. Ezech. 18. 9 & 33. 15.

Neither are here thoſe prayers of the Apoſtle ſeaſonably thruſt in place, where he wiſheth ſo great perfectiō to the faithful, ẏ they may be faultles & vnblamable in the day of ẏ lord. Theſe words in dede ẏ Celeſtines did in old time turmoile, to affirme a perfectiō of righteouſnes in this life. But, which we thinke to be ſufficient, we anſwere briefly after Auguſtin, that all the godly ought in dede to endeuour toward this marke, ẏ they may one day appeare ſpotles & faultleſſe before ẏ face of God: but becauſe ẏ beſt & moſt excellēt maner of Eph 1. 4 1. Theſ. 3. 13.

this life is nothing but a going forward, we ſhall then and not til then attaine to this marke, when beinge vnclothed of this fleſhe of ſinne we ſhall fully cleaue to the Lord. Yet wil I not ſtiffely ſtriue with him which will giue the title of perfection to the holy ones, ſo that he alſo limit the ſame with the words of Auguſtine himſelfe. When (ſayth he) we will call the vertue of the holy ones, perfect: to the ſame perfection alſo belongeth the acknowledging of imperfectiō both in trueth and in humility.

Libr. 2d Bonif. 3 cap. 7

The xviij. Chapter.

That of the reward, the righteouſneſſe of workes is ill gathered.

NOwe lette vs paſſe ouer to thoſe ſayinges which affirme, that God will render to euery man accordinge to his workes: of which ſort are theſe. Euery man ſhall beare away that which he hath done in the body, either good or euill. Glory and honor to him that worketh good: trouble & diſtreſſe vpō euery ſoule of him that worketh euill. And they which haue done good thinges, ſhall go into the reſurrection of life: they which haue done euill, into the reſurrection of iudgement. Come ye bleſſed of my father: I haue hungred, and ye gaue me meate: I haue thirſted, & ye gaue me drink, &c. And with them let vs alſo ioyne theſe ſayinges, which call eternall life the reward of workes. Of which ſort are theſe. The rendring of the handes of a man ſhalbe reſtored to him. He that feareth the commaundement, ſhalbe rewarded. Be glad and reioyſe, behold, your reward is plentifull in heauen. Euery mā ſhal receiue reward according to his labor. Where it is ſayd that God ſhall render to euery man accordinge to his workes, the ſame is eaſily aſſoiled. For, that maner of ſpeakinge doth rather ſhewe the order of followinge, than the cauſe. But it is out of dout, that the Lord doth accompliſh our ſaluation by theſe degrees of his mercy, when thoſe whom he hath choſen he calleth to him: thoſe whom he hath called, he iuſtifieth: thoſe whom he hath iuſtified, he glorifieth. Although therefore he do by his only mercy receiue thē that be his into life, yet becauſe he bringeth them into the poſſeſſion thereof by the race of good workes, that he may fulfill his worke in them by ſuch order as he hath appointed: it is no maruell if it be ſaid that they be crowned according to their workes, by which without dout they are prepared to receiue the crowne of immortality. Yea and after this maner it is fitly ſayd that they worke their owne ſaluation, when in applying themſelues to good workes, they practiſe themſelues towarde eternall life: namely as in an other

Mat. 16. 27. 2. Cor. 5 10. Ro. 2. 6. Iohn 5. 29. Mat. 25 34. Pro. 12. 14. & 13 13. Matt 5 12. Luk. 6. 13. 2. Cor. 3 8. Ro 2 6. & 8. 30. Phili. 3 12.

place

place they are cõmaunded to worke the meate which perisheth not, when by beleeuing in Christ they gette to themselues life: and yet it is byandby afterward added: Which the sonne of man shall giue you. Wherby appeareth ý the word of Working is not set as contrary to grace, but is referred to endeuour: & therfore it foloweth not, ý either the faithful are thẽselues authors of their owne saluation, or that the same procedeth from their workes. How then? So soone as they are taken into the felowship of Christ, by the knowledge of the Gospel, & the enlightning of the holy Ghost, eternall life is begonne in thẽ. Nowe the same good worke which God hath begonne in thẽ, must also be made perfect vntil the day of the lord Iesu. And it is made perfect, when resembling the heauenly father in righteousnes & holines, they proue themselues to be his children not swarued out of kinde. John. 6. 27. Phil. 1. 6.

2 There is no cause why we should of the name of rewarde gather an argument that our workes are the cause of saluation. First let this be determined in our heartes, that the kingdom of heauẽ is not a reward of seruants, but an inheritance of children, which they only shal enioy, that are adopted of the lord to be his children: & for no other cause, but for this adoption. For, the sonne of the bond woman shall not be heir, but the sonne of the free womã. And in the very same places, in which the holy Ghost promiseth to workes eternall glory for reward, in expressing the inheritance by name, he sheweth that it cõmeth frõ else where. So Christ rehearseth workes, which he recõpenseth with the rewarding of heauen, when he calleth the elect to the possessiõ therof: but he therwithal adioineth that it must be possessed by right of inheritance. So Paule biddeth seruantes, which do their duety faithfully, to hope for reward of the lord: but he addeth, of inheritance. We see how they do as it were by expresse wordes prouide that we impute not eternal blessednes to workes, but to the adoption of God. Why therfore do they therewithall together make mention of workes? This question shalbe made plaine with one example of Scripture. Before the birth of Isaac, there was promised to Abraham a seede in which all the nations of the earth should be blessed: & a multiplying of his sede, which should match the starres of the skie, & the sandes of the sea, & other like. In many yeares afterward, Abraham, as he was commaunded by the oracle, prepared himselfe to offer vp his sonne in sacrifice. When he had performed this obedience, he receiued a promise. I haue sworne by my self (saith the Lord) because thou hast done this thing, & hast not spared thine owne only begotten sonne, I wil blesse thee & multiply thy seede as the starres of the skie, & the sandes of the sea: thy seede shal possesse the gates of their Eph. 1. 18. Gala. 4. 30. Mat. 25. 34. Colo. 3. 24. Gen. 15. 5 & 17. 1. Gen. 22 3 & 17.

enemies, and all the nations of the earth ſhalbe bleſſed in thy ſeede, becauſe thou haſt obeied my voice. What heare we? Hath Abraham by his obedience deſerued the bleſſinge, the promiſe whereof he had receiued before that the commaundement was giuen? Here verily we haue it without circumſtances ſhewed, ỹ the lord rewardeth the works of the faithful with thoſe benefites which he had already giuen them before that the workes were thought of, hauing, yet no cauſe why he ſhould do good to them but his owne mercy.

3 Yet doth the Lord not deceiue nor mocke vs when he ſaith that he rendreth for reward to works the ſame thing which he had before workes freely giuen. For, becauſe he wil haue vs to be exerciſed with good workes, to thinke vpon the deliuery or enioyinge (as I may ſo call it) of theſe things which he hath promiſed, and to runne through them to the bleſſed hope ſet before vs in heauen, the frute of the promiſes is alſo rightly aſſigned to them, to the ripeneſſe wherof they do not bring vs. The Apoſtle very fitly expreſſed both theſe pointes, whē he ſayd that the Coloſſians apply themſelues to the duetie of charity, for the hope which is laied vp for them in heauen, of which they
Colo.1. 4. had before heard by the word of the true ſpeaking Goſpel. For when he ſayth that they knewe by the Goſpell, that there was hope layd vp for them in heauen, he declareth that the ſame is by Chriſt only, not vnderpropped with any workes. Wherwith accordeth that ſaying of
1.Pe.1. 5. Peter, that the godly are kept by the power of God, through faith, vnto the ſaluation which is ready to be manifeſtly ſhewed at the time appointed for it. Whē he ſayth that they labor for it, he ſignifieth that the faithful muſt runne all the time of their life, that they may attaine to it. But leaſt we ſhoulde thinke that the reward which the Lord promiſeth vs, is not reduced to the meaſure of merite, he did put foorth a
Mat.12. 1. parable, in which he made himſelf a houſeholder, which ſent all them that he met, to the trimming of his vineyard, ſome at the firſt houre of the day, ſome at ỹ ſecond, ſome at ỹ third, yea & ſome alſo at the 11. At eueninge he payed to euery one egall wages. The expoſition of which parable, that ſame old wryter whatſoeuer he was, whoſe booke is caried abroade vnder the name of Ambroſe of the callinge of the Gentiles, hath briefely and truely ſet out. I will vſe rather his wordes
Li.1.ca 3. than mine owne. The Lorde (ſayth he) by the rule of this compariſon hath ſtabliſhed the diuerſity of manifolde calling, belonginge to one grace: where without dout they which being let into the vineyard at the 11. houre, are made egall with them that had wrought the whole day, do repreſent the eſtate of them, whom for the aduancing of the excellency of grace, the tender kindenes of the lord hath rewarded

at the waning of the day, and at the endinge of their life: not payinge wages for their labour, but pouring out the richesse of his goodnesse vpon them whom he hath chosen without workes, that euen they also which haue swet in great labour, and haue receiued no more than the last, may vnderstand that they haue receiued a gift of grace, not a reward of workes. Last of all, this also is worthy to be noted in these places, where eternall life is called the reward of workes, that it is not simply taken for the cõmunicating which we haue with God to blessed immortality, when he embraceth vs with fatherly good will in Christ: but for the possessing or enioying (as they call it) of blessednes, as also the very words of Christ do sound, In time to come life everlasting. And in an other place, Come & possesse the kingdom, &c. After this maner Paul calleth adoptiõ, the reuealing of the adoption which shalbe made in the resurrection: and afterward expoundeth it the redemption of our body. Otherwise as estrangınge from God is eternall death, so when man is receiued of God into fauour, that he may enioy the communicatinge of him & be made one with him, he is receiued from death to life: which is done by the beneficial meane of adoptiõ only. And if, as they are wont, they stiffely enforce the reward of works, we may turne against them that sayinge of Peter, that eternall life is the reward of faith.

Mat. 10. 30. Mat. 25 14. Rom. 8. 18. 1. Pe. 1. 9.

4 Therefore let vs not thinke, that the holy Ghost doth with such promise set forth the worthinesse of our workes, as if they deserued such reward, For ỹ Scripture leaueth nothing to vs, whereof we may be aduaunced in the sight of God. But rather it wholly endeuoreth to beate downe our arrogance, to humble vs, to throw vs downe, and altogether to breake vs in peeces. But our weakenes is so succoured, which otherwise would byandby slip & fall downe, vnlesse it did sustaine it selfe with this expectation, and mitigate her tedious grieues with comfort. First how hard it is for a mã to forsake & deny not only all his thinges, but also himselfe, let euery man consider for himselfe. And yet with this introductiõ Christ traineth his schollers, that is, all the godly. Then throughout all their life he so instructeth thẽ vnder the discipline of the crosse, that they may not set their heart either to the desire or cõfidence of present good things. Briefly he so handleth them for the most part, that which way soeuer they turne their eies throughout the whole wideneſse of the worlde, they haue on euery side nothing but desperation present before them: so that Paule sayth, that we are more miserable then all men if our hope be onely in this world. That they shoulde not faint in these so great distresses, the lord is present with them, which putteth them in mind to lift vp

1.Cor. 15.19 their heade hier, to call their eies further, ẏ they finde with him the bleſſednes which they ſee not in ẏ world. This bleſſednes he calleth reward, wages, recompenſe, not weying the merit of workes, but ſignifying that it is a recõpenſing to their troubles, ſufferinges, ſclaunders. &c. Wherfore nothing withſtandeth, but ẏ we may after the example of the Scripture, call eternall life a rewarding, becauſe in it the Lord receiueth his from labors into reſt, frõ afflictiõ into proſperous & happy ſtate, from ſorrow into gladnes, from pouerty into flowinge wealth, frõ ſhame into glory, & changeth al the euils which they haue ſuffred for greater good things. So it ſhal alſo be no inconuenience, if we thinke holines of life to be a way, not which openeth an entry into the glory of the heauenly kingdom, but whereby the elect are led Rom.8. 30. of their God into ẏ diſcloſing of it: foraſmuch as this is his good will, to glorifie them whom he hath ſanctified. Only let vs not imagine a correllatiõ of merit & reward, wherin the Sophiſters do fondly ſtick faſt, becauſe they conſider not this end which we ſet forth. But how vnorderly is it, whẽ the lord calleth vs to one end, for vs to loke to an other? Nothinge is more euident, than that rewarde is promiſed to good workes; to relieue the weakeneſſe of our fleſh with ſome conforte, not to puffe vp our mindes with glory. Whoſoeuer therefore doth therby gather the merit of works, or doth in one balance weye worke with reward, he erreth farre from the right marke of God.

2.Tim.4 8. 5 Wherfore when the Scripture ſaith that God the iuſt iudge wil one day render to his a crowne of righteouſneſſe, I do not only take Aug. ad Valent. de gra. & lib. arbit. exception with Auguſtine, and ſay: To whom ſhould he being a iuſt iudge, render a crowne, if he had not beinge a mercifull father giuen grace? and how ſhould there be righteouſnes, vnleſſe grace went before which iuſtifieth the vnrighteous? How ſhould theſe due thinges be rendered, vnleſſe theſe vndue thinges were firſt giuen? But alſo I adde an other thinge. Howe ſhould he impute righteouſneſſe to our workes, vnleſſe his tender mercifulneſſe did hide the vnrighteouſnes that is in them? How ſhould he iudge them worthy of reward, vnleſſe he did by immeaſurable bountifulneſſe take away that which is worthy of puniſhment? For he is wont to call eternall life, grace: becauſe it is rẽdred to the free gifts of God when it is repaied to works. But the Scripture doth further humble vs, and therwithall raiſe vs vp. For beſide this that it forbiddeth vs to glory in workes, becauſe they are the free giſts of God, it therewithall teacheth that they are alway defiled with ſome dregges, that they can not ſatisfie God, if they be examined by the rule of his iudgement: but leaſt our courage ſhould faint, it teacheth ẏ they pleaſe by only pardõ. But although Auguſtine

ſpeaketh

ſpeaketh ſomwhat otherwiſe than we do: yet that he doth not ſo diſ-
agree in the matter, ſhall appeare by his words in his third booke to Cap 5.
Boniface. Where when he had cõpared two men together, the one
of a life euen miraculouſly holy & perfect, the other honeſt in dede
& of vncorrupt maners, but not ſo perfect but that much wanteth
in him: at ỹ laſt he concludeth thus. Euen this man which in maners
ſeemeth much inferiour, by reaſon of the true faith in God whereof
he liueth and according to which he accuſeth himſelfe in all his of-
fenſes, in all his good workes praiſeth God, giuinge to himſelfe the
ſhame, & to him the glory, & taking from himſelfe both the pardon
of ſinnes, & the loue of weldoinges, when he is to be deliuered out of
this life, he paſſeth into the fellowſhip of Chriſt. Wherefore, but be-
cauſe of faith? Which although it ſaue no man without workes (for it
is it, which worketh by loue, not a reprobat faith) yet by it alſo ſinnes
are releaſed, becauſe the righteous man liueth of faith: but without it Hab. 2.
euen the ſame which ſeeme good works are turned into ſinnes. Here 4.
verily he doth plainly confeſſe ỹ which we ſo much trauaile to proue,
that the righteouſnes of good workes hangeth hervpon, that they are
by pardon allowed of God.

6 A very neare ſenſe to the places aboue recited, haue theſe: Make Luk. 16.
to your ſelues friends of the Mammon of wickednes, that when you 9.
ſhal faile, they may receiue you into euerlaſtinge tabernacles. Com- 1. Tim. 6
maunde the rich men of this world not to be proudly minded, nor to 17.
truſt in vncertaine richeſſe but in the liuinge God, to do well, to be-
come riche in good workes, to lay vp in ſtore for themſelues a good
fundation againſt the time to come, that they may obtaine eternall
life. For good works are compared to the richeſſe, which we may en-
ioy in the bleſſedneſſe of eternall life. I anſwere, that we ſhall neuer
come to the true vnderſtãding of them, vnleſſe we turne our eies to
the marke whervnto the holy Ghoſt directeth his words. If it be true
which Chriſt ſaith, that our minde abideth there where our treaſure
is, as the childrẽ of ỹ world are wont to be earneſtly bent to the get-
ting of thoſe things which ſerue for the delites of this preſent life: ſo
the faithfull muſt looke, ſith they haue learned that this life ſhal by-
andby vaniſh away like a dreame, that they ſend thoſe thinges which
they would enioy, thither where they ſhal haue perfect life. We muſt
therfore do as they do which purpoſe to remoue into any place, wher
they haue choſen to reſt their whole life. They ſende their goods be-
fore, & do not miſcõtentedly want thẽ for a time: becauſe they think
themſelues ſo much more happy, how much more goods they haue
where they ſhal tary long. If we beleue that heauen is our countrey, it

behoueth vs rather to ſende away our richeſſe thither than to keepe thē here where we muſt looſe them with ſudden remouing. But how
Mat.25. 40. ſhal we ſend them thither? If we cōmunicate to the neceſſities of the poore: to whom whatſoeuer is giuen, the lord accompteth it giuen to
Pro.19. 17. himſelfe. Wherupon cōmeth that notable promiſe. He that giueth to
2.Cor.9 6. the poore, lendeth for gaine to the Lorde. Againe he that liberally ſoweth, ſhall liberally reape. For thoſe things are deliuered into the hand of the lord to kepe, which are beſtowed vpō our brethrē by the duety of charity. He, as he is a faithful keper of ẏ which is deliuered to him, wil one day reſtore it with plentiful gaine. Are thē our duetifull doings of ſo great value with God, that they be as richeſſe laid vp in ſtore for vs in his hand? Who ſhal feare ſo to ſay, when the Scripture doth ſo of: & plainly witneſſe it? But if any man will leape from the mere goodnes of God to the worthines of works, he ſhalbe nothing holpen by theſe teſtimonies to the ſtabliſhing of his errour. For you can gather nothing rightly therof but the mere inclination of Gods tendernes toward vs: foraſmuch as to encourage vs to well doing although the ſeruices which we do to him are not worthy of ſo much as his only looking vpon thē, yet he ſuffreth none of them to be loſt.

7 But they more enforce the words of the Apoſtle, which when he comforteth the Theſſalonias in troubles, teacheth that the ſame
2.The 1 5. are ſent to them, ẏ they may be accōpted worthy of the kingdom of God, for which they ſuffer. For (ſaith he) it is righteous with God, to render trouble to thē ẏ trouble you: but to you, reſt with vs when the lord Ieſus ſhalbe ſhewed from heauen. But the author of the epiſtle
Hebr.6. 10. to the Hebrues ſaith, God is not vnrighteous, ẏ he ſhould forget your worke, & ẏ loue which you haue ſhewed in his name for ẏ you haue miniſtred to the ſaintes. To the firſt place I anſwere, that there is no
Rom.8. 29. worthines of merit ſpoken of: but becauſe God ẏ father willeth that we whom he hath choſen to be his children, ſhould be made like to
Luk.24 26. Chriſt his firſt begottē ſonne: as it behoued that he ſhould firſt ſuffer,
Act.4 22. & thē entre into the glory appointed for him: ſo muſt we alſo by many tribulations entre into the kingdome of heauen. Therfore when we ſuffer tribulatiōs for the name of Chriſt, there are as it were certaine marks printed vpon vs, wherwith God vſeth to marke the ſhepe
Gala.6. 17. of his flocke. After this maner therfore we are accompted worthy of the kingdom of God, becauſe we beare in our body ẏ markes of our lord & maiſter which are the ſignes of the children of God. To this
1.Cor.4 10. purpoſe make theſe ſayinges. That we beare about in our body the mortification of Ieſus Chriſt ẏ lus life may be ſhewed in vs. That we be faſhioned like to his ſuffrings, that we may come to the likenes of

his

his reſurrectiō from the dead. The reaſon which is adioyned ſeruet h not to proue any worthines, but to confirme ẏ hope of the kingdom of God: as if he had ſaid, As it agreeth with the iuſt iudgemēt of God, to take vengeance of your enemies for the vexations that they haue done to you: ſo agreeth it alſo to giue to you releaſe & reſt from vexations. The other place, which teacheth that it ſo becommeth the righteouſneſſe of God not to forget the obediences of them that be his, that it declareth it to be in a maner vnrighteous if he ſhould forget thē, hath this meaning: God to quicken our ſlouthfulnes, hath giuen vs aſſurance that the labor ſhall not be vaine which we ſhal take for his glory. Let vs alway remēber ẏ this promiſe, as all other ſhould bring vs no profit, vnleſſe the free couenaunt of mercy went before, wherupon the whole aſſurednes of our ſaluation ſhould reſt. But ſtanding vpon that couenant, we ought aſſuredly to truſt, there ſhall alſo not want reward of the liberality of God to our workes howeſoeuer they be vnworthy. The Apoſtle to confirme vs in that expectation, affirmeth ẏ God is not vnrighteous, but will ſtande to his promiſe ones made. Therefore this righteouſnes is rather referred to the trueth of Gods promiſe, thā to his iuſtice of rendring due. According to which meaning there is a notable ſaying of Auguſtin, which as the holy mā ſticketh not to rehearſe oftē as notable, ſo I thinke it not vnworthy that we ſhould continually remēber it. The lord (ſaith he) is faithfull, which hath made himſelfe detter to vs, not by receiuing any thing of vs, but by promiſing all things to vs. In pſal. 32. and 109.

8 There are alſo alleaged theſe ſayings of Paul. If I haue all faith, ſo that I remoue mountaines out of their place, but haue not charity, I am nothing. Againe, Now there remaine hope, faith & charity, but the greateſt among theſe is charity. Againe, Aboue all thinges haue charity, which is the bonde of perfection. By the firſt two places our Phariſes affirme that we are rather iuſtified by charity than by faith, namely by the chiefer vertue as they ſay. But this fonde argument is eaſily wiped away. For we haue in an other place already declared, that thoſe things which are ſpokē in the firſt place pertaine nothing to true faith. The other place we alſo expounde of true faith, than which he ſayth that Charity is greater: not that it is more meritorius, but becauſe it is more frutefull, becauſe it extendeth further, becauſe it ſerueth mo, becauſe it remaineth alway in force, whereas the vſe of faith cōtinueth but for a time. If we haue regard to excellēce, the loue of God ſhould worthily haue ẏ chiefe place, of which Paule here ſpeaketh not. For he enforceth this thing only, ẏ we ſhould with mutuall charity edifie one an other in ẏ Lord, but let vs imagine that 1. Cor. 13. Colo. 3. 14.

charity doth euery way excell faith: yet what man of ſounde iudgement, yea or of ſounde braine, will gather thereof that it doth more iuſtifie? The power of iuſtifying which faith hath, conſiſteth not in the worthineſſe of the worke. Our iuſtification ſtandeth vpon the onely mercy of God & the deſeruing of Chriſt, which iuſtificatiō whē faith taketh holde of, it is ſaid to iuſtifie. Now if you aske our aduerſaries in what ſenſe they aſſigne iuſtification to charity, they wil anſwere that becauſe it is a dueti full doing acceptable to God, therefore by the deſeruing thereof righteouſneſſe is imputed to vs by the acceptation of the goodnes of God. Here you ſee how wel the argument procedeth. We ſay that faith iuſtifieth, not becauſe by the worthines of it ſelfe it deſerueth righteouſnes to vs, but becauſe it is an inſtrument by which we freely obtain ŷ righteouſnes of Chriſt. Theſe mē, omitting ŷ mercy of God, and paſſing ouer Chriſt, (where the ſumme of righteouſneſſe ſtandeth) do affirme that we are iuſtified by the benefit of charity becauſe it excelleth aboue faith: euen as if a man woulde reaſon that a king is fitter to make a ſhooe thā is a ſhooemaker, becauſe he is an infinite way more excellent. This onely argument is a plaine example that all the Sobornicall ſchooles do not ſo much as taſt with the vttermoſt part of their lippes what the iuſtification of faith is. But if any wrangler do yet carpe and aske, why in ſo ſmall diſtance of place we take the name of faith in Paule ſo diuerſly: I haue a weighty cauſe of this expoſition. For ſith thoſe gifts which Paule rehearſeth are after a certaine maner vnder faith & hope, becauſe they pertaine to ŷ knowledge of God, he cōtemneth thē all by way of recaptitulatiō vnder the name of faith & hope: as if he ſhould ſay bothe prophecy, & tōgues, & the grace and knowledge of interpretation tende to this marke to lead vs to the knowledge of God, And we know God in this life none otherwiſe but by hope & faith. Therfore when I name faith & hope, I comprehende all theſe thinges together. And ſo there remaine theſe three, Hope, Faith, Charity: that is to ſay, how great diuerſity of gifts ſoeuer there be, they are all referred to theſe. Among theſe the chief is charity, &c. Out of the thirde place they gather, If Charity be the bonde of perfection, then it is alſo the bonde of righteouſneſſe which is nothinge elſe but perfection. Firſt, to ſpeake nothinge howe Paule there calleth perfection, when the members of the Church well ſet in order do cleaue together, & to graunt that we are by charity made perfect before God: yet what newe thinge bringe they foorth? For I will alway on the contrary ſide take exception and ſay that we neuer come to this perfection vnleſſe we fulfil all the partes of charity, and thereupon I wil gather, that ſith all men are moſt far frō the fulfilling

of

of charitie, therefore all hope of perfection is cutt of from them.

9 I will not go through all the testimonies which at this day the foolish Sorbonistes rashly snatch out of the scriptures, as they first come to hande, and do throwe them against vs. For, some of them are so worthy to be laughed at, that I my selfe also can not rehearse them, vnlesse I would worthily be compted fond. Therefore I will make an ende, when I shal haue declared the saying of Christ, wherewith they marueilously please themselues. For, to the lawyer which asked him what was necessarie to saluation, he answered: If thou wilt entre into life, kepe the commaundementes. What wold we more (say they) when we are commaunded by the author of grace himselfe to get the kingdom of God by the keping of his commaundementes? As though forsooth it were not certaine, that Christ tẽpered his aunsweres to them with whom he saw that he had to do. Here a doctor of the lawe asketh of the meane to obteine blessednes, and not that onely, but with doing of what thing men may atteine vnto it. Both the person of him that spake and the question it selfe led the Lord so to answer. The lawyer being filled with the persuasion of the righteousnesse of the lawe, was blinde in cõfidence of workes. Againe, he sought nothing els but what were the workes of righteousnesse, by which saluation is gotten. Therefore he is worthily sent to the lawe, in which there is a perfect mirror of righteousnesse. We also do with a loude voice pronounce that the commaundementes must be kept, if life be sought in works. And this doctrine is necessary to be knowen of Christians. For how should they flee to Christ if they did not acknowledge that they are fallen from the way of life into the hedlonge downefall of death? But how should they vnderstand how far they haue strayed from the way of life, vnlesse they first vnderstande what is that way of life? For then they are taught that the sanctuarie to recouer saluation, is in Christ, when they see howe great difference there is betwene their life and the righteousnesse of God which is conteined in the keping of the law. The summe is this, that if saluation be sought in workes, we must kepe the commaundementes by which we are instructed to perfect righteousnesse. But we must not sticke fast here, vnlesse we will faint in our midde course: for none of vs is able to kepe the commaundements. Sith therefore we are excluded from the righteousnes of the lawe, we must of necessity resort to an other helpe, namely to the faith of Christ. Wherefore as here the Lorde calleth backe the doctor of the lawe whom he knew to swell with vaine confidence of workes, to the lawe, whereby he may learne that he is a sinner subiect to the dreadfull iudgement of

Mat 19. 17.

eternall death: ſo in other places, without making mẽtion of the law, he comforteth other that are already humbled with ſuch knowledge,
Mat.11. 28. with promiſe of grace, as, Come to mee all ye that laboure and are loden, and I will refreſh you, and ye ſhall finde reſt for your ſoules.

10 At the laſt when they are weary with wreſting the Scripture, they fall to ſuttleties and ſophiſticall argumentes. They cauill vpon this that faith is in ſome places called a worke, and thereupon they
Iohn. 6. 29. gather that we do wrõgfully ſet faith as cõtrary to workes. As though forſoth faith in that it is an obeying of the will of God, doth with her owne deſeruinge procure vnto vs righteouſneſſe, and not rather bycauſe by embracing the mercie of God, it ſealeth in our heartes the righteouſneſſe of Chriſt offred to vs of it in the preaching of the Goſpell. The readers ſhall pardon me if I do not tarry vpon confuting of ſuch follies, for they themſelues without any aſſault of other, are ſufficiently ouerthrowen with their owne feebleneſſe. But I will by the way cõfute one obiection which ſeemeth to haue ſome ſhew of reaſon, leaſt it ſhould trouble ſome that are not ſo well practiſed. Sith common reaſon teacheth that of contraries is all one rule, and all particular ſinnes are imputed to vs for vnrighteouſneſſe, they ſay it is meete that to all particular good workes be geuen the praiſe of righteouſnes. They do not ſatisfie me which anſwer, that the damnation of men proprely proceedeth from only vnbeleſe, not from particular ſinnes. I do in deede agree to them, that vnbeleſe is the fountaine and roote of all euels. For it is the firſt departinge from God, after which do followe the particular treſpaſſinges againſt the lawe. But wheras they ſeeme to ſet one ſelfe ſame reaſon of good and euell workes in weying of righteouſneſſe or vnrighteouſneſſe, therein I am compelled to diſagree from them. For the righteouſnes of workes is the perfecte obedience of the lawe. Therefore thou canſt not be righteous by workes, vnleſſe thou do followe it as a ſtreight line in the whole continuall courſe of thy life. From it ſo ſone as thou haſt ſwarued, thou arte fallen into vnrighteouſneſſe. Hereby appeareth that righteouſneſſe commeth not of one or a fewe workes, but of an vnſwaruing and vnweried obſeruing of the will of God. But the rule of iudging vnrighteouſneſſe is moſt contrary. For he that hath committed fornication, or hath ſtolen, is by one offence gilty of death, becauſe he hath offended againſt the maieſtie of God. Therefore theſe our ſuttle arguers do ſtumble, for that they marke not this ſaying of
Iam. 2. 10. Iames, that he which ſinneth in one, is made gilty of all, becauſe he that hath forbidden to kill, hath alſo forbidden to ſteale, &c. Therefore it ought to ſeeme no abſurditie when we ſay that death is the

iuſte

iuſte rewarde of euery ſinne, becauſe they are euery one worthy of the iuſte diſpleaſure and vengeance of God. But thou ſhalt reaſon fooliſhely, if on the contrarie ſide thou gather that by one good worke man may be reconciled to God, which with many ſinnes deſerueth his wrathe.

The xix. Chapter.

Of Chriſtian libertie.

NOwe we muſt entreate of Chriſtian libertie: the declaration whereof he muſt not omitt whoſe purpoſe is to comprehend in an abridgmēt the ſumme of the doctrine of the Goſpell. For it is a thing principally neceſſarie, and without the knowledge whereof conſcience dare in a manner enterpriſe nothing without doubting, they ſtumble and ſtart backe in many things, they alway ſtagger & tremble: but ſpecially it is an appendant of iuſtification, and auaileth not a little to the vnderſtanding of the ſtrength thereof. Yea they that earneſtly feare God, ſhall hereby receiue an incomparable frute of that doctrine which the wicked & Lucianicall men do pleaſantly taunt with their ſcoffes, becauſe in the ſpirituall darkeneſſe wherewith they be taken, euery wanton railing is lawefull for them. Wherefore it ſhall nowe come forth in fit ſeaſon: and it was profitable to differre to this place the plainer diſcorſing of it, (for we haue already in diuers places lightly touched it) becauſe ſo ſone as any mention is brought in of Chriſtian libertie, then either filthy luſtes do boile, or mad motions do ariſe, vnleſſe theſe wanton wittes be timely met withall, which do otherwiſe moſt naughtily corrupte the beſt things. For, ſome men by pretenſe of this libertie, ſhake of all obedience of God, and breake forth into an vnbridled licentiouſneſſe: and ſome men diſdaine it, thinking that by it all moderation, ordre and choiſe of things is taken away. What ſhould we here do, being compaſſed in ſuch narrowe ſtreightes? Shall we bidde Chriſtian libertie farewell, and ſo cutt of all fitt occaſion for ſuch periles? But, as we haue ſaid, vnleſſe that be faſt holden, neither Chriſt, nor the truth of the Goſpell, nor the inward peace of the ſoule is rightly knowen. Rather we muſt endeuour that ſo neceſſarie a part of doctrine be not ſuppreſſed, and yet that in the meane time thoſe fonde obiections may be mette withall which are wont to riſe thereupon.

Lucia, a godles man.

a Chriſtian libertie (as I thinke) conſiſteth in three partes. The firſt, that the conſciences of the faithfull, when the affiance of their iuſtification before God is to be ſought, may raiſe & aduaunce themſelues aboue the lawe, and forget the whole righteouſneſſe of the

lawe. For ſith the lawe (as we haue already in an other place declared) leaueth no man righteous: either we are excluded from all hope of iuſtification, or we muſt be looſed from the lawe, and ſo that there be no regarde at all hadde of workes. For whoſo thinketh that he muſt bring ſomwhat be it neuer ſo little of good workes to obteine righteouſneſſe, he can not apointe any ende or meaſure of them, but maketh him ſelfe detter to the whole lawe. Therfore taking away all mention of the lawe, and laying aſide all thinking vpon workes, we muſt embrace the onely mercie of God, when we entreate of iuſtification: & turning away our ſight from our ſelues, we muſt behold Chriſt alone. For there the queſtion is not howe we be righteous: but howe although we be vnrighteous and vnworthy, we be taken for worthy. Of which thing if conſciences will atteine any certainty, they muſt geue no place to the lawe. Neither can any man hereby gather that the lawe is ſuperfluous to the faithfull, whom it doth not therefore ceaſſe to teach, and exhorte, and pricke forwarde to goodneſſe, although before the iudgement ſeate of God it hath no place in their conſciences. For theſe two things, as they are moſt diuerſe, ſo muſt be well and diligently diſtinguiſhed of vs. The whole life of Chriſtians ought to be a certaine meditation of godlineſſe, bycauſe they are called into ſanctification. Herein ſtandeth the office of the lawe, that by putting them in minde of their duetie, it ſhould ſtir them vp to the endeuor of holineſſe and innocencie. But when conſciences are carefull howe they may haue God mercifull, what they ſhall anſwer, and vpon what affiance they ſhall ſtand if they be called to his iudgement, there is not to be reckened what the lawe requireth, but onely Chriſt muſt be ſet forth for righteouſneſſe, which paſſeth all perfection of the lawe.

Ephe. 1. 4. 1. Theſ. 4. 5.

3 Vpon this point hangeth almoſt all the argumẽt of the Epiſtle to the Galathians. For, that they be fonde expoſiters which teach that Paule there contendeth onely for the libertie of ceremonies, may be proued by the places of the arguments. Of which ſort are theſe. That Chriſt was made a curſe for vs, that he might redeme vs from the curſe of the lawe. Againe, Stand faſt in the libertie wherewith Chriſt hath made you free, and be not againe entangled with the yoke of bondage. Beholde, I Paule ſay, if ye be circumciſed, Chriſt ſhall nothing profit you. And he which is circumciſed is detter of the whole lawe. Chriſt is made idle to you whoſoeuer ye be that are iuſtified by the lawe: ye are fallen away from grace. Wherin truely is cõteined ſome hier thing than the libertie of ceremonies. I graunt in deede that Paule there entreateth of ceremonies, becauſe he contendeth

Gala. 3. 13. and 5. 1.

gendeth with ỹ false Apostles, which went about to bring againe into the Christian Church the old shadowes of law which were abolished by the cõming of Christ. But for the discussing of this question, there were hier places to be disputed, in which the whole controuersie stoode. First because by those Iewish shadowes the brightnesse of the Gospell was darkened, he sheweth that we haue in Christ a full geuing in deede of all those things which were shadowed by the ceremonies of Moses. Secondly, because those deceiuers filled the people with a most noughty opinion, namely that this obedience auailed to deserue the fauor of God: Here he standeth much vpon this point, that the faithfull should not thinke that they can by any works of the law, much lesse by those litle principles, obteine righteousnesse before God. And therewithall he teacheth, that they are by the crosse of Christ free from the damnation of the lawe, which otherwise hangeth ouer all men, that they should with full assurednesse rest in Christ alone. Which place proprely perteineth to this purpose. Last of all he mainteineth to the cõsciences of the faithfull their libertie, that they shoulde not be bound with any religion in things not necessarie. Gala.4. 30.

4 The second part, which hangeth vpon that former part, is that consciences obey the lawe, not as compelled by the necessitie of the lawe: but being free from the yoke of the lawe it selfe, of their owne accord they obey the will of God. For, because they abide in perpetuall terrors, so long as they be vnder the dominion of the lawe, they shall neuer be with cherefull redinesse framed to the obedience of God, vnlesse they first haue this libertie geuen them. By an example we shall both more briefly, and more plainely perceiue what these things meane. The commaundement of the lawe is, that we loue our God with all our heart, with all our soule, with all our strengths. That this may be done, our soule must firste be made voide of all other sense and thought, our heart must be cleansed of all desires, all our strengths must be gathered vp and drawen together to this onely purpose. They which haue gone most far before other in the way of the Lord, are yet very far from this marke. For though they loue God with their minde, and with sincere affection of heart, yet they haue still a great part of their heart and soule possessed with the desires of the flesh, by which they are drawen backe and stayed from going forward with hasty course to God. They do in deede trauaile forward with great endeuor: but the flesh partly febleth their strengths, and partly draweth them to it selfe. What shall they here do, when they fele that they do nothing lesse than performe the lawe? They will, Deu. 6. 5.

they couer, they endeuor, but nothing with ſuch perfection as ought to be. If they loke vpon the lawe, they ſee that whatſoeuer worke they attempt or purpoſe, is accurſed. Neither is there any cauſe why any man ſhould deceiue himſelf with gathering that the worke is therefore not altogether euell, bycauſe it is vnperfect: and therefore that God doth neuertheleſſe accept that good which is in it. For, the lawe requiring perfect loue, cõdemneth all imperfection, vnleſſe the rigor of it be mitigated. Therefore his workes ſhould fall to nought which he would haue to ſeme partly good: and he ſhall finde that it is a tranſgreſſion of the lawe, euen in this becauſe it is vnperfect.

5 Loe, howe all our workes are ſubiect to the curſe of the lawe, if they be meaſured by the rule of the lawe. But howe ſhould then vnhappy ſoules cherefully applie themſelues to worke, for which they might not truſt that they coulde get any thinge but curſe? On the other ſide, if being deliuered from this ſeuere exacting of the lawe, or rather from the whole rigor of the lawe, they heare that they be called of God with fatherly gentleneſſe: they will merily and with great cherefulneſſe aunſwer his calling and followe his guiding. In a ſumme, they which are bound to the yoke of the lawe, are like to bondſeruants, to whom are appointed by their Lordes certain taſkes of worke for euery day. Theſe ſeruants thinke that they haue done nothing, nor dare come into the ſight of their Lordes, vnleſſe they haue performed that full taſke of their workes. But children, which are more liberally and more freemanlike handled of their fathers, ſticke not to preſent to them their begonne & half vnperfect workes, yea and thoſe hauing ſome fault, truſting that they will accept their obedience and willingneſſe of minde, although they haue not exactly done ſo much as their good will was to do. So muſt we be as may haue ſure affiance, that our obediences ſhalbe allowed of our moſt kinde father, howe litle ſoeuer, and howe rude and vnperfect ſoeuer they be. As alſo he aſſureth to vs by the prophet: I will ſpare them (ſaith he) as the father is wont to ſpare his ſonne that ſerueth him. Where this word Spare, is ſet for to beare withall, or gently to winke at faultes, foraſmuch as he alſo maketh mention of ſeruice. And this affiãce is not a litle neceſſarie for vs, without which we ſhal go about all things in vaine. For God accompteth himſelfe to be worſhipped with no worke of ours but ẅ is truly done of vs for the worſhipping of him. But howe can that be done among theſe terrors, where it is douted whether God be offended or worſhipped with our worke?

Mal. 3. 17

6 And that is the cauſe why the author of the Epiſtle to the Hebrues, referreth all the good workes that are red of in the holy fathers,

fathers,to faith,& weyeth them onely by faith. Touching this liberty there is a place in the Epistle to the Romaines,where Paule reſoneth that ſome ought not to haue dominion ouer vs, becauſe we are not vnder ỹ law,but vnder grace. For when he had exhorted the faithfull that ſinne ſhould not reigne in their mortall bodie, and that they ſhould not geue their mẽbers to be weapons of wickedneſſe to ſinne, but ſhould dedicate themſelues to God, as they that are aliue from the deade, and their members, weapons of righteouſneſſe to God: and whereas they might on the other ſide obiect that they do yet carry with them the fleſh full of luſtes, and that ſinne dwelleth in them, he adioyneth that comfort by the libertie of the lawe, as if he ſhould ſay. Though they do not yet throughly fele ſinne deſtroyed and that righteouſneſſe yet liueth not in them,yet there is no cauſe why they ſhould feare and be diſcouraged as though they had bene alway diſpleaſed with thẽ for the remnãts of ſinne,foraſmuch as they are by grace made free from the law,that their workes ſhould not be examined by the rule of the law. As for thẽ that gather that we may ſinne becauſe we are not vnder the law,let thẽ know that this liberty perteineth nothing to them,the ende wherof is to encourage to God. Ro.11.a Rom.6. 12.

6 The third part is,that we be bound with no conſcience before God of outward things which are by them ſelues indifferent, but that we may indifferently ſometime vſe them, and ſometime leaue them vnuſed. And the knowledge of this libertie alſo is very neceſſary for vs,for if it ſhalbe abſent,there ſhalbe no quiet to our cõſciences,no ende of ſuperſtitions. Many at this day do thinke vs fonde to moue diſputation about the free eating of fleſh,about the free vſe of dayes, and garmentes and ſuch other ſmale trifles as they in deede thinke them: but there is more weight in them than is commonly thought. For when conſciences haue ones caſt themſelues into the ſnare,they entre into a long and comberſome way,from whence they can afterward finde no eaſy way to get out. If a man beginne to doubt whether he may occupy linnen in ſhetes,ſhertes, hankercheifes,and napkines, neither will he be out of doubt whether he may vſe hẽpe, and at the laſt he wil alſo fall in doubt of mattes,for he will way with himſelf whether he can not ſuppe without napkins,whether he may not be without handkercheifes. If any man thinke deinty meate to be vnlawefull, at length he ſhall not with quietneſſe before the Lorde eate either brounebreade or common meates,when he remembreth that he may yet ſuſteine his body with bacer foode. If he doubte of pleaſaunte wine,afterwarde he will not drinke deade wine with good peace of conſcience, laſt of all he will not be ſo bold to touch ſweter

and cleanner water than other. Finally at the length he will come to this point, to thinke it vnlawefull (as the common saying is) to treade vppon a strawe lying a crosse. For here is begonne no lighte strife, but this is in question, whether God will haue vs to vse these or those thinges, whose will ought to guide all our counsells and doinges. Hereby some must needes be carried with desperation into a confuse deuouring pit: some must, despising God, and casting away his feare, make themselues away through destructiō when they haue no redy way. For whosoeuer are entangled with such doubting, which way soeuer they turne themselues, they see euery where present offense of conscience.

Ro. 14. 14. 8 I knowe (saith Paule) that nothing is common (meaning by common, vnholy) but who so thinketh any thing common, to him it is common. In which wordes he maketh all outward things subiect to our libertie, prouided alway that our mindes haue the assurance of the libertie before God. But if any superstitious opinion cast into vs any dout, those things which of their owne nature were cleane, are defiled to vs. Wherefore he addeth: Blessed is he that iudgeth not himselfe in that which he alloweth. But he that iudgeth, if he eate, is condemned, because he eateth not of faith. And that which is not of faith, is sinne. Among such narrowe streightes, who so neuertheless with carelesly venturing on all things shewe themselues boulder, do they not asmuch turne themselues away from God? But they which are throughly pearced with some feare of God, when they themselues also are compelled to do many things against their conscience, are discouraged & do fall downe with feare. All that are such, do receiue none of the giftes of God with thankesgeuing, by which alone yet Paul testifieth that they all are sanctified to our vse. I meane the thankesgeuing that procedeth from a heart that acknowledgeth the liberalitie & goodnesse of God in his giftes. For, many of them in deede do vnderstande that those are the benefites of God which they vse, and they praise God in his workes: but sith they are not persuaded that they are geuen to themselues, howe should they thanke God as the geuer of them? Thus in a summe we see, whereto this liberte tendeth, namely that we should vse the gifts of God to such vse as he hath geuen them vnto vs, without any scruple of conscience, without any trouble of minde: by which confidence our soules may both haue peace with him and acknowledge his liberalitie toward vs. For here are comprehended all ceremonies that are at liberty to be obserued, that our consciences should not be bound with any necessitie to kepe them, but should remember that the vse of them is by Gods benefit

subiect to themselues vnto edification.

9 But it is diligently to be noted, that Christian libertie is in al the parties of it a spirituall thing, the whole strength whereof consisteth in appeasing fearfull consciences before God, if either they be inquieted or carefull for the forgeuenesse of sinnes, or if they be pensiue whether our imperfect workes and defiled with the faultes of our flesh do please God, or if they be troubled about the vse of indifferent things. Wherefore they do wrongfully expound it, which either do make it a cloke for their owne desires, that they may abuse the gifts of God to their owne lust, or which do thinke that there is no libertie but that which is vsed before men, and therefore in vsing it haue no regard of the weake brethren. In the first kinde, men do at this day much offend. There is almost no man which may by his ability of wealth be sumptuous, which deliteth not in excessiue gorgeousnesse, in furniture of bankets, in apparell of body, in building of houses, which hath not a will to excell other in all kinde of statelinesse: which doth not marueilously flatter himself in his fineneſſe. And all these things are defended vnder the pretēse of Christian libertie. They say that they are things indifferent: I graunt, so that a man indifferently vse them. But when they are to gredily coueted, when they are proudely bosted, when they are wastefully spent, it is certaine that those things which otherwise were of themselues lawfull, are by these faultes defiled. This saying of Paule doth very well put difference betwene things indifferēt: All things are cleane to the cleane: but to the defiled and vnbeleeuing, nothing is cleane, because their minde and conscience is defiled. For why are accursed the rich men, they which haue their comfort, which are satisfied with meate, which do nowe laugh, which slepe in beds of iuory, which ioyne land to lande, whose banketes haue lute, harp, taber and wine? Verily both iuory, and golde, and richesse, are the good creatures of God, permitted yea & apointed by the prouidence of God for men to vse. Neither is it any where forbidden either to laugh, or to be satisfied with meate, or to ioyne new possessions to their owne olde possessiōs or of their auncesters, or to be delited with musicall melodie, or to drink wine. This is true in deede. But whē they haue plenty of things, to wallowe in delites, to glut themselues, to make their wit and minde dronke with present pleasures & alway to gape for newe, these doings are most farre from the lawfull vse of the giftes of God. Therefore let them take away immeasurable desire, let them take away immeasurable wasting, let them take away vanitie and arrogance, that they may with a pure conscience purely vse the giftes of God. When the

Tit. 1 15.
Luke. 6 24.
Amos
Esa 5.8.

minde shalbe framed to this sobrietie, they shall haue a rule of the lawfull vse. On the other side let this moderation be wanting, euen base and common delicates are to much. For this is truely said, that oftentimes in frise and course cloth dwelleth a purple heart, and
Phil. 4. sometime vnder silke and purple, lieth simple humilitie: Let euery man in his degree so liue either poorely, or meanely, or plentifully, that they all remember that they are fed of God to liue, not to be riotous: and let them thinke, that this is the lawe of Christian liberty, if they haue learned with Paule to be contented with those things which they presently haue: if they can skill both to be humble and to excell: if they be taught in all places and in all things to be both full and hungry, to haue plentie and to suffre want.

10 Herein also many men do erre, bycause as though their libertie should not be sounde and safe vnlesse it had men witnesses of it, they do vndiscretly and vnwisely vse it. By which vnseasonable vsing they many times offend the weake brethren. You may see at this day some, which thinke that their libertie can not stande, vnlesse they take possession of it by eating of flesh on friday. I blame not that they eate: but this false opinion must be driuen out of their mindes. For they ought to thinke that by their libertie they obteine no newe thing in the sight of menne but before God, and that it standeth as well in absteining as in vsing. If they vnderstande that it maketh no matter before God, whether they eate flesh or egges, whether they weare redde or blacke garments, that is enough. The conscience is nowe free, to which the benefite of such libertie was due. Therefore although they do afterward absteine all their life long from flesh, and weare alway but one colour, yet they are no lesse free. Yea therefore becausse they are free, they do with a free conscience absteine. But they do most hurtfully offend bycause they nothing regard the weakenesse of their brethren, which we ought so to beare with, that we rashly commit nothing with offense of them. But sometime also it behoueth that our libertie be set forth before men. And this I graunt. But there is a measure most heedefully to be kept, that we cast not away the care of the weake of whome the Lorde hath so earnestly geuen vs charge.

11 I will in this place therefore speake somewhat of offenses, in what differēce they are to be taken, which are to be auoided, & which to be neglected: whereupō we may afterward determine what place there is for our libertie among men. I like well that cōmon diuision, which teacheth that there is of offenses one sort geuen, an other taken: for asmuch as it both hath a plaine testimonie of the Scripture,

and

and doth not vnfitly expresse that which it meaneth. If thou do any thing by vnseasonable lightnesse, or wantonnesse, or rashnesse, not in order, nor in fit place, whereby the ignorant and weake are offended, that same may be called an offense geuē by thee: because it came to passe by thy fault that such offense was stirred vp. And it is alway called an offense geuen in any thing, the fault whereof came from the doer of the thing it selfe. It is called an offense taken, when a thing which is otherwise not euelly done nor out of time is by euell will or by some wrongfull maliciousnesse of minde drawen to occasiō of offense. For in this case was not offense geuen, but these wrongefull construers do without cause take one. With that first kinde of offense none are offended but the weake: but with this in kinde sowre natures & Pharisaicall scornefull heads are offended. Wherefore we shall call the one, the offense of the weake: the other of the Pharisees: and we shall so temper the vse of our libertie, that it ought to geue place to the ignorance of the weake brethren, but in no wise to the rigorousnesse of the Pharisees. For, what is to be yelded to weakenesse, Paule sheweth in very many places. Beare (saith he) the weake in faith. Again, Let vs not hereafter iudge one an other: but this rather, let there not be layed before our brother any offense or occasion of falling: and many other sayings to the same entent, which are more fit to be red in the place it selfe, than to be here rehearsed. The summe is, that we which are strong should beare with the weakenesses of our brethren, and not please our selues, but euery one of vs please his neighbor vnto good for edifying. In an other place, But see that your libertie be not in any wise an offense to them that are weake. Againe, Eate ye al things that are sold in the shambles, asking no question for conscience: of your conscience (I say) not an other mans. Finally be ye such, that ye geue no offense, neither to the Iewes, nor to the Grekes, nor to the Church of God. Also in an other place, Ye are called, brethren, into libertie: onely geue not your libertie to be an occasion to the flesh, but by charitie serue ye one an other. Thus it is. Our libertie is not geuen toward our weake neighbours, whose seruantes charitie maketh vs in all things: but rather, that hauing peace with God in our mindes, we may also liue peaceably among men. As for the offense of the Pharisees, howe much it is to be regarded, we learne by the wordes of the Lorde, whereby he biddeth them to be letalone, because they are blinde, and guides of the blinde. The disciples had warned him, that the Pharisees were offended with his sayings: he answered that they were to be neglected, and the offending of them not to be cared for.

Rom. 14 1. & 13.

1. Cor. 8 9.

1 Cor. 10. 25.

Gala. 5. 13.

Mat. 15. 14.

12 But yet ſtill the matter hangeth doutfull, vnles we knowe who are to be taken for weake, and who for Phariſees: which difference beinge taken away, I ſee not amonge offences what vſe at all of liberty remaineth, which might neuer be vſed without great daunger. But it ſeemeth to me that Paul hath moſt plainely declared both by doctrine and by examples, howe far our liberty is either to be tempred or to be defended though with offences. When he toke Timothee into his company, he circumciſed him: but he coulde not be brought to circumciſe Titus. Here were diuerſe doings, & no chaũge of purpoſe or of minde: namely in circumciſing Timothee, when he was free from all men, he made himſelfe a ſeruaunt to all men: and he was made to the Iewes, as a Iewe, that he might win the Iewes: to them that were vnder the lawe, as if he himſelf were vnder the lawe, that he might winne them which were vnder the lawe: all things to all men, that he might ſaue many, as he writeth in an other place. Thus we haue a right moderation of libertie, if it may be indifferẽtly reſtrained with ſome profit. What he had reſpect vnto, when he ſtoutly refuſed to circumciſe Titus, he himſelf teſtifieth, writing thus. But neither was Titus, which was with me, although he was a Grecian, compelled to be circumciſed, becauſe of the falſe brethren which were come in by the way, which had priuily crept in to eſpie our libertie which we haue in Chriſt Ieſus, that they might bring vs into bondage, to whome we gaue not place by ſubiection ſo much as for a time, that the truth of the Goſpell might continue with you. There is alſo a time when we muſt of neceſſitie defend our libertie, if the ſame be in weake cõſciences endaungered by the vniuſt exactings of falſe Apoſtles. We muſt in euery thing ſtudy to preſerue charity, & haue regard to the edifying of our neighbor. All things (ſaith he) are lawfull for me, but not all things are expedient: all things are lawefull for me, but not all thinges do edify. Let no man ſeeke that ẏ is his owne, but ẏ which is an others. There is nothing now plainer by this rule, than that we muſt vſe our libertie, if it may turne to the edifying of our neighbor: but if it be not ſo expediẽt for our neighbor, then we muſt forbeare it. There be ſome which conterfait the wiſdome of Paule in forbearing of libertie, while they do nothing les than apply the ſame to the duties of charitie. For ſo that they may prouide for their owne quietnes, they wiſh all mentiõ of liberty to be buried, whereas it is no les behouefull for our neighbors, ſometime to vſe libertie for their benefit and edification, than in ſtr place to reſtraine it for their commoditie. But it is the part of a godly man to thinke, that free power in outward things is therefore graunted him,

Act. 16 3.
Gal. 2.3.
Cor. 9. 19. and 22.
Gal. 2.4
1. Cor. 5. 23.

him, that he may be the freer to all duties of charitie.

13 But whatsoeuer I haue spoken of auoyding of offences, my meaning is that it be referred to meane and indifferent things. For, those things that are necessary to be done, are not to be left vndone for fear of any offence. For as our libertie is to be submitted to charity, so charity it selfe likewise ought to be vnder the purenes of faith. Verily here also ought to be had regard of charitie, but so far as to the altars, that is, that for our neighbors sake we offēd not God Their intemperance is not to be allowed, which do nothing but with troublesome turmoiling, and which had rather rashly to rend all things, than leisurely to rip them. Neither yet are they to be harkened to, which when they be leaders of men into a thousand sorts of vngodlynes, yet do faine that they must behaue themselues so that they be none offence to their neighbors. As though they do not in ỹ meane time fy the cōsciences of their neighbors to euill, specially wher as they sticke fast in the same mire without any hope of getting out. And the pleasant men forsoth, whether their neighbor be to be instructed with doctrine or example of life. say that he must be fed with milke, whome they fill with most euill & poisonous opinions. Paule reporteth that he fed the Corinthians with drinking of milke: but if Popish Masse had then bene among them, would he haue sacrificed to geue them the drinke of milke. But milke is not poison. Therefore they lie in saying ỹ they feede them whom vnder a shewe of flattering allurementes they cruelly kill. But, graunting that such dissembling is for a time to be allowed, howe long yet will they feede their children with milke? For if they neuer grow bigger, that they may at the least be able to beare some light meate, it is certain that they were neuer brought vp with milke. There are two reasons that moue me why I do not nowe more sharply contend with them: first, because their follies are scarcely worthy to be cōfuted, sith they worthily seeme filthy in the sight of all men that haue their sound wit: secondly, because I haue sufficiently done it in peculiar bookes, I will not nowe do a thing already done. Onely let the readers remember this, that with whatsoeuer offences satan and the world go about to turne vs away from the ordinances of God, or to stay vs from following that which he appointeth, yet we must neuertheless go earnestly forward: and then, that whatsoeuer dangers hang vpon it, yet is it not at our liberty to swarue one heare bredth from the commaundement of the same God, neither is it lawefull by any pretence to attempt any thing but that which he geueth vs leaue. 1 Cor. 3.2.

14 Nowe therefore sith faithfull consciences hauing receiued such

prerogatiue of libertie as we haue aboue ſet forth, haue by the benefite of Chriſt obtained this that they be not entangled with any ſnares of obſeruations in thoſe things in which the Lorde willed that they ſhould be at libertie: we conclude that they are exempt from all power of men. For it is vnmeete, that either Chriſt ſhould loſe the thanke of his ſo great liberalitie, or conſciences their profite. Neither ought we to thinke it a ſlight matter, which we ſee to haue coſt Chriſt ſo deere: namely which he valued not with gold or ſiluer, but with his owne bloud: ſo that Paule ſticketh not to ſay, that his death is made voide, if we yeld our ſoules into ſubiection to men. For he trauelleth about nothing els in certaine chapters of the epiſtle to the Galathiãs, but to ſhew that Chriſt is darkned or rather deſtroied to vs, vnleſſe our conſciences ſtand faſt in their libertie, which verily they haue loſt if they may at the will of men be ſnared with the bondes of lawes and ordinances. But as it is a thing moſt worthy to be knowen, ſo it needeth a longer and plainer declaration. For ſo ſoone as any word is ſpoken of the abrogating of the ordinances of men, biandby great troubles are raiſed vp partly by ſeditious men, partly by ſlaunderers, as though the whole obedience of men were at once taken away and ouerthrowen.

1. Pet. 1. 18.
Gal. 5. 1. and 4.

15 Therefore that none of vs may ſtumble at this ſtone, firſt let vs conſider, that there are two ſortes of gouernment in man: the one ſpirituall whereby the conſcience is framed to godlineſſe and to the worſhip of God: ỹ other ciuill, wherby man is trayned to the dutes of humanitie and ciuilitie which are to be kept among men. They are commonly by not vnfit names called the Spirituall and Temporall iuriſdiction, whereby is ſignified, that the firſt of theſe two formes of gouernment pertaineth to the life of the ſoule, and the latter is occupied in the things of this preſent life: not onely in feeding and clothing, but in ſetting forth of lawes whereby a man may ſpend his life among men holily honeſtly, and ſoberly For, that firſt kinde hath place in the inward minde, this latter kinde ordereth onely the outward behauiours. The one we may call the Spirituall kingdome the other, the Ciuil kingdome. But theſe two, as we haue deuided them, muſt be either of them alway ſeuerally cõſidered by themſelues: and when the one is in conſidering, we muſt withdrawe and turne away our mindes from the thinking vpon the other. For there are in man as it were two worlds, which both diuerſe kings & diuerſe lawes may gouerne. By this putting of difference ſhall come to paſſe, that that which the Goſpell teacheth of the ſpirituall libertie, we ſhall not wrongefully drawe to the ciuil order, as though Chriſtians were according

cording to the outward gouernment lesse subiect to the lawes of men, because their consciences are at libertie before God: as though they were therefore exempt from all bondage of the flesh, because they are free according to the spirit. Again, because euen in those ordinances which seeme to pertaine to the Spirituall kingdome, there may be some error: we must also put difference betwene these, which are to be taken for lawfull as agreable to the word of God, & on the other side which ought not to haue place among the godly. Of the Ciuile gouernment there shalbe els where place to speake. Also of the Ecclesiasticall lawes I omit to speake at this time, because a more full entreating of it shalbe fit for the fourth book, where we shall speake of the power of the Church. But of this discourse, let this be the conclusion, The question being (as I haue said) of it selfe not very darke or entangled, doth for this cause accomber many, because they do not suttelly enough put differēce betwene the outward court as they cal it, and the court of conscience. Moreouer this encreaseth the difficultie, that Paule teacheth that the Magistrate ought to be obeyed, not onely for feare of punishment, but for conscience. Whereupon followeth that consciences are also bounde by the ciuile lawes. If it were so, all should come to naught which we both haue spoken and shall speake of the spirituall gouernment. For the losing of this knot, first it is good to know what is conscience. And the definition therof is to be fetched from the deriuation of the word. For, as when men do with minde and vnderstanding conceaue the knowledge of things, they are thereby said (Scire) to knowe, whereupon also is deriued the name of Science: Knowledge: so when they haue a feeling of the iudgement of God, as a witnes ioined with thē, which doth not suffer them to hide their sinnes but that they be drawen accused to the iudgement seate of God, that same feeling is called Conscience. For it is a certaine meane betwene God and man, because it suffreth not man to suppresse in himself that which he knoweth but pursueth him so far till it bring him to giltines. This is it which Paul meaneth, where he saith that conscience doth together witnesse with men, when their thoughtes do accuse or aquite them in the iudgement of God. A simple knowledge might remaine as enclosed within man. Therefore this feeling which presenteth man to the iudgement of God, is as it were a keeper ioined to man, to marke and espie all his secretes, that nothing may remaine buried in darknes. Whereupon also commeth that olde Prouerb, Conscience is a thousand witnesses. And for the same reason Peter hath set the examination of a good conscience for quietnesse of minde, when being perswaded of the

Rom. 13 a d 5.

Rom. 2. 15.

1. Pet. 3. 21.

grace of Christ, we do without fear presente our selues before God.
Heb. 10. 2. And the author of the Epistle to the Hebrues, setteth to haue no more cõscience of sinne, in stede of to be deliuered or acquited that sinne may no more accuse vs.

16 Therefore as workes haue respect to men, so conscience is referred to God, so that a good conscience is nothing els but the
2. Tim. 1. 5 inward purenes of the hart. In which sense Paul writeth that charity is the fulfilling of the lawe out of a pure conscience & faith not fained. Afterward also in ỹ same chapter he sheweth how much it differeth from vnderstanding, saying that some had suffred shipwracke from the faith, because they had forsaken good Conscience. For in these wordes he signifieth it is a liuely affection to worship God, and a sincere endeuor to liue holily and godlily. Sometime in deede it ex-
Act. 24. 16. tendeth also to men, as in Luke where the same Paul protesteth that he endeuored himselfe to walke with a good conscience toward God and men. But this was therefore said, because the frutes of good conscience do flowe and come euen to men But in speaking properly, it hath respect to God onely, as I haue already said. Hereby it commeth to pas that the lawe is said to binde the conscience, which simply bindeth a man without respect of men, or without hauing any consideration of them. As for example: God commaundeth not onely to kepe the minde chast and pure from all lust, but also forbiddeth all manner of filthines of wordes and outwarde wantonnes whatsoeuer it be. To the kepinge of this lawe my conscience is subiect although there liued not one man in the world. So he that behaueth himselfe intemperantly, not onely sinneth in this that he geueth an euill example to the brethren, but also hath his conscience bound with giltines before God. In things that are of themselues meane, there is another consideration. For we ought to absteine from them
1. Cor. 10. 28. if they bred any offence, but the conscience still being free. So Paule speaketh of flesh consecrate to Idoles. If any (saith he) moue any doubt, touch it not for conscience sake: I say for conscience, not thine but the others. A faithfull man should sinne, which being first warned should neuertheless eate such flesh. But howesoeuer in respect of his brother, it is necessary for him to absteine as it is prescribed of God, yet he ceasseth not to kepe stil the libertie of cõscience. Thus we see howe this lawe binding the outward worke, leaueth the conscience vnbound.

The

The xx. Chapter.

Of Praier, vvhich is the chiefe exerciſe of faith, and vvhereby vve daily receiue the benefites of God.

OF theſe thinges that haue bin hitherto ſpoken, we plainely perceiue how needy and voide man is of all good things, & howe he wanteth all helpes of ſaluation. Wherefore if he ſeeke for relieſes whereby he may ſuccour his needines, he muſt go out of himſelfe and get them elſe where. This is afterward declared vnto vs, that the Lorde doth of his owne free will and liberally giue himſelfe to vs in his Chriſt, in whom he offereth vs in ſtede of our miſery all felicity, in ſtede of our neede welthineſſe, in whom he openeth to vs the heauenly treaſures: that our whole faith ſhould behold his beloued ſonne, ỹ vpon him our whole expectation ſhould hange, in him our whole hope ſhould ſticke faſt and reſt. This verily is the ſecret & hidden Philoſophy, which can not be wronge out with Logickall argumentes: but they learne it whoſe eies God hath opened that they may ſee light in his light. But ſince that we are taught by faith to acknowledge that whatſoeuer we haue neede of, whatſoeuer wanteth in vs, the ſame is in God & in our Lord Ieſus Chriſt, namely in whome the Lorde willed the whole fulneſſe of his largeſſe to reſt, that from thenſe we ſhoulde all drawe as out of a moſt plentifull fountaine: nowe it remaineth that we ſeeke in him, and with prayers craue of him that which we haue learned to be in him. Otherwiſe to know God to be the Lord & giuer of all good thinges, which allureth vs to pray to him: and not to go to him and pray to him: ſhoulde ſo nothing profit vs, that it ſhould be al one as if a man ſhould neglect a treaſure ſhewed him buried and digged in the ground. Therfore the Apoſtle, to ſhewe that true faith can not be idle from callinge vpon God, hath ſet this order: that as of the Goſpel ſpringeth faith, ſo by it our heartes are framed to cal vpon the name of God. And this is the ſame thing which he had a litle before ſayd, that the Spirit of adoption, which ſealeth in our heartes the witneſſe of the Goſpell, raiſeth vp our ſpirits that they dare ſtretch forth their deſires to God, ſtirre vp vnſpeakeable groninges, and crie with confidence Abba, Father. It is mete therfore that this laſt point, becauſe it was before but only ſpoken of by the way & as it were lightly touched, ſhould nowe be more largely entreated of. Rom. 8. 26.

2 This therfore we get by the benefit of prayer, that we attaine to thoſe richeſſe which are laid vp for vs with the heauenly father. For there is a certaine communicatinge of men with God, whereby they

entring into ſanctuary of heauen, do in his owne preſence call to him touching his promiſes: that the ſame thing which they beleued him affirming only in word not to be vaine, they may when neede ſo requireth finde in experience. Therefore we ſee that there is nothing ſet forth to vs to be looked for at the hand of the Lord, which we are not alſo cõmaunded to craue with praiers: ſo true it is that by prayer are digged vp the treaſures, which our faith hath looked vpon being ſhewed to it by the Goſpel of the Lord. Now how neceſſary and how many wayes profitable this exerciſe of praier is, it can by no wordes be ſufficiently declared. Vndoutedly it is not without cauſe that the heauenly father teſtifieth, that the only fortreſſe of ſaluation is in the callinge vpon his name, namely whereby we call to vs the preſence both of his prouidence, by which he watcheth to take care of our matters: and of his power, by which he ſuſtaineth vs being weake and in a maner faintinge: and of his goodneſſe, by which he receiueth vs into fauour being miſerably loden with ſinnes: finally wherby we call him all whole, to giue himſelf preſent to vs. Hereby groweth ſingular reſt and quietnes to our conſciences. For when we haue diſcloſed to the Lorde the neceſſity which diſtreſſed vs, we largely reſt though it were but in this only that none of our euils is hidden frõ him, whom we are perſwaded both to be moſt well willinge toward vs, and moſt able to prouide well for vs.

3 But (will ſome man ſay) did not he know without any to put in minde of it, both in what parte we be diſtreſſed, and what is expedient for vs: ſo that it may ſeeme after a certayne maner ſuperfluous, that he ſhould be troubled with our praiers, as though he winked or ſlept, vntill he were awaked with our voice? But they which ſo reaſon, marke not to what end the Lord hath inſtructed them that be his to pray: for he ordained it not ſo much for his owne cauſe as rather for ours. He willeth in deede, as right it is, that his due be rendred to him, when they acknowledge to come from him whatſoeuer men require or do perceiue to make for their profit, and do teſtifie the ſame with wiſhings. But the profit alſo of this ſacrifice wherwith he is worſhipped, commeth to vs. Therefore how much more boldly the holy fathers gloriouſly talked both to themſelues & other of the benefites of God, ſo much the more ſharply they were pricked forward to pray. The onely example of Elias ſhalbe enough for vs, which beinge ſure of the coũſell of God, after that he not raſhly had promiſed raine to
1.Kings 18.42. Achab, yet buſily prayeth betwene his knees, and ſendeth his ſeruant ſeauen times to eſpy it: not for that he did diſcredit the oracle of God, but becauſe he knew that it was his duety, leaſt his faith ſhould waxe

drowsie and sluggish, to lay vp his desires with God. Wherefore although while we lie senslesse & so dul that we perceiue not our owne miseries, he waketh and watcheth for vs, and somtime also helpeth vs vndesired, yet it much behoueth vs, that he be cõtinually called vpon of vs, that our heart may be enflamed with earnest and feruent desire to seeke, loue, and worship him, while we accustome our selues in euery necessity to flee to him as to our shoote anchare. Againe, that no desire and no wishe at all may entre into our minde, whereof we should be ashamed to make him witnesse, while we learne to present our wishes, yea & to poure out our whole heart before his eyes. Thẽ, that we may be framed to receiue all his benefites with true thankefulnes of minde, yea & with outward thankesgiuing, of which we are put in mind by our praier that they come to vs from his hand. Moreouer, that when we haue obtained that which we desired, being perswaded that he hath answered to our prayers, we may be thereby the more feruently caried to thinke vpon his kindenes, and therewithall embrace with greater pleasure those thinges which we acknowledge to haue bin obtained by praier. Last of all, that very vse & experience may according to the measure of our weakenesse assure our mindes of his prouidence, when we vnderstand that he not only promiseth that he will neuer faile vs, and that he doth of his owne accord open vs the entry to cal to him in the very point of necessity, but also hath his hand alway stretched out to help thẽ that be his, & that he doth not feede them with wordes, but defendeth them with present help. For these causes, the most kinde Father, although he neuer slepeth or is sluggish, yet oftentimes maketh a shewe as though he slept and were sluggish, that so he may exercise vs, which are otherwise slouthfull and sluggishe to come to him, to aske of him, to require him to our owne great benefit. Therefore they do to foolishly, which to call away the mindes of men from prayer, babble that the prouidence of God, which maketh for the safekeping of all thinges, is in vaine wearied with our callings vpon him: Whereas the Lord contrariwise not in vaine testifieth that he is nie to all them that call vpon his name in trueth. And of none other sort is ý which other do triflingly say, that it is superfluous to aske those thinges which the Lorde is of his owne will ready to giue: whereas euen the very same thinges which flowe to vs from his owne free liberality, he will haue vs acknowledge to be graunted to our praiers. Which thing that notable sentence of the Psalme doth testifie, wherewith many like sayinges do accorde. The eyes of the Lorde are vpon the righteous, and his eares vnto their praiers. Which sayinge so setteth out the prouidence of God bent of

Psa 145 18.

Psa 34. 16.

his owne accord to prouide for the safety of the godly, that yet he omitteth not the exercise of faith, whereby slouthfulnesse is wiped frō the mindes of men. The eies of God therefore do wake, that he may succour the necessity of the blinde: but he will againe on our behalfe heare our gronings, that he may the better proue his loue toward vs.

Psa.121.4 And so both are true, that the watchman of Israell slepeth not, nor slombreth, and yet that he sitteth still as hauinge forgotten vs when he seeth vs dull and dumme.

4 Now, to frame praier rightly & wel, let this be the first rule, that we be no otherwise framed in minde and hearte, than becommeth them that enter into talke with God. Which verily we shall attaine as touching the minde, of the same being free from fleshly cares and thoughtes wherewith it may be called away or withdrawen from the right and pure beholding of God, do not onely bende it selfe wholly to prayer, but also so much as is possible be lifted vp & caried aboue it selfe. Neither do I here require a minde so at liberty, ỳ it be pricked and nipped with no care, whereas contrariwise the feruentnesse of prayer must by much carefulnesse be kindled in vs (as we see that the holy seruantes of God do sometime declare great tormentes, much more carefulnesses, when they say that they vtter to the Lord a bewailinge voice out of the deepe depth, and out of the middest of the iawes of death) But I say that all strange and foraine cares must be driuen away, wherewith the minde it selfe wandring hither and thither is caried about, & being drawen out of heauen is pressed down to the earth. I meane by this that it must be lifted vp aboue it selfe, that it may not bring into the sight of God any of those things which our blinde & foolish reason is wont to imagine, nor may hold it selfe bound within the compasse of her owne vanity, but rise vp to pureness worthy for God.

5 Both these thinges are specially worthy to be noted, that whosoeuer prepareth himselfe to pray, should thereto apply all his senses and endeuours, & not (as men are wont) be diuersly drawē with wandering thoughtes: becausse there is nothing more contrary to the reuerence of God, than such lightnesse which is a witnesse of too wanton licentiousnesse and loose from all feare. In which thing we must so much more earnestly labour, as we finde it more hard, for no man can be so bent to pray, but that he shall feele many bythoughtes to crepe vpon him, either to breake of, or by some bowing & swaruinge to hinder the course of his prayer. But here let vs call to minde, how great an worthinesse it is, when God receiueth vs vnto familiar talke with him, to abuse his so great gentelnesse, with minglinge holy and

prophane thinges together, when the reuerence of him holdeth not our mindes fast boũd vnto him: but as if we talked with some meane man, we do in the middest of our prayer, forsaking him, leape hither and thither. Let vs therfore know that none do rightly and well prepare themselues to praier, but they whom the maiesty of God pearceth, that they come to it vncumbred of earthly cares and affectiõs. And that is ment by the ceremony of lifting vp of handes, that men shoulde remember that they be farre distant from God, vnlesse they lift vp their senses on hie. As also it is said in the Psalm. To thee haue I lifted vp my soule. And the Scripture oftentimes vseth this manner of speech, to lift vp praier: that they which desire to be hard of God, should not sit stil in their dregges. Let this be the summe: that howe much more liberally God dealeth with vs, gently alluringe vs to vnlode our cares into his bosome, so much lesse excusable are we vnlesse his so excellent and incomparable benefit do with vs ouerweye all other things and draw vs vnto it selfe, that we may earnestly apply our endeuours and senses to pray: which can not be done vnlesse our minde by strongly wrastlinge with the hinderances do rise vp aboue them. An other point we haue set foorth, that we aske no more than God giueth leaue. For though he biddeth vs to poure out our hartes, yet he doth indifferently giue loose reines to foolish and froward affections: and when he promiseth that he will do according to the will of the Godly, he procedeth not to so tender bearing with them that he submitteth himselfe to their will. But in both these pointes men do cõmonly much offend. For not only the most part of men presume without shame, without reuerẽce, to speake to God for their follies, & shamlesly to present to his throne whatsoeuer liked them in their dreame: but also so great folishnes or senseles dulnes possesseth thẽ, that they dare thrust into the hearing of God, euen all their most filthy desires, wherof they would greatly be ashamed to make men priuy. Some prophane men haue laughed to scorne, yea & detested this boldnes, yet the vice it selfe hath alway reigned. And hereby it came to passe that ambitious men haue chosen Iupiter to be their Patrone: couetous men, Mercurie: the desirous of learninge, Apollo and Minerua: warriers, Mars: and Lecherous folke, Venus. Like as at this day (as I haue euen now touched) men do in praiers graunt more licence to their vnlawfull desires, than when they sportingly talke with their Egalles. But God suffreth not his gentlenes to be so mocked: but claiming to himselfe his right, maketh our praiers subiect to his authority, and restraineth them with a bridle. Therefore we must keepe fast this sayinge of Iohn, This is our affiance, that if we aske any thinge

Psal. 25 1.

Psa. 62. 9.

1. Ioh. 5 14.

according to his wil, he heareth vs. But forasmuch as our abilities are far frō being sufficient to performe so great perfectiō, we must seke a remedy to help vs. As we ought to bend the sight of our mind to God so the affection of the hearte ought also to followe to the same ende. But both do stay farre beneth it, yea rather do faint and faile or be caried a contrary way. Therefore God to succour this weakenesse, in our prayers giueth the Spirite to be our Schoolemaister, to instruct vs what is right, and to gouerne our affections. For, because
Rom. 8. 26. we knowe not what we ought to praye as we ought, the Spirite commeth to our succour, and maketh intercession for vs with vnspeakeable groninges, not that it in deede either prayeth or groneth but stireth vp in vs affiance, desires, and sighinges, which the strength of nature were not able to conceiue. And not without cause Paule calleth them vnspeakeable groninges which so the faythfull sende foorth by the guidinge of the Spirite, because they which are truely exercised in prayers, are not ignorant that they be so holden in perplexity with blinde cares, that they scarcely finde what is profitable for them to speake: yea while they go about to vtter stammeringe wordes they sticke fast encombred. Whereupon it followeth, that the gift of prayinge rightly is a singular gift. These thinges are not spoken to this purpose, that we fauoringe our owne slouthfulnesse should giue ouer the charge of prayinge to the Spirit of God, and be dull in that carelessnesse, to which we are too much enclined: (as there are hearde the wicked sayinges of some, that we must lie negligently gaping to waite vntill he preuent our mindes occupied elsewhere) but rather that we lothing our owne slouthfulnesse and sluggishnesse,
2. Cor. 14. 26. should craue such helpe of the Spirite. Neither doth Paule, when he biddeth vs to pray in Spirite, therefore ceasse to exhorte vs to wakefulnesse: meaning that the instinct of the Spirite so vseth his force to frame our prayers, that it nothinge hindereth or slacketh our owne endeuour: because God wil in this behalfe proue how effectually faith moueth our heartes.

6 Lette also an other law be, that in prayinge we alway feele our owne want, & that earnestly thinking how we stand in nede of those thinges that we aske, we ioyne with our prayer an earnest yea feruent affection to obtaine. For, many do slightly for maners sake recite prayers after a prescribed forme, as though they rendered a certaine taske to God: and although they confesse that this is a necessary remedy for their euils, because it is to their destruction to be without the help of God which they craue: yet it appeareth that they do this duety for custome, forasmuch as in the meane time their mindes

are

we cold, & do not wey what they aske. The generall & confuse feeling in deede of their necessity leadeth them hereunto: but it doth not stirre them as it were in a present case to aske reliefe of their neede. Now what thinke we to be more hatefull or more detestable to God than this fayning, when a man asketh forgiuenesse of sinnes, in the meane time either thinkinge that he is not a sinner, or not thinkinge vppon this that he is a sinner: euen wherewith God himselfe is plainely mocked? But of such peruersenesse (as I haue sayd) mankinde is full, that for manners sake they many times aske many thinges of God, which they certainely Iudge that without his liberalitie to come to them from some other where, or that they haue them already remaininge with them. The fault of some other seemeth to be lighter and yet not tolerable, that they which haue only conceiued this principle that we must sacrifice to God with praiers, do mumble vp praiers without any musing of minde vpon them. But the Godly must principally take heede, that they neuer come into the sight of God to aske any thinge, but because they do both boyle with earnest affection of heart, and do therewithall desire to obtaine it of him. Yea and also though in those thinges which we aske onely to the glory of God, we seeme not at the first sight to prouide for our owne necessity, yet the same ought to be asked with no lesse feruentnesse and vehementnes of desire. As, when we pray that his name be hallowed, we must (as I may so speake) feruently hunger & thirst for that hallowing.

7 If any man obiect, that we are not alway driuen with like necessity to pray, I graunt the same in dede: and this difference is profitably taught vs of Iames: Is any man heauy amonge you? Let him pray. Who so is mery, let him sing. Therfore euen commō feeling teacheth vs, that because we are to slouthfull, therfore, as the matter requireth we are the more sharply pricked forwarde of God to pray earnestly. And this Dauid calleth the fit time, because (as he teacheth in many other places) how much more hardly troubles, discōmodities, feares, and other kindes of tentations do presse vs, so much freer accesse is open for vs, as though God did call vs vnto him. But yet no lesse true is that saying of Paule, that we must pray at all times: because howesoeuer thinges prosperously flowe accordinge to our heartes desire, and matter of mirth doth compasse vs on euery side, yet there is no minute of time wherein our neede doth not exhort vs to pray. If a man haue abundance of wine and wheate: yet sith he can not enioy one morsell of bread but by the continuall grace of God, whole cellars or barnes full shalbe no let why he should not craue daily bread.

Iac. 5. 13.

Psa. 32. 6.

Ephe. 6. 18.

Nowe if we call to minde howe many dangers do euery moment hang ouer vs, the very feare it selfe wil teach vs that we haue no time free from prayer. But this we may better perceiue in spiritual things. For, when shall so many sinnes, whereof we knowe our selues guilty, suffer vs to sit still without care and not in humble wise craue pardon both of the fault and the paine? When do tentations graunt vs truce, so that we neede not to haste vnto helpe? Moreouer the desire of the kingdome and glory of God ought so to plucke vs to it selfe, not by fittes but continually, that it shoulde alway be fit time for vs. Therefore not without cause we are so oft commaunded to pray continually. I do not yet speake of perseuerance in prayer, whereof mention shalbe made herafter: but when ỹ Scripture warneth vs that we ought to pray continually, it accuseth our slouthfulnesse, because we do not perceiue how necessary this care & diligence is for vs. By this rule all hypocrisie & craftinesse of lying to God, is debarred, yea driuen farre away from prayer. God promiseth that he will be neere to all them that call vpon him in trueth, & he pronounceth that they shall finde him which seeke him with their whole heart. But they aspire not thither which please themselues in their owne filthinesse. Therefore a right praier requireth repentance. Whereupon this is commonly said in the Scriptures, that God heareth not wicked doers, and that their praiers are accursed, like as their sacrifices also be: because it is rightful that they finde the eares of God shut, which do locke vp their owne hearts: and that they should not finde God easie to bow, which do with their owne hardnesse prouoke his stiffenesse. In Esay he threatneth after this maner. When ye shall multiply your prayers, I will not heare you: for your handes are full of blond. Againe in Ieremy: I haue cried, and they haue refused to heare: they shall likewise crie, and I will not heare: because he taketh it for a most hie dishonor, that wicked men shoulde boast of his couenant, which do in all their life defile his holy name. Wherfore in Esay he complaineth, that when the Iewes come neare to him with their lippes, their hearte is farre from him. He speaketh not this of only praiers, but affirmeth that he abhorreth fayninge in all the partes of worshippinge him. To which purpose maketh that saying of Iames. Ye aske, & receiue not: because ye aske ill, that ye may spende it vpon your pleasures. It is true in deede (as we shal againe shew a litle hereafter) that the prayers of the godly which they pour out, do not rest vpon their owne worthinesse: yet is not that admonition of Iohn superfluous: If we aske any thing, we shall receiue it of him, because we kepe his commaundementes: forasmuch as an euill conscience shutteth the gate against vs. Wherevpon

Esa. 15. 15.
Iere. 11. 7. & 11.
Esa. 29. 13.
Iam. 4. 3.
1. Ioh. 3. 22.

vpon followeth that none do rightly pray, nor are hearde, but the pure worshippers of God. Therefore whosoeuer prepareth himselfe to pray, let him be lothfull to himselfe in his owne euils, and (which can not be done without repentance) let him put on the person and minde of a begger.

8 Hereunto let the third rule be ioyned, that whosoeuer presenteth himselfe before God to pray, should forsake all thinkinge of his owne glory, put of all opinió of worthines, & finally giue ouer al trust of himselfe, giuing in the abacing of himselfe ý glory wholly to God: least if we take any thing be it neuer so litle to our selues, we do with our owne swelling fall away from his face. Of this submission which throweth downe all heighth, we haue often examples in the seruantes of God: amóg whom the holier that euery one is, so much the more he is throwen downe when he commeth into the sight of the Lord. So Daniel, whom the Lord himselfe commended with so great a title of praise, sayd: We poure not out our praiers before thee in our righteousnesses, but in thy great mercies. Here vs Lord, Lord be mercifull to vs: Heare vs, & do these thinges that we aske, for thine owne sake: because thy name is called vpon ouer ý people & ouer thy holy place Neither doth he by a crooked figure (as mé somtime speake) mingle himselfe with the multitude as one of the people, but rather seuerally confesseth his owne giltinesse & humbly fleeth to the sanctuary of forgiuenes, as he expresly sayth: When I confessed my sinnes and the sinnes of my people. And this humblenes Dauid also setteth out with his owne example, when he sayth: Enter not into iudgement with thy seruat, because in thy sight euery one that liueth shall not be iustified. In such manner Esay prayeth: Loe, thou art angry because we haue sinned, the world is founded in thy wayes, therefore we shalbe saued: And we haue bin all filled with vncleannes, & all our righteousnesses as a defiled cloth: and we haue all withered away as a leafe, & our iniquities do scatter vs abroad as the winde: and there is none that calleth vpon thy name, that raiseth vp himselfe to take holde of thee: because thou hast hid thy face from vs, & hast made vs to pine away in the hande of our wickednes. Now therefore O Lord, thou art our father, we are clay, thou art our fashioner, & we are the worke of thy hande. Be not angry O Lord, neither remember wickednes for euer. Behold, looke vpon vs, we are al thy people. Loe, how they stand vpon no affiance at all, but vpon this only, that thinking vpon this that they be Gods, they despeire not that he will haue care of them. Likewise Ieremy: If our iniquities answere against vs, do thou for thy names sake. For it is both most truely & most holy written, of whomsoeuer

Dan. 9. 18.

Psa. 143 2.

Esa. 74 3.

Ier. 14 7.

it be, which being wrytten by an vnknowen author is fathered vpon the Prophet Baruch: A ſoule heauy & deſolate for the greatnes of euil, crooked, and weake, a hungry ſoule, & fainting eies giue glory to thee O Lord. Not accordinge to the righteouſneſſes of our fathers do we poure out praiers in thy ſight, and aske mercy before thy face O Lord our God: but becauſe thou art mercifull, haue mercy vpon vs, becauſe we haue ſinned before thee.

9 Finally the beginning and alſo the preparing of praying rightly, is crauing of pardon, with an humble & plaine confeſſion of fault. For neither is it to be hoped, that euen the holieſt man may obtaine any thing of God, vntill he be freely reconciled to him: neither is it poſſible that God may be fauourable to any but them whom he pardoneth. Wherefore it is no maruel if the faithfull do with this keie open to thēſelues the dore to pray. Which we learne out of many places of the Pſalmes. For Dauid when he asketh an other thing, ſayth:
Pſal. 25 6. & 18. Remember not the ſinnes of my youth, remember me according to thy mercy for thy goodneſſes ſake O Lord. Againe, Looke vpon my affliction, and my labour, & forgiue all my ſinnes. Where we alſo ſee ẏ it is not enough, if we euery ſeuerall day do cal our ſelues to accōpt for our newe ſinnes, if we do not alſo remember thoſe ſinnes which
Pſa. 51. 7. might ſeeme to haue bin long ago forgotten. For, the ſame Prophet in an other place, hauinge cōfeſſed one hainous offenſe by this occaſion returneth euen to his mother wombe wherein he had gathered the infection: not to make the fault ſeeme leſſe by the corruption of nature, but that heapinge together the ſinnes of his whole life, howe much more rigorous he is in condemninge himſelfe, ſo much more eaſie he may find God to entreate. But although ẏ holy ones do not alway in expreſſe words aske forgiuenes of ſinnes, yet if we diligently weye their prayers which the Scripture rehearſeth, we ſhall eaſily finde that which I ſay, that they gathered a mind to pray of the only mercy of God, and ſo alway tooke their beginning at appeaſing him becauſe if euery manne examine his owne conſcience, ſo farre is he from being bold to open his eares familiarly with God, that he trembleth at euery comming toward him, except that he ſtandeth vpon truſt of mercy and pardon. There is alſo an other ſpeciall confeſſion, where they ask releaſe of peines, ẏ they alſo pray to haue their ſinnes forgiuen: becauſe it were an abſurdity to will that the effect be taken away while the cauſe abideth. For we muſt beware that God be fauorable vnto vs, before that he teſtifie his fauour with outwarde ſignes: becauſe both he himſelfe will kepe this order, & it ſhould litle profit vs to haue him beneficiall, vnleſſe our conſcience feling him appeaſed

sed shoulde throughly make him louely vnto vs. Which we are also taught by the answere of Christ. For when he had decred to heale the man sicke of the Palsey, he sayd, Thy sinnes are forgiuen thee: lifting vp our mindes thereby to that which is chiefly to be wished, that God first receiue vs into fauour, and then shew forth the frute of reconciliation in helping vs. But beside that special confessiō of present giltines, whereby the faithful make supplication to obtaine pardon of euery special fault & peine, that general preface, which procureth fauour to praiers, is neuer to be omitted, because vnlesse they be groūded vpon the free mercy of God, they shall neuer obtaine any thing of God. Wherunto may be referred that saying of Iohn: If we cōfesse our sinnes, he is faithful & righteous to forgiue vs, & clense vs from all iniquity. For which cause it behoued praiers in the time of the law to be hallowed with expiation of blood, ý they might be acceptable, & that so the people should be put in minde that they are vnworthy of so great a prerogatiue of honor, till being cleansed from their defilings they should of the only mercy of God cōceiue affiance to pray.

Matt 9. 2.

1. Ioh. 1. 9.

10 But whereas the holy ones seeme somtime for the entreatinge of God to alleage the help of their owne righteousnes (as when Dauid saith: kepe my soule, because I am good. Againe Ezechias: Remēber Lord I beseech thee, that I haue walked before thee in trueth, and haue done good in thine eies) by such formes of speaking they mean nothing else than by their very regeneratiō to testifie thēselues to be the seruants & children of God, to whome he himselfe pronounceth that he will be mercifull. He teacheth by the prophet (as we haue already seene) that his eies are vpō the righteous, & his eares vnto their praiers. Againe by the Apostle, that we shall obtaine whatsoeuer we aske, if we keepe his cōmaundements. In which sayings he doth not value praier by the worthinesse of workes: but his will is so to stablish their affiance, whose owne conscience well assureth them of an vnfained vprightnes & innocency, such as all the faithfull ought to be. For the same is taken out of the very trueth of God, which the blind man ý had his sight restored, saith in Iohn, ý God heareth not sinners: if we vnderstand sinners after the cōmon vse of the Scripture, for such as without all desire of righteousnes do altogether slepe & rest vpon their sinnes: forasmuch as no heart can euer breake forth into vnfained calling vpon God which doth not also aspire to godlines. Therfore with such promises accord the praiers of the holy ones, wherein they make mentiō of their owne purenes or innocency that they may feele ý to be giuen them which is to be looked for of al ý seruants of God. Againe it is thē cōmonly found ý they vse this kinde of prayer,

Pſal 8. 2 Reg. 20. 2.

Pſal. 34. 16.

1. Ioh. 3. 22.

Iohn 9. 31.

whē they do in the preſence of the lord compare themſelues, w̄ their enemies, frō whoſe vniuſt dealing they wiſhed themſelues to be deliuered by his hand. In this compariſon it is no maruel if they brought forth their righteouſnes & ſimplicity of heart to moue him ỹ rather by ỹ rightfulnes of their cauſe to help thē. This therfore we take not away frō the godly heart of a good mā, but ỹ he may vſe the purenes of his conſcience before the lord, to ſtrengthē himſelf in ỹ promiſes wherwith the Lord cōforteth & vpholdeth his true worſhippers: but our meaning is, that the truſt of obtaining ſtand vpon the only mercy of God, laying away all thinking of their owne deſeruing.

11 The fourth rule is, that being ſo throwen downe and ſubdued with true humility, we ſhould neuertheles with certaine hope of obtayning be encouraged to pray. Theſe be things in deede contrary in ſhew, to ioyne with the feeling of the iuſt vengeance of God ſure affiance of fauour: which things do yet very well agree together, if the onely goodneſſe of God raiſe vs vp beinge oppreſſed with our owne euills. For, as we haue before taught that repentance & faith are knit as companions together with an vnſeparable bond: of which yet the one afraieth vs, the other chereth vs: ſo in prayers they muſt mutually meete together. And this agreement Dauid expreſſeth in fewe
Pſa.5.8 wordes: I (ſayth he) will in the multitude of thy goodneſſe enter into thy houſe: I will worſhip in the temple of thy holineſſe with feare. Vnder the goodneſſe of God he comprehendeth faith, in the meane time not excluding feare: becauſe not only his maieſty driueth vs to reuerence, but alſo our owne vnworthineſſe holdeth vs in feare forgetting all pride & aſſurednes. But I meane not ſuch an affiance which ſhould ſtroke the minde looſed from all feeling of carefulnes with a ſweete & full quieteneſſe. For, to reſt ſo peaſably is the doing of them which hauinge all thinges flowing as they would wiſh it, are touched with no care, are kindled with no deſire, do ſwel with no feare. And it is a very good ſpurre to the holy ones to call vpon God, when being diſtreſſed with their owne neceſſity, they are vexed with moſt great vnquieteneſſe, & are almoſt diſmaied in themſelues, till faith come in fit time to their ſuccours, becauſe in ſuch diſtreſſes the goodneſſe of God ſo ſhineth to them, ỹ they do in dede grone beinge wered with weight of preſent euils, they are alſo in paine & grieued with feare of greater, yet being ſo vpholden by it, they both relieue and cōfort the hardnes of bearing them, & do hope for eſcape & deliuerance. Therfore the prayer of a godly man muſt ariſe out of both affections, muſt alſo containe & ſhew both: namely to grone for preſent euils, & to be carefully afraid of new, & yet therwithall to flie to God, not douting

that

that he is ready to reach his helpinge hande. For God is marueloufly prouoked to wrath by our diſtruſtfulnes, if we aske of him the benefits which we hope not to obtaine. Therefore there is nothinge more agreable with the nature of praiers, than that this law be preſcribed & apointed to them, that they breake not foorth raſhly, but folowe faith going before thē. To this principle Chriſt calleth vs all ẇ this ſaying: I ſay vnto you, whatſoeuer things ye require, beleue ẏ ye ſhal receiue them, & they ſhall happen to you. The ſame alſo he cōfirmeth in an other place. Whatſoeuer ye aske in prayer beleuing, ye ſhall receiue. Wherwith agreeth Iames ſayinge, If any neede wiſdom, let him aske it of him which giueth to all mē freely, & vpbraideth not: but let him aske in faith no douting. Wherin ſetting douting as contrary to faith, he doth moſt fittely expreſſe the nature of it. And no leſſe is that to be noted which he addeth, that they obtaine nothinge which cal vpon God in wauering & dout, and do not determine in their hearts whether they ſhal be heard or no. Whom he alſo cōpareth to waues which are diuerſly toſſed and driuen about of the winde. Whereupon in an other place he calleth a right praier, the praier of faith. Againe whē God ſo oft affirmeth that he will giue to euery one acording to his faith, he ſignifieth that we obtaine nothing without faith. Finally it is faith that obtaineth whatſoeuer is graunted by prayer. This is meant by that notable ſayinge of Paule, which the fooliſhe menne do take no heede vnto. Howe ſhall any man call vpon him, in whome he hath not beleued? But whoe ſhall beleue, vnleſſe he haue heard? But faith commeth of hearinge, and hearinge of the word of God. For, cōueying by degrees the beginning of praier from faith, he plainely affirmeth that God can not be ſincerely called vpō of any other, than them to whom by the preachinge of the Goſpell his mercifulnes and gentleneſſe hath bin made knowen, & familiarly declared.

Mat. 11. 24. Mat. 21. 22. Iam. 5. 15. Rom. 10 14.

12 This neceſſity our aduerſaries do not thinke vpon. Therefore when we bid the faithfull to holde with aſſured confidence of minde that God is fauourable & beareth good will to them, they thinke that we ſpeake a moſt great abſurdity. But if they hadde any vſe of true praier, they would truely vnderſtand that God can not be rightly called vpon without that ſtedfaſt feeling of Gods good will. Sith no mā can wel perceiue the force of faith, but he which by experience feleth it in his heart: what may a man profitte by diſputinge with ſuch men which do openly ſhew, that they neuer had any thing but a vaine imaginatiō? For of what force, & how neceſſary is ẏ aſſurednes which we require, is chiefely learned by inuocation. Which who ſo ſeeth not,

he bewraieth ỹ he hath a very dul cõſcience. Let vs therfore, leauing this kinde of blindemen, ſticke faſt in that ſaying of Paule, that God can not be called vpon of any other, but them that know his mercy by the Goſpell, & are ſurely perſwaded ỹ it is ready for thẽ. For what maner of ſaying ſhould this be? O Lord, I am verily in dout whether thou wilt heare me: but becauſe I am diſtreſſed with carefulnes, I flee to thee, that thou maiſt help me if I be worthy. This was not the wõted maner of all the holy ones, whoſe praiers we reade in the Scriptures. Neither hath ỹ holy Ghoſt thus taught vs by the Apoſtle which biddeth vs to go to the heauenly throne with cõfidence, that we may obtaine grace & when in an other place he teacheth ỹ we haue boldnes & aeceſſe in confidence by the faith of Chriſt. We muſt therfore holde faſt with both handes this aſſurednes to obtaine what we aske (ſith both the Lord with his owne voice ſo cõmaundeth vs, & all the holy ones teach it by their exãple) if we will pray with frute. For, that only praier is pleaſinge to God which ſpringeth out of ſuch a preſũptiõ of faith (as I may ſo call it) & is groũded vpon a dredles certainty of faith. He might haue bin content with the bare name of faith, but he not only added cõfidence, but alſo furniſhed the ſame with liberty or boldnes, by this marke to put differẽce betwene vs & vnbeleuers, which do in deede alſo praye to God as we do, but at aduenture. For which reaſon ỹ whole Church praieth in ỹ Pſalme: Let thy mercy be vpon vs, as we put our truſt in thee. The ſame cõdition is alſo ſpoken of in an other place by the Prophet: In what day I ſhall crie, this I know that God is with me. Againe, in the morninge I will direct my ſelfe to thee, & I wil watch. For of theſe words we gather, that praiers are in vaine caſt into ỹ aire, vnleſſe hope be adioined, from whenſe as out of a watchtour we may quietly waite for the Lord. Wherewith agreeth the order of Paules exhortation. For before that he moue the faithfull to pray in ſpirit at all times with wakefulnes & diligence, he firſt of al biddeth them to take the ſhield of faith, the helmet of ſalution, & the ſwerd of the ſpirit, which is the word of God Now let the readers here cal to remẽbrance that which I haue before ſaid, ỹ faith is not ouerthrowen where it is ioyned with acknowledginge of our miſery, nedines, & filthines. For with how heauy weight ſoeuer of euil doings the faithfull feele themſelues to be ouerloden or grieued, & ỹ they be not only void of all thinges which may procure fauour with God, but alſo that they be burdened with many offenſes which may worthily make him dreadful to them: yet they ceaſſe not to preſent themſelues, neither doth this feeling make thẽ ſo afraid but that they ſtil reſort to him, foraſmuch as there is no other way to come

Hebr. 4. 16.

Eph. 3. 12.

Pſal 33

Pſal. 66 10.

Pſal. 5. 15.

Ephe. 6. 16.

to him. For, prayer was not ordained, whereby we ſhould arrogantly aduãce our ſelues before God, or eſteme at great value any thing of our owne, but whereby confeſſing our giltines, we ſhould bewaile our miſeries to him, as childrẽ do familiarly open their cõplaints to their parents. But rather the vnmeaſurable heape of our euils ought to be full of ſpurres or prickes to pricke vs forward to pray. As alſo the prophet teacheth vs by his example, ſayinge. Heale my ſoule, becauſe I haue ſinned againſt thee. I graunt in deede that in ſuch ſayings ſhould be deadly prickings vnleſſe God did help: but the moſt good father of his incomparable tender kindes hath brought remedy in fit ſeaſon, whereby appeaſing all trouble, aſſuaginge all cares, wiping away feares, he might gently allure vs to him, yea & taking away all doutes (much more all ſtoppes) he might make vs an eaſie way. Pſa 64. 5.

13 And firſt when he commaundeth vs to pray, he doth by the very ſame commaundement accuſe vs of wicked obſtinacy, vnleſſe we obey him. Nothing could be more preciſely commaunded, than that which is in the pſalme: call vpon me in the day of trouble. But forasmuch as among all the dueties of godlines, the ſcripture cõmendeth none more often, I nede not to tary longer vpõ this point. Aske (ſaith our maiſter) & ye ſhal receiue: knocke, it ſhalbe opened to you. Howbeit here is alſo with the commaundement ioyned a promiſe as it is neceſſary. For though all men cõfeſſe that the cõmaundement ought to be obeied, yet the moſt part would flee from God whẽ he calleth, vnleſſe he promiſed ẏ he would be eaſie to be entreated, yea & would offer himſelfe. Theſe two things being ſtabliſhed, it is certain ẏ whoſoeuer make delaies that they come not ſtreight to God, are not only rebellious and diſobedient, but alſo are proued gilty of infidelity, becauſe they diſtruſt the promiſes. Which is ſo much more to be noted, becauſe hypocrites vnder the colour of humility & modeſty do as wel proudly deſpiſe the commaundement of God, as diſcredit his gentle callinge, yea and defraud him of the chiefe part of his worſhip. For after that he hath refuſed ſacrifices, in which at that time al holines ſeemed to ſtand, he declareth that this is the chiefe thing and moſt precious to him, aboue all other, to be called vpon in the day of nede. Therefore where he requireth his owne, & encourageth vs to cherefulnes of obeyinge, there are none ſo gay colours of douting ẏ may excuſe vs. Wherfore how many teſtimonies are cõmonly found in ẏ ſcriptures wherby we are cõmaunded to cal vpõ God, ſo many ſtandardes are ſette vp before our eyes to put affiance into vs. It were raſhnes to ruſhe into the ſight of God, vnleſſe he did preuẽt vs with calling vs. Therfore he openeth vs ẏ way with his owne voice ſaying: Pſa 50. 15. Mat. 7. 7

Zach.13.8. I will ſay to them, Ye are my people: and they ſhal ſay to me, thou art our God. We ſee how he preuenteth them that worſhip him, & willeth them to follow him, and therfore it is not to be feared that this ſhould not be a very ſwete melody which he tuneth. Specially let this notable title of God come in our minde, wherupon if we ſtay, we ſhall Pſa. 65.3. eaſily paſſe ouer all ſtoppes. Thou God that heareſt prayer, euen to thee ſhall all fleſh come. For what is more louely or more alluringe, than that God be garniſhed with this title which may aſcertaine vs that nothing is more proper to his nature, than to graunt the deſire of humble ſuters? Hereby the Prophet gathereth that the gate ſtandeth open not only to a fewe, but to all men: becauſe he ſpeaketh euen to Pſa. 50.15. all in this ſayinge: Call vpon me in the day of trouble: I will deliuer thee, and thou ſhalt glorifie me. According to this rule Dauid laieth for himſelfe that a promiſe was giuen him, that he may obtaine what 2.Sa.7.27. he asketh: Thou Lorde haſt reuealed into the eare of thy ſeruaunt: therefore thy ſeruaunt hath found his heart to pray. Whereupon we gather that he was fearefull, ſauing inſomuch as the promiſe had encouraged him. So in an other place he armeth himſelfe with this ge- Pſa.145.19. neral doctrine. He will do the will of them that feare him. Yea & this we may note in ỹ Pſalmes ỹ as it were breaking his courſe of praying he paſſeth ouer ſomtime to the power of God, ſomtime to his goodneſſe, ſomtime to the trueth of his promiſes. It might ſeeme that Dauid by vnſeaſonable thruſtinge in of theſe ſentences, made mangeled praiers: but the faithfull know by vſe and experience, that feruentnes fainteth vnleſſe they put new nouriſhmentes vnto it, and therfore in prayinge the meditation both of the nature of God, and of his word is not ſuperfluous. And ſo by the example of Dauid, let it not grieue vs to thruſt in ſuch things as may refreſh fainting hearts with new liuely ſtrength.

14 And it is wonderfull that with ſo great ſweeteneſſe of promiſes we are either but coldly or almoſt not at all moued, that a great parte of men wandringe about by compaſſes had rather leauinge the fountaine of liuing waters, to digge for themſelues drie pitts, than to embrace the liberality of God freely offred thē. An inuincible tour is the Pro.18.10. name of the lord, (ſaith Salomon) to it the righteous man ſhal flee, & he ſhalbe ſaued. And Ioel, after that he had prophecied of that horri- Ioel.2.32. ble deſtructiō which was at hand, added this notable ſentence. Whoſoeuer calleth vpon the name of ỹ lord, ſhalbe ſafe: which ſentēce we know to pertaine properly to the courſe of ỹ Goſpell. Scarcely euery hundreth mā is moued to go forward to mete God. He himſelf crieth Eſa.65.24. by Eſay: Ye ſhal cal vpō me, & I wil heare you, yea before that ye cne.

I will aunſwer you. And this ſame honor alſo in an other place he vouchesaueth to geue in common to the whole Church, as it belongeth to all the membres of Chriſt. He hath cried to me, I will heare him, I am in trouble with him, that I may deliuer him. Neither yet (as I haue already ſaid) is it my purpoſe to recken vp all the places, but to chooſe out the chiefe, by which we may take a taſt howe kindely God allureth vs vnto him, and with howe ſtreight bonds our vnthankfulnes is bound, when among ſo ſharp prickings our ſluggiſhneſſe ſtil maketh delay. Wherefore let theſe ſayings alway ſound in our eares: The Lorde is nie to all them that call vpon him, that call vpon him in trueth: alſo theſe ſayings which we haue alleged out of Eſaye and Ioel, by which God affirmeth that he is hedefull to heare prayers, yea and is delited as with a ſacrifice of ſwete ſauoure, when we caſt our cares vpon him. This ſingular frute we receiue of the promiſes of God, when we make our prayers not doubtingly & fereſully: but truſting vpon his word, whoſe maieſty wold otherwiſe make vs afraide, we dare call vpon him by the name of Father, foraſmuch as he vouchesaueth to put this moſt ſwete name into our mouthes. It remaineth that we hauing ſuch allurementes ſhould knowe that we haue thereby matter enough to obteine our prayers: foraſmuch as our prayers ſtand vpon no merite of our own, but all their worthines and hope of obteining are grounded vpon the promiſes of God, and hang vpon them: ſo that it nedeth none other vnderpropping, nor loketh vpwarde hither or thither. Therfore we muſt determine in our minds, that although we excell not in like holines as is praiſed in the holy fathers, prophets & Apoſtles, yet becauſe the cõmaundement of prayer is common to vs, and faith is alſo common, if we reſt vpon the word of God, in this right we are fellowes with them. For, God (as we haue before ſhewed) promiſing that he will be gentle, and merciſull to all, geueth cauſe of hope to all euen the moſt miſerable that they ſhall obteine what they aſke. And therefore the generall formes are to be noted, from which no man (as they ſay) from the firſt to the laſt is excluded: onely let there be preſent a purenes of heart, miſliking of our ſelfes, humility, and faith: let not our hypocriſy vnholily abuſe the name of God with deceitfull calling vpon it: the moſt good father will not put back them, whom he not onely exhorteth to come to him, but alſo moueth them by all the meanes that he can. Herupon cometh the māner of praying of Dauid which I haue euen nowe reherſed. Lo thou haſt promiſed, Lorde, to thy ſeruant: for this cauſe thy ſeruant at this day gathereth courage, and hath found what prayer he might make before thee. Now therfore

Pſa. 91. 15.

Pſa. 145

2. Sa. 7. 27.

O Lorde God, thou art God, and thy words ſhalbe true. Thou haſt ſpoken to thy ſeruant of theſe benefits: begin therfore, and do them.
Pſa.119 76. As alſo in an other place, Performe to thy ſeruant according to thy word. And all the Iſraelites together, ſo oft as they arme themſelues with remembrance of the couenant, do ſufficiently declare that we ſhould not pray fearfully, wheras the Lorde ſo apointeth. And herein
Gen. 32 10. they followed the examples of the fathers, ſpecially of Iacob, which after that he had cõfeſſed that he was vnworthy of ſo many mercies which he had receiued at the hand of God, yet he ſaith that he is encoraged to require greater things becauſe God had promiſed that he would do thẽ. But whatſoeuer colours the vnbeleuers do pretend, when they flee not to God ſo oft as neceſſitie preſſeth thẽ, when they ſeke not him nor craue his helpe, they do as much defraud him of his due honor as if they made to themſelfes newe Gods, and idoles: for by this meane they deny that he is to thẽ the author of all good thinges. On the other ſide there is nothing ſtronger to deliuer the godly from all dout, than to be armed with this thought, that no ſtop ought to ſtay them while they obey the commaundement of God, which pronounceth that nothing is more pleaſing to him than obedience. Here againe that which I ſaid before more clerely appereth, that a dredles ſpirit to pray agreeth well with fear, reuerẽce, and careſulnes: and that it is no abſurdity to ſay that God raiſeth vp the ouerthrowen. After this manner thoſe formes of ſpeach agree well together which in ſeming are contrary. Ieremie and Daniel ſay that they
Iere. 42 9. throwe downe prayers before God. In an other place Ieremie ſaith.
Dani. 9. 18. Let our prayer fall down in the ſight of God, that he may haue mercy
Ier. 42. 2. on the remnant of his people. On the other ſide, the faithfull are oftentimes ſaid to lift vp prayer. So ſpeaketh Ezechias, requiring the prophet to make interceſſion for him. And Dauid deſireth that his
2.Ki. 20. 10. prayer may aſcende as incenſe. For although they being perſwaded
Pſa. 141 of the fatherly loue of God, cherefully committ themſelues into his faithfull keping, and dout not to craue the helpe which he freely promiſeth: yet doth not an idle careleſneſſe lift them vp, as though they had caſt away ſhame, but they aſcend ſo vpward by degrees of promiſes, that they ſtill remaine humble ſuppliants in the abacement of themſelues.

15 Here are queſtions obiected more than one. For the ſcripture reporteth that the Lorde granted certaine deſires which yet braſt forth of a minde not quiet nor well framed. Verily for a iuſte cauſe
Iu. 9. 20 Ioatham had auowed the inhabitants of Sichem, to the deſtruction which afterward came vpon thẽ: but yet God kindled with feruẽtes

of

of anger and vengeance following his execration ſeemeth to allowe ill tempered violent paſſions. Such heat alſo caried Samſon when he ſaid, Strengthen me O God, that I may take vengeance of the vncircumciſed. For though there were ſome peece of good zele mingled with it: yet a hote, and therefore faulty gredines of vengeance did beare rule therin. God granted it. Whereupon it ſeemeth that it may be gathered, that although the prayers be not framed according to the preſcribed rule of the word, yet they obteine their effect. I anſwer firſt that a generall law is not taken away by ſingular examples: again, that ſomtime ſpeciall motions haue bene put into a fewe men, wherby it came to paſſe that there was an other cõſideration of thẽ than of the cõmon people. For the aunſwer of Chriſt is to be noted, when the diſciples did vndiſcretly deſire to coũterfait the example of Elias, that they knewe not with what ſpirit they were endued. But we muſt go yet further, and ſay that the prayers do not alway pleaſe God which he granteth: but that, ſo much as ſerueth for example that is by clere praiſe made plaine which the ſcripture teacheth, namly that he ſuccoureth the miſerable, heareth the gronings of them which being vniuſtly troubled do craue his helpe: that therefore he executeth his iudgemẽts, when the complaints of the poore riſe vp to him, although they be vnworthy to obteine any thing be it neuer ſo litle. For howe oft hath he taking vengeance of the cruelties, robberies, violence, filthy luſtes and other wicked doings of the vngodly, ſubduing their boldnes and rage, and alſo ouerthrowing their tyrannous power, teſtified that he helpeth the vnworthily oppreſſed, which yet did beat the aire with praying to an vncertaine godhed? And one Pſalme plainely teacheth that the prayers want not effect, which yet do not pearce into heauen by faith. For he gathereth together thoſe prayers which neceſſitie wringeth no leſſe out of the vnbeleuers thã out of the godly by the very feling of nature: to which yet he proueth by the effect that God is fauourable. Is it becauſe he doth with ſuch gentlenes teſtifie that that they be pleaſing to him? No. but to enlarge or to ſet out his mercie by this circumſtance, for that euen to vnbeleuers their prayers are not denied: and then the more to pricke forward his true worſhipers to pray, when they ſee that profane wailinges ſometime want not their effect. Yet there is no cauſe why the faithfull ſhould ſwarue from the lawe laid vpon them by God, or ſhould enuie the vnbeleuers, as though they had gotten ſome great gaine, when they haue obteined their deſire. After this manner we haue ſaid, that the Lorde was bowed with the repentance of Achab, that he might ſhew by this example how eaſy he is to entreat toward

Iud. 6. 28.

Luc 9. 55.

Pſa. 107

1. King. 21. 29.

his elect, when true turning is brought to appeaſe him. Therefore in
Pſa.100 5. the Pſalme he blameth the Iewes, that they hauing by experience proued him ſo eaſy to grant their prayers, yet within a litle after returned to the ſtubbornes of their nature. Which alſo plainely appeareth by the hiſtory of the Iudges: namely that ſo oft as they wept, although their teares were deceitfull, yet they were deliuered out of the handes of their enemies. As therefore the Lord indifferently bringeth forth his ſunne vpon the good and the euell: ſo doth he alſo not deſpiſe their weepinges, whoſe cauſe is righteous and their miſeries woorthy of helpe. In the meane time he no more heareth theſe to ſaluation, than herein miniſtreth foode to the deſpiſers of
Gen. 18 23. his goodnes. The queſtion ſeemeth to be ſomwhat harder of Abrahã and Samuel: of whom the one being warranted by no word of God,
1 Sam. 11. prayed for the Sodomites: the other againſt a manifeſt forbidding
Iere. 31. 16. prayed for Saul. Likewiſe is it of Ieremie, which prayed that the citie might not be deſtroyed. For though their requeſtes were denied, yet it ſemeth harde to take faith from them. But this ſolution ſhall (as I truſt) ſatisfie ſober readers: that they being inſtructed with the generall principles, whereby God cõmaundeth them to be mercifull euen alſo to the vnworthy, were not altogether without faith, although in
Libr. de ciu. Dei 22. ca. 1. a ſpeciall caſe their opinion deceiued them Auguſtine writeth wiſely in a certaine place. Howe (ſaith he) do the holy ones pray by faith, to aſke of God contrarie to that which he hath decreed? Euen becauſe they pray according to his will: not that hiddẽ & vncheangeable will, but the will which he inſpireth into them, that he may heare them after an other manner: as he wiſely maketh difference. This is well ſaid: becauſe after his incomprehenſible counſell he ſo tempereth the ſucceſſes of things, that the prayers of the holy ones be not voyde which are wrapped both with faith and errour together. Neither yet ought this more to auaile to be an example to followe, than it excuſeth the holy ones themſelues, whome I denie not to haue paſſed meaſure. Wherefore where appeareth no certaine promiſe, we muſt aſke of God with a condition adioined. To which purPſal. 7. 7. poſe ſerueth that ſaying of Dauid. Watch to the iudgement which thou haſt commaunded: becauſe he telleth that he was warranted by a ſpeciall oracle to aſke a temporall benefite.

16 This alſo it is profitable to note, that thoſe things which I haue ſpoken of the fower rules of right prayer, are not ſo exactly required with extreme rigor, that God refuſeth the prayers in which he ſhall not finde either perfect faith or perfect repentance together with a feruentneſſe of zele and well ordered requeſtes. We haue ſaid that

that although prayer be a familiar talke of the godly with God, yet we muſt kepe a reuerẽce and modeſtie, that we geue not looſe reines to all requeſtes whatſoeuer they be, and that we deſire no more than God geueth leaue: and then, leaſt the maieſty of God ſhould growe in contempt with vs, that we muſt lift our mindes vpward to a pure & vndefiled worſhipping of him. This no man hath euer performed with ſuch pureneſſe as it ought to be. For (to ſpeake nothing of the common ſort) howe many cõplaintes of Dauid do ſauore of vntemperance: not that he meant of purpoſe to quarell with God, or carpe againſt his iudgementes: but becauſe he fainting for weakeneſſe, found no other better comfort, than to caſt his ſorrowes into his boſome. Yea and God beareth with our childiſh ſpeach and pardoneth our ignorance, ſo oft as any thing vnaduiſedly eſcapeth vs: as truely without this tender bearing, there ſhoulde be no libertie of praying. But although Dauids minde was to ſubmit himſelfe wholly to the will of God, and he prayed with no leſſe patience than deſire to obteine: yet there ariſe yea boile out ſometimes troublous affections, which are much diſagreing from the firſt rule that we haue ſet. Specially we may perceiue by the concluſion of the xxxix. Pſalme, with howe great vehemence of ſorrowe that holy man was carried away, that he could not kepe meaſure. Ceſſe (ſaith he) frõ me, til I go away and be not. A man would ſay that he like a deſperate man deſireth nothing els but that the hand of God ceſſing, he might rot in his euels. He ſaith it not for that he with an auowed minde runneth into ſuch outrage, or (as the reprobate are wont) would haue God to depart from him: but onely he complaineth that the wrath of God is to heauy for him to beare. In theſe tentations alſo there fall out oftentimes requeſtes not well framed according to the rule of the word of God, and in which the holy ones do not ſufficiently wey what is lawfull and expedient. Whatſoeuer prayers are ſpotted with theſe faultes, they deſerue to be refuſed: yet if the holy ones do bewaile, correct themſelues, and by & by come to themſelues againe, God pardoneth them. So they offend alſo in the ſecond rule, becauſe they are oftentimes driuen to wraſtle with their owne coldeneſſe, & their neede and miſery doth not ſharply enough pricke them to pray earneſtly. And oftentimes it happeneth that their mindes do ſlippe aſide, and in a manner wander away into vanitie. Therefore in this behalfe alſo there is neede of pardon, leaſt our faint, or vnperfect, or broken and wandering prayers haue a denial. This God hath naturally planted in the mindes of men, that prayers are not perfect but with mindes lifted vpwarde. Hereupon came the ceremonie of

lifting vp of handes, as we haue before ſaid, which hath bene vſed in all ages and nations, as yet it is in vre. But howe many a one is there, which when he lifteth vp his hands, doth not in his owne conſcience finde himſelfe dull, becauſe his heart reſteth vpon the grounde? As touching the aſking of forgeueneſſe of ſinnes, although none of the faithful do ouerpaſſe it, yet they which are truly exerciſed in prayer do fele that they bring ſcarcely the tenth part of that ſacrifice, of which Dauid ſpeaketh. An acceptable ſacrifice to God is a troubled ſpirit: a broken and humbled heart O God thou wilt not deſpiſe. So there is alway double pardon to be aſked, both becauſe they knowe themſelues gilty in cõſciences of many faultes, with feeling whereof they are not yet ſo touched, that they miſlike themſelues ſo much as they ought: and alſo that, ſo much as it is giuen them to profit in repentance and in the feare of God, they being throwen downe with iuſt ſorrowe for their offenſes, ſhould pray to eſcape the punithment of the iudge. Chefely the febleneſſe or imperfection of faith corrupteth the prayers of the faithful, vnleſſe the tendre mercie of God did helpe them. But it is no maruell that God pardoneth this default, which doth oftentimes exerciſe them that be his with ſharpe inſtructions, as if he would of purpoſe quench their faith. This is a moſt harde tentation, when the faithfull are compelled to crie: How long wilt thou be angry vpon the prayer of thy ſeruant? as though the very prayers made God more angry. So whẽ Ieremie ſaith. The Lord hath ſhut out my prayer, it is no dout that he was ſhaken with a violẽt pange of trouble. Innumerable ſuch examples are commonly found in the ſcriptures, by which appeareth that the faith of the holiones was oftentimes mingled and toſſed with doutinges, that in beleuing and hoping they bewrayed yet ſome vnfaithfulneſſe: but becauſe they come not ſo far as it is to be wiſhed, they ought to endeuor ſo much the more that their faults being amended, they may daily come nere to the perfect rule of praying, and in the meane time to fele in howe great a depth of euels they be drowned, which euen in the very remedies do get to themſelues newe diſeaſes: ſith there is no prayer, which the Lorde doth not worthily loth, vnleſſe he winke at the ſpottes wherwith they are all beſprinkled. I reherſe not theſe things to this ende that the faithfull ſhould careleſly pardon themſelues any thing, but that in ſharply chaſtiſing themſelues they ſhould trauaile to ouercome theſe ſtoppes, and although Satan laboure to ſtoppe vp all the wayes, that he may kepe them from praying, yet neuertheleſſe they ſhould breake through, being certainly perſwaded, that although they be not vncombred of all hinderances, yet their endeuors do pleaſe

Pſal. 51. 19.

Pſa. 80.

Lam. 3. 8.

pleaſe God,& their prayers are allowed of him,ſo ỹ they trauaile and bende thẽſelues thitherward,whether they do not byandby attaine.

17 But foraſmuch as there is no man woorthy to preſent himſelfe to God, and to come into his ſight:the heauenly Father himſelfe to deliuer vs both from ſhame and feare which ſhould haue throwen downe all our courages, hath geuen to vs his ſonne Ieſus Chriſt our Lorde, to be an aduocate and Mediator with him for vs, by whoſe leading we may boldly come to him, truſting that we haue ſuch an interceſſor, nothing ſhall be denied vs which we aſke in his name,as nothing can be denied him of the Father. And here vnto muſt all be referred whatſoeuer we haue heretofore taught cõcerning faith:bycauſe as the promiſe ſetteth out vnto vs Chriſt for our Mediator, ſo vnleſſe our hope of obteining ſtay vpon him, it taketh from it ſelfe the benefite of praying. For ſo ſoone as the terrible maieſty of God cõmeth in our minde, it is impoſſible but that we ſhould tremble for feare,& the acknowledging of our own vnwoorthineſſe ſhould driue vs far away, till Chriſt come meane betwene vs and him, which may change the throne of dreadfull glorie into the throne of grace:as alſo the Apoſtle teacheth that we may be boulde to appeare with al confidence which ſhall obteine mercy and finde grace in helpe cõming in fit ſeaſon. And as there is a lawe ſet that we ſhould call vpon God like as there is a promiſe geuen, that they ſhalbe heard which call vppon him: ſo are we peculiarly commaunded to call vppon him in the name of Chriſt, and we haue a promiſe ſet forth, that we ſhall obteine that which we ſhall aſke in his name.Hetherto (ſaith he) ye haue not aſked any thing in my name: aſke and ye ſhall receiue. In that day ye ſhall aſke in my name,and whatſoeuer ye aſke, I will do, that the father may be glorified in the ſonne.Herby it is plaine without controuerſie, that they which call vpon God in any other name than of Chriſt, do ſtubbornly breake his commaundements, and regarde his will as nothing, and that they haue no promiſe to obteine any thing. For (as Paule ſaith) all the promiſes of God are in Chriſt, yea and Amen,that is to ſay,they are confirmed and fulfilled.

1. Tim. 2. 5. 1. Iohn. 2. 1. Hebr. 4. 15. Ioh. 14. 13. and 16. 24. 2. Cor. 1. 20.

18 And ỹ circunſtance of the time is diligẽtly to be marked,where Chriſt cõmaundeth his diſciples to flee to interceſſiõ to him after that he is gone vp into heauen. In that houre (ſaith he)ye ſhall aſke in my name. It is certain ỹ euen from the beginning none were hearde that prayed,but by meane of ỹ Mediator. For this reaſon ỹ Lord had ordeined in the law,ỹ the prieſt alone entring into ỹ ſanctuarie, ſhould beare vpõ his ſhoulders the names of the tribes of Iſraell, & as many precious ſtones before his breaſt:but the people ſhould ſtãd a far of in

Ioh. 16. 26. Exo. 28. 9. & 11.

the porche, & from thense should come their prayers with the priest. Yea and the sacrifice availed hereto, that the prayers should be made sure and of force. Therefore that shadowish ceremonie of the lawe taught that we are all shutt out from the face of God, and that therfore we neede a Mediator, which may appeare in our name, and may beare vs vpon his shoulders, and holde vs fast bound to his breast, that we may be heard in his person: then that by sprinkeling of bloode our prayers are cleansed, which (as we haue already said) are neuer voide of filthinesse. And we see that the holy ones, when they desired to obteine any thing, grounded their hope vpon sacrifices, bycause they knewe them to be the stablishings of all requestes. Let him remembre thy offring (sayeth Dauid) and make thy burnt offring fatt. Hereupon is gathered that God hath bene from the beginning appeased by the intercession of Christ, to receiue the prayers of the godly. Why then doth Christ apoint a newe heire, when his Disciples shall beginne to pray in his name, but because this grace, as it is at this day more glorious, so deserueth more commendation with vs. And in this same sense he had said a litle before. Hetherto ye haue not asked any thing in my name: now aske. Not that they vnderstood nothing at all of the office of the Mediator (whereas all the Iewes were instructed in the principles) but because they had not yet clerely knowen that Christ by his ascending into heauen should be a surer patron of the Church than he was before. Therefore comfort their greefe of the absence with some speciall frute, he claimeth to himself the office of an aduocate, & teacheth that they haue hitherto wanted the chiefe benefite, which it shalbe graunted them to enioy, when being aided by his mediation, they shall more frely call vpon God: as the Apostle saith that his newe way is dedicate in his blood. And so much lesse excusable is our frowardnes, vnlesse we do with both armes (as the saying is) embrace so inestimable a benefite, which is proprely apointed for vs.

Heb.10. 20.

19 Nowe whereas he is the onely way, and the onely entrie by which it is graunted vs to come in vnto God: whoe so do swarue from this way and forsake this entrie, for them there remaineth no way nor entrie to God: there is nothing left in his throne but wrath, iudgement, and terrour. Finally sith the Father hath marked him for our heade, and guide, they which do in any wise swarue or go away from him, do labore as much as in them lieth to race out & disfigure the marke which God hath imprinted. So Christ is set to be the only Mediator, by whose intercession the Father may be made to vs fauorable and easy to be entreated. Howe be it in the meane time the

holy

holy ones haue their intercessions left to them, whereby they do mutually commend the safetie one of an other to God, of which the Apostle maketh mention: but those be such as hange vpon that one onely intercession: so farre is it of, that they minish any thing of it. For as they springe out of the affection of loue, wherewith we embrace one an other, as the membres of one body: so they are also referred to the vnitie of the heade. Sith therefore they also are made in the name of Christ, what do they els but testifie that no manne canne be holpen by any prayers at all, but with the intercession of Christ? And as Christ with his intercession withstandeth not, but that in the Church we may with prayers be aduocates one for an other: so let this remaine certaine, that all the intercessors of the whole Church ought to be directed to that onely one. Yea and for this cause we ought specially to be beware of vnthankefulnesse, bycause God pardoning our vnworthinesse, doth not onely geue leaue to euery one of vs to pray for himselfe, but also admitteth vs to be entreaters one for an other. For, where God appointeth aduocates for his Church which deserue worthily to be reiected if they pray priuately euery one for himselfe: what a pride were it to abuse this libertie to darken the honoure of Christ? 1.Ti.2.1

10 Nowe it is a meare trifeling, which the Sophisters bable, that Christ is the Mediatour of redemption, but the faithfull are Mediatours of intercession. As though Christ hauing perfourmed a Mediation for a time, hath geuen to his seruauntes that eternall Mediatourshippe which shall neuer dy. Full courteously forsoth they hādle him, that cutte away so little a portion of honor from him. But the Scripture saith farre otherwise, with the simplicitie whereof a godly man ought to be contented, leauing these deceiuers. For where Iohn saith, that if any do sinne, we haue an aduocate with ỹ Father, Christ Iesus: doth he meane that he was ones in olde time a patrone for vs, and not rather assigneth to him an euerlasting intercession? Howe say we to this that Paule also affirmeth, that he sitteth at the right hande of God the Father and maketh intercession for vs? And when in an other place he calleth him the onely Mediatour of God and men: meaneth he not of prayers, of which he had a little before made mention? For when he hadde before said that intercession must be made for all men: for proofe of that saying, he by and by addeth, that of all menne there is one God and one Mediatour. And none otherwise doth Augustine expounde it, when he saith thus: Christian menne do mutually commende themselues in their prayers. But he for whom none maketh intercession, but he for all, he is the only 1.Ioh.2.1. 2. Rom. 8. 32. 1.Ti. 2. 5. Rom 15 30. Lib.cō. tra Par. 3.Ca.8.

and true Mediatour. Paule the Apoſtle, though he were a principall membre vnder the heade (yet bycauſe he was a membre of the body of Chriſt,and knewe that the greateſt and trueſt prieſt of the Church entred, not by a figure, into the inward places, of the vaile, to the holy of holy places, but by expreſſe & ſtedfaſt trueth into the innermoſt places of heauen, to a holineſſe not ſhadowiſh but eternall) cómendeth himſelfe alſo to the prayers of the faithfull. Neither doth he make himſelfe a Mediatour betwene the people and God, but prayeth that all the membres of the body of Chriſt ſhould mutually pray for him:bycauſe the membres are carefull one for an other:and if one membre ſuffer,the other ſuffer with it. And that ſo the mutuall prayers one for an other of all the membres yet trauailing in earth, may aſcende to the head which is gone before into heauen,in whom is appeaſemét for our ſinnes. For if Paul were a Mediatour,the other Apoſtles ſhould alſo be Mediatours: and if there were many Mediatours,then neither ſhould Paules own reaſon ſtande faſt,in which he hadde ſaid,For there is one God,one Mediatour of one God and menne, the manne Chriſt, in whom we alſo are one if we keepe the vnitie of faith in the bonde of peace. Againe in an other place. But if thou ſeke for a Prieſt he is aboue the heauens, where he maketh interceſſiō for thee,which in earth died for thee. Yet do we not dreame that he falleth downe at the fathers knees and in humble wiſe entreateth for vs: but we vnderſtand with the Apoſtle, that he ſo appeareth before the face of God,that the vertue of his death auaileth to be a perpetuall interceſſion for vs: yet ſo that being entred into the ſanctuarie of heauen,vnto the ende of the ages of the world he alone carrieth to God the prayers of the people abiding a farre off in the porche.

Rom 15 30. Ephe.6. 9. Col.4.3 1.Cor. 12.25. Eph.4.3 In pſal. 94.

21 As touching the Saintes, which being deade in the fleſh do liue in Chriſt,if we geue any prayer at all to them, let vs not dreame that they themſelues haue any other way of aſkinge, than Chriſt which onely is the way,or that their prayers be acceptable to God in any other name. Therfore ſith the Scripture calleth vs backe from all to Chriſt only:ſith the heauenly fathers wil is to gather together all in him:it was a point of to much dulnes,I wil not ſay madnes,ſo to deſire to make for our ſelues an entrie by them, that we ſhould be ledde away from him without whome euen they them ſelues haue no entrie open. But, that this hath bene vſually done in certaine ages paſt, and that it is at this day done whereſoeuer Papiſtry reigneth, who can denie? Their merites are from time to time thruſt in, to obteine the good will of God: and for the moſt part, Chriſt being paſſed

passed ouer, God is prayed to by their names. Is not this, I beseche you to conuey away to them the office of that onely intercession, which we haue affirmed to belong to Christ alone? Againe, what Angel or Deuell euer reueled to any man any one syllable of this their intercession which these men faine? For in the Scripture is nothing of it. What is the reason therefore of inuenting it? Truely, when the witte of man so seketh for it selfe succourses, wherewith we are not certified by the word of God, it plainly bewrayeth his owne distrustfulnesse. If we appeale to all their consciences that are delited with the intercession of saintes, we shall finde that the same cõmeth from no other ground, but because they are greued with carefulnes, as though Christ were in this behalf either to weake or to rigorous. By which doubtfulnesse first they dishonour Christ, and robbe him of the title of onely Mediatour, which as it is geuen him of the Father for a singular prerogatiue, so ought not also to be conueyed away to any other. And in this very doing they darken the glorie of his birth, they make voide his crosse, finally whatsoeuer he hath done or suffred they spoile & defraude of the due praise therof: for all tend to this ende that he may be in deede and be accompted the onely Mediatour. And therewith they cast away the goodnesse of God, which gaue himselfe to be their Father. For he is not their father, vnlesse they acknowledge Christ to be their brother. Which they vtterly deny vnlesse they thinke that he beareth a brotherly affection towarde them, than which there can nothing be more kinde or tender. Wherefore the Scripture offereth onely him to vs, sendeth vs to him, and stayeth vs in him. He (saith Ambrose) is our mouth, by which we speake to the Father: our eye, by which we see the Father: our right hande, by which we offer vs to the Father, otherwise than by whose intercession neither we nor all the Saintes haue any thing with God. If they aunswer that the cõmon prayers which they make in Churches, are ended with this cõclusiõ adioined, Through Christ our Lorde: this is a trifeling shifte: because the intercession of Christ is no lesse profained when it is mingled with the prayers and merites of deade men, than if it were vtterly omitted and onely deade men were in our mouth. Againe, in al their Letanies, Hymnes, and Proses where no honor is lefte vngeuen to deade saintes, there is no mention of Christ.

Libr. de Isa. & anima.

22 But their foolish dulnesse proceded so farre, that here we haue the nature of Superstition expressed, which when it hath ones shaken of the bridle, is wont to make no ende of running a stray. For after that men ones begun to loke to the intercession of Saintes, by litle

and litle there was geuen to euery one his ſpeciall doing, that according to the diuerſity of buſines, ſomtime one & ſomtime an other ſhould be called vpon to be interceſſor: then they to them ſelues euery one his peculiar Sainte, into whoſe faith they cõmitted themſelues as it were to the keping of ſafegarding Gods. And not onely (wherewith the prophet in the olde time reproched Iſraell) Gods were ſet vp according to the nũbre of cities, but euen to the numbre of perſons. But ſith the Saintes referre their deſires to the onely will of God, and behold it and reſt vpon it: he thinketh fooliſhly, and fleſhly, yea and ſclaunderouſly of them, which aſſigneth to them any other prayer, then whereby they pray for the comming of the kingdome of God: from which that is moſt farre diſtant which they faine to them, that euery one is with priuate affection more partially bent to his owne worſhippers. At length many abſtained not frõ horrible ſacrilege, in calling nowe vpon them not as helpers but as principall rulers of their ſaluation. Lo wherunto fooliſh men do fall when they wander out of their true ſtanding, that is, the word of God. I ſpeake not of the groſſer monſtruouſneſſes of vngodlineſſe, wherin although they be abhominable to God, Angels, & men, they are not yet aſhamed nor wery of them. They falling downe before the image or picture of Barbara, Catharine, and ſuch other, do mumble Pater noſter, Our father. This madnes the Paſtors do ſo not care to heale or reſtraine, that being allured with ỹ ſwete ſauour of gaine they allowe it with reioiſing at it. But although they turne frõ themſelues the blame of ſo hainous an offenſe, yet by what colour will they defende this that Loy or Medard are prayed vnto to looke downe vpon & helpe their ſeruantes from heauen? that the holy Virgin is prayed vnto, to commaunde her ſonne to do that which they aſke? In the olde time it was forbidden in the Councel at Carthage, ỹ at the alter no directe prayer ſhould be made to Saintes. And it is likely that when the holy men could not altogether ſuppreſſe ỹ force of that naughty cuſtome, yet they added at leaſt this reſtraint that the publike prayers ſhould not be corrupted with this forme: Saint Peter pray for vs. But howe much further hath their deuelliſh importunacie ranged, which ſticke not to geue away to deade men that which proprely belonged onely to God and Chriſt?

Iere. 2. 28. and 11. 13.

23 But whereas they traauaile to bring to paſſe that ſuch interceſſion may ſeeme to be grounded vpon the authoritie of ſcripture, therin they labor in vaine. We read oftẽtimes (ſay they) of the prayers of Angels: & not that only: but it is ſaid that the prayers of the faithfull are by their handes caried into the ſight of God. But if they liſte

to cõpare holy men departed out of this preſẽt life, to Angels: they ſhould proue that they are miniſtring ſpirits, to whom is comitted the miniſterie to loke to our ſafetie, to whom the charge is geuen to kepe vs in all our wayes, to go about vs, to admoniſh and coũſell vs, to watch for vs: all which things are geuen to Angels, but not to thẽ. Howe wrongfully they wrappe vp deade holy men with Angels, appeareth largly by ſo many diuers offices, whereby the ſcripture putteth difference betwene ſome and other ſome. No man dare execute the office of an aduocate before an earthely iudge, vnleſſe he be admitted, from whẽce then haue wormes ſo great libertie, to thruſt vnto God thoſe for patrons to whom it is not read that the office is enioined? Gods will was to appoint the Angels to loke vnto our ſaftie, wherefore they do both frequent holy aſſembles, and the Church is a ſtage to thẽ, wherein they wõder at the diuers & manifold wiſdome of God. Who ſo conueye away to other that which is peculiar to them, verily they cõfounde and peruert the ordre ſet by God, which ought to haue bene inuiolable. With like hãdſomneſſe they procede in alleging other teſtimonies. God ſaid to Ieremie: If Moſes and Samuel ſhould ſtand before me, my ſoule is not to this people. Howe (ſay they) could he haue ſpoken thus of deade men, vnleſſe he knewe that they made interceſſion for the liuinge? But I on the cõtrary ſide gather thus, that ſith it thereby appeareth that neither Moſes nor Samuel made interceſſiõ for the people of Iſrael, there was then no interceſſion at all of deade men. For which of the Saintes is to be thought to be carefull for ỹ ſafetie of the people, whẽ Moſes ceſſeth, which in this behalfe farre paſſed al other when he liued? But if they followe ſuch ſlight ſutteltes, to ſay that the deade make interceſſion for the liuing, becauſe the Lorde ſaid, If they ſhould make interceſſiõ I will much more colorably reaſon in this maner: In the extreme neceſſitie of the people Moſes made not interceſſiõ, of whom it is ſaid, if he ſhall make interceſſion. Therefore it is likely that none other maketh interceſſion, ſith they are all ſo farre from the gentleneſſe, goodneſſe, and fatherly carefulneſſe of Moſes. This forſoth they get with cauilling, that they be wounded with the ſame weapons, wherwith they thought themſelues gaily fenſed. But it is very fonde that a ſimple ſentẽce ſhould ſo be wreſted, becauſe the Lord pronounceth onely that he will not ſpare the offenſes of the people, although they had ſeen Moſes to be their patron, or Samuel, to whoſe prayers he had ſhewed himſelfe ſo tender. Which ſenſe is moſt clerely gathered out of a like place of Ezechiel. If (ſaith the Lorde) theſe three men were in ỹ citie, Noe, Daniel, & Iob, they ſhall not deliuer their ſonnes

Heb.1. 14. Pſa. 91. 11. Pſa. 34. 8. Iere. 15 1. Exe. 14. 14.

and daughters in their righteousnesse: but they shall deliuer onely their owne soules. Where it is no dout that he meant if two of them should happen to reuiue againe, for the thirde was thē aliue, namely Daniell, who (as it is knowen) did in the first florishing of his youth shewe an incomparable example of godlinesse: let vs then leaue them whom ỹ Scripture plainly sheweth to haue ended their course. Ther-
Act. 13. 36. fore Paule, when he speaketh of Dauid, teacheth not ỹ he doth with prayers helpe his posteritie, but onely that he serued his owne time.

24 They answere againe: shall we then take from them all prayer of charitie, which in the whole course of their life breathed nothing but charitie and mercie? Verily as I will not curiously searche what they do, or what they muse vpon: so it is not likely, ỹ they are caried about hether and thether with diuerse and particular requestes: but rather that they do with a stayed & vnmoued will, long for the kingdome of God, which standeth no lesse in the destructiō of the wicked than in the saluation of the godly. If this be true, it is no dout that their charitie is conteined in the communion of the body of Christ, and extendeth no further, than the nature of that cōmunion beareth. But nowe though I graunt that they pray in this maner for vs, yet they do not therfore depart from their own quietnesse, to be diuersly drawen into earthly cares: and much lesse must we therefore by and by call vpon them. Neither doth it thereby followe that they must so do, because men which liue in earth may commende one an other in their prayers. For this doing serueth for nourishing of charitie among them, when they do as it were part and mutually take vpon them their necessities among themselues. And this they do by the commandement of the Lorde, and are not without a promise, which
Eccl. 9. 5. & 6. twoo things, haue alway the chefe place in prayer. All such considerations are farre from the dead, whom when the Lord hath cōueyed from our companie, he hath left to vs no enterchāge of doings with them, nor to them with vs, so farre as we may gather by coniectures. But if any man allege, that it is impossible but that they must kepe the same charity toward vs, as they be ioined in one Faith with vs: yet who hath reueled ỹ they haue so long eares to reach to our voices? and so percing eyes to watch our necessities? They prate in their shadowes I wote not what of the brightnes of the countenance of God extending his beames vpon them, in which as in a mirror they may from on hie behold the matters of men beneath. But to affirme that, specially with such boldnesse as they dare, what is it elles but to go about by the dronken dreames of our owne braine, without his word to pearce & breake into the hidden iudgements of God, & to trende

the

the Scripture vnder fete which so oft pronoūceth that the wisdome of the flesh is enemie to the wisdome of God, which wholly condemneth the vanitie of our naturall witt, which willeth all our reason to be throwen downe, and the onely will of God to be loked vnto of vs. Ro.8.6.

25 The other testimonies of Scripture which they bring to defende this their lie, they most noughtily wrest. But Iacob (said they) praieth that his name & the name of his Fathers Abraham & Isaac be called vpon ouer his posteritie. Firſt let vs see what forme of calling vpon this is amōg the Israelites. For they call not vpon their Fathers, to helpe them: but they beseech God to remēber his seruantes Abraham, Isaac, and Iacob. Therefore their example maketh nothing for thē that speake to the Saintes themselues. But because those blockes (such is their dulnesse) neither vnderstande what it is to call vpon the name of Iacob, nor why it is to be called vpō: it is no maruell if in the very forme also they so childishly stumble. This maner of speche is not seldome founde in the Scriptures. For Esaye saith that the name of the men is called vppon ouer the women, when they haue them as their husbandes vnder whoes charge & defense they liue. Therfore the calling vpon of the name of Abrahā vpon the Israelites, standeth in this when they conuey their pedegree from him, and doo with solemne memorie honor him for their author & parent. Neither doth Iacob this becawse he is carefull for the enlarging of the renome of his name: but for asmuch as he knewe that the whole blessednesse of his posteritie cōsisted in the enheritance of the couenant which God had made with him: he wisheth that which he seeth should be the chefe of all good things to them, that they be accōpted in his kinred: For, that is nothinge ells but to conuey to them the succession of the couenant. They againe when they bring such remembrāce into their prayers, do not flee to the intercessions of deade men: but do put the Lorde in minde of his couenant, wherby the most kinde father hath promised that he will be fauorable & beneficiall to thē for Abrahās, Isaacs, and Iacobs sakes. Howe litle the holy ones did otherwise leane vpon the merites of their father, the cōmon saying of the Chirch in the Prophet testifieth, Thou art our Father, and Abraham knewe vs not, & Israell was ignorant of vs. Thou Lorde art our Father and our redemer. And when they say thus, they adde therwithall, Returne O Lorde for thy seruants sakes: yet thinking vpon no intercession, but bendinge their minde to the benefite of the couenāt. But now sith we haue the Lord Iesus, in whoes hand the eternall couenant of mercy is not onely made but also confirmed to vs: whoes name should we rather vse in our prayers? And becawse these good maisters will haue Gen. 48 16. Esa. 4. 1. Esa. 63. 16.

the Patriarches to be by theſe wordes made interceſſors, I woulde faine knowe of them why in ſo great a route Abraham the Father of the Chirch hath no place at all among them. Out of what ſinke they feth their aduocates, it is not vnknowē. Let thē aunſwere me, how it it is that Abrahā, whom God preferred aboue all other, and whom he aduaunced to the hieſt degree of honor, ſhould be neglected & ſuppreſſed. Verily when it was euident that ſuch vſe was vnknowē to the old Chirch, they thought good for hiding of the newneſſe to ſpeake nothing of the olde Fathers: as though ẏ diuerſity of names excuſed the newe & forged maner. But whereas ſome obiect ẏ God is prayed vnto, to haue mercy on ẏ people for Dauids ſake, it doth ſo nothing at all make for defenſe of their error, that it is a moſt ſtrōg proſe for the cōfutation therof. For if we cōſider what perſon Dauid did beare: he is ſeuered from all the aſſembly of ẏ Saintes, ẏ God ſhould ſtabliſh the couenāt which he hath made in his hāde. So both ẏ couenāt is rather cōſidered thā ẏ mā, & vnder a figure ẏ only interceſſiō of Chriſt is affirmed. For it is certaine that that which belōged only to Dauid, in ſo much as he was the image of Chriſt, accordeth not ẇ any other.

26 But this forſoth moueth ſome, that it is oftentimes red that the prayers of Saintes haue bene heard. Why ſo? Euen becauſe they
Pſa. 22. 5. prayed. They truſted in thee (ſaith the Prophet) & they were ſaued: they cried, and they were not cōfounded. Therefore let vs alſo pray as they did, that we may be heard as they were. But theſe men, otherwiſe than they ought, do wrōgfully reaſon, that none ſhalbe heard but they that haue ones bene heard. Howe much better doth Iames ſay?
Iam. 6. 17. Elias (ſayeth he) was a man like to vs: & he prayed with prayer that it ſhould not raine, & it rained not vppon the earth in three yeares and ſix monethes. Againe he prayed, and the heauen gaue raine, and the earth gaue here frute. What? doth he gather any ſingular prerogatiue of Elias, to which we ought to flee? No But he teacheth what is ẏ continual ſtrength of godly & pure praier, to exhorte vs likewiſe to pray. For we do niggardly conſtrue the redineſſe & gentleneſſe of God in hearing thē, vnleſſe we be by ſuch experiences cōfirmed into a more ſure affiāce of his promiſes, in ẇ he promiſeth ẏ his eare ſhalbe enclined not to one, or two, nor yet to a few, but to all ẏ call vpō his name. And ſo much leſſe excuſable is this fooliſhneſſe, becauſe they ſeeme as it were of ſet purpoſe to deſpiſe ſo many admonitiōs of Scripture.
Pſa. 142. Dauid was oft deliuered by the power of God. Was it that he ſhould draw that power to himſelf, that we ſhould be deliuered by his helpe?
52. He himſelf affirmeth farre otherwiſe: The righteous loke for me, till thou rēder to me. Againe, The righteous ſhall ſee & they ſhall reioiſe,

and

and trust in the Lord. Behold, this poore man hath cried to God, and he hath answered him. There be in the psalmes many such praiers, in which to craue that which he requireth, he moueth God by this maner, ỳ the righteous be not made ashamed, but may by his exãple be raised vp to hope well. Let vs now be contented with this one example. Therefore euery holy one shall pray to thee in fit time. Which place I haue so much the more willingly rehearsed, because the leud babblers which do let out to hire the seruice of their waged tongue haue not bin ashamed to alleage it to proue the intercession of the dead. As though Dauid meant any thing else, than to shew the frute that shall come of the mercifulnesse and gentlenesse of God, when he shall be heard. And in this kinde we must learne, that the experience of the grace of God, as well towarde our selues as other, is no slender help to cõfirme the credit of his promises. I leaue vnrehearsed many places, where Dauid setteth before himselfe the benefits of God for matter of cõfidence, because the readers of the Psalmes shal commonly find them without seking. This selfe same thing had Iacob before taught by his owne example: I am vnworthy of all thy mercies, and of the trueth which thou hast performed to thy seruant. I with my staffe haue passed ouer this Iordane, and now I come forth with two bandes. He alleageth in deede the promise, but not alone: but he also ioineth the effect, that he may the more couragiously in time to come trust that God will be the same toward him. For he is not like to mortall men, which are wery of their liberality, or whose ability is wasted: but he is to be weyed by his owne nature, as Dauid wisely doth where he sayth, Thou hast redeemed me, O God that speakest trueth. After that he hath giuẽ to God the praises of his saluation, he addeth that he is a true speaker: because vnlesse he were cõtinually like himselfe, there could not be gathered of his benefites a sufficiently strong reason of affiance & calling vpon him. But when we know that so oft as he helpeth vs, he sheweth an exãple & proofe of his goodnesse, we neede not to feare that our hope shalbe put to shame or disapoint vs.

Psa. 34. 7.
Psa. 32. 6.
Gen 32 10.
Psa. 31. 6.

27 Let this be the summe. Whereas the Scripture setteth out this vnto vs for the chiefe point in the worshipping of God, (as refusing all sacrifices, he requireth of vs this duety of godlinesse) praier is not without manifest sacrilege directed to other. Wherfore also it is sayd in the Psalme. If we stretch forth our hands to a strãge God, shall not God require these things? Againe, wheras God wil not be called vpõ, but of Faith, & expressly commaũdeth praiers to be framed according to the rule of his word: finally wheras Faith founded vpon the word,

Psa. 44. 21.

is the mother of right praier: ſo ſone as we ſwarue frō the word, our praier muſt needes be corrupted But it is already ſhewed, that if the whole Scripture be ſought, this honor is therein chalenged to God only. As touching the office of interceſſiō, we haue alſo ſhewed that it is peculiar to Chriſt, & that there is no praier acceptable to God, but which that mediator halloweth. And though the faithful do one for an other offer praiers to God for their brethren, we haue ſhewed that this abateth nothing from the onely interceſſion of Chriſt: becauſe they altogether ſtanding vpon it do cōmend both thēſelues & other to God. Moreouer we haue taught that this is vnfitly drawen to dead men, to whom we neuer read that it hath bin commaunded that they ſhould pray for vs. The Scripture doth oftentimes exhorte vs to mutuall doings of this duety one for an other: but of dead men
Iam. 5. 8. there is not ſo much as one ſyllable: yea and Iames ioyning theſe two things together, that we ſhould cōfeſſe our ſelues among our ſelues, & mutually pray one for an other, doth ſecretly exclude deade men. Therfore to condemne this errour, this one reaſon ſufficeth, that the beginning of praying rightly, ſpringeth out of Faith, and that Faith commeth of the hearing of the word of God, where is no mentiō of the fained interceſſion, becauſe ſuperſtition hath raſhly gotten to it ſelfe patrones which were not giuen them of God. For whereas the Scripture is full of many formes of praier, there is no example found of this patronſhip, without which in ỹ papacy they beleue that there is no praier. Moreouer it is certaine that this ſuperſtition hath growē of diſtruſtfulneſſe either becauſe they were not content with Chriſt to be their interceſſour, or haue altogether robbed him of his praiſe. And this later point is eaſily proued by their ſhameleſneſſe: becauſe they haue no other ſtronger argumēt to proue that we haue nede of the interceſſion of Saintes, than whē they obiect that we are vnworthy of familiar acceſſe to God. Which we in deede graunt to be moſt true: but thereupō we gather, that they leaue nothing to Chriſt, which eſteeme his interceſſion nothinge worth, vnleſſe there be adioyned George, Hypolite, or ſuch other viſors.

28 But although prayer properly ſignifieth only wiſhes & petitiōs: yet there is ſo great affinity betwene petitiō & thankeſgiuing, ỹ they may be fitly comprehended both vnder one name. For, theſe ſpecial ſortes which Paule rehearſeth, fall vnder the firſt part of this diuiſion. With asking & craiug we poure forth our deſires before God, requiring as well thoſe things ỹ ſeme to ſpred abroade his glory & ſet forth his name, as the benefites that are profitable to our vſe. With giuing of thankes, we do with due praiſe magnifie his good doinges towarde

vs, acknowledging to be receiued of his liberality whatsoeuer good things do come to vs. Therfore Dauid cõprehended these two partes together, saying: Call vpon me in the day of necessity: I will deliuer thee, & thou shalt glorifie me. The Scripture not in vaine cõmaundeth vs to vse both. For we haue sayd in an other place that our nedines is so great, & ý experience it selfe crieth out that we are on euery side pinched and pressed with so many & so great distresses, that all haue cause enough why they should both sigh to God, & in humble wise call vpon him. For though they be free from aduersities, yet the giltines of their wicked doings, & their innumerable assaultes of tentations ought to pricke forwarde the most holy to aske remedy. But in the sacrifice of praise and thankesgiuing there can be no interruptiõ without hainous sinne, forasmuch as God cesseth not to heape vpon diuerse men diuerse benefites to driue vs though we be slacke & slow, to thankfulnes. Finally so great & so plenteous largesse of his benefits doth in a maner ouerwhelme vs: ther are so many & so great miracles of his sene on euery side which way soeuer thou turne thee, that we neuer want ground and matter of praise and thankesgiuinge. And, that these thinges may be somewhat plainelier declared: sith all our hopes and wealth stand in God (which we haue before sufficiently proued) that neither we nor all our things can be in prosperity but by his blessinge: we must continually commit our selues and all our things to him. Then, whatsoeuer we purpose, speake, or do, let vs purpose, speake, & do vnder hs hande & wil, finally vnder the hope of his help. For, all are pronounced accursed of God, which deuise or determine any purposes vppon trust of themselues or of any other, which without his wil, & without calling vpon him do enterprise or attempt to begin any thing. And wheras we haue diuerse times already said, ý he is duely honored when he is acknowledged the author of al good things: therupon followeth that all those things are so to be receiued at his hande, that we yelde continuall thankes for them: & that there is no other right way for vs to vse his benefites, which flow & procede frõ his liberality to no other end, but ý we should be continually busied in confessing his praise & giuing of thankes. For Paul, when he testifieth ý they are sanctified by the word & praier, doth therewithal signify ý they are not holy & cleane to vs without the word & praier, vnderstanding by ý word, faith by figure. Therefore Dauid saith very wel, when hauing receiued ý liberality of the Lord, he declareth that there is giuen him into his mouth a new song: wherby verily he signifieth that it is a malitious silence, if we passe ouer any of his benefits without praise: sith he so oft giueth vs matter to say good of him,

Psal. 50. 15.

Iohn. 4. 14

Esa. 30. 1 & 31. 1.

1. Tim. 4. 5.

Metonymia.

Psa. 40. 4.

Esa. 2. 10. as he doth good to vs. As also Esay settinge out the singular grace of God, exhorteth the faithfull to a new and vnwonted songe. In which
Psal 51 17. sense Dauid sayth in an other place, Lord open thou my lippes, and
Esa. 38. 20. my mouth shall shew foorth thy praise. Likewise Ezechias and Ionas
Ioh. 11. 10. testifie ý this shalbe to thē the end of their deliuerance, to celebrate
Psa. 116 12. the goodnes of God with songes in the temple. This same Law Dauid prescribeth to all the godly. What shal I repay to the Lord (saith
Psa. 106 47. he) for all the thinges that he hath bestowed vpon me? I will take the cup of saluations, and will call vpon the name of the Lorde. And the
Psa. 118 18. same law the Church foloweth in an other Psalme, Saue vs our God, that we may confesse to thy name and glory in thy praise. Againe, he hath looked vnto the praier of the solitary, and he hath not despised their praiers. This shalbe wrytten to the generation that shal follow, and the people created shall praise the Lorde, that they may declare his name in him and his praise in Hierusalem. Yea so oft as the faithfull besech God to do for his names sake: as they professe themselues vnworthy to obtaine any thinge in their owne name, so they binde themselues to giue thanks, and they promise that this shalbe to them the right vse of the bountifulnes of God that they shalbe publishers
Ose. 14. 3. of it. So Osee speakinge of the redemption to come of the Church, sayth: Take away iniquity O God, and list vp good: and we will pay the calues of lippes. And the benefites of God do not onely claime to themselues the praise of the tongue, but also do naturally procure loue. I haue loued (sayth Dauid) because ý Lord hath heard the voice
Psa. 116 2. of my prayer. Againe in an other place, rehearsing the helpes which
Psal. 18. 1. he had felt, he sayth: I will loue thee O God my strength. Neither shal the praises euer please God, which shal not flow out of this sweetenes
Phili. 4 6. of loue. Yea and also we must holde fast this sayinge of Paule, that all praiers are wrongfull and faulty to which is not adioyned giuinge of thankes. For thus he sayth, in all praier and besechinge with thankesgiuing, let your petitions, be knowen with God. For, sith testinesse, tediousnesse, impatience, bitternes of griefe, and feare do moue many in prayinge to murmure, he commaundeth that our affections be so tempered, that the faithful ere they haue obtained that which they desire, should neuertheless cherefully blesse God. If this knot ought to haue place in things in a maner cōtrary, with so much more holy band doth God binde vs to sing his praises, so oft as he maketh vs to enioy our requestes. But as we haue taught that our praiers are hallowed by the intercession of Christ, which otherwise shoulde be vncleane: so the Apostle, where he commaundeth vs to offer a sacrifice of praise by Christ, putteth in minde that we haue not a mouth clean

enough

enough to praiſe the name of God, vnleſſe the prieſthode of Chriſt become the meane. Whereupon we gather that men haue bin monſtruouſly bewitched in the papacy, where the greater part marueleth ỳ Chriſt is called an aduocate. This is the cauſe why Paule cõmaundeth both to pray and to giue thankes without ceſſinge: namely for that he willeth that with ſo great cõtinuing as may be, at euery time in euery place, in all matters and buſineſſes, the praiers of all men ſhould be lifted vp to God, which may both looke for al things at his hand & yelde to him the praiſe of al things, as he offreth vs continuall matter to praiſe and pray. Heb.13. 15. 1.Theſ. 5.17.

29 But this continuall diligence of prayinge, although it ſpecially concerne the propre and priuate prayers of euery man, yet ſomewhat alſo pertaineth to the publike prayers of the Church. But thoſe can neither be continuall, nor ought otherwiſe to be done than according to the politike order that ſhall by cõmon conſent be agreed vpon amonge all. I graunt the ſame in dede. For therefore certaine houres are ſet & appointed, as indifferent with God, ſo neceſſary for the vſes of men, that the cõmodity of all men may be prouided for, and all things (according to the ſaying of Paul) may be comelily and orderly done in the Church. But this maketh nothing to the cõtrary but that euery Church ought both from time to time to ſtirre vp it ſelfe to often vſe of prayers, and when it is admoniſhed by any greater neceſſity, to be feruent with more earneſt endeuour. As for perſeuerance which hath a great affinity with continual diligence, there ſhall be a fitte place to ſpeake of it about the ende. Nowe theſe make nothing for the much babling which Chriſt willed ỳ we ſhould be forbidden. For he forbiddeth not to continue longe, nor oft, nor with much affection in praiers, but that we ſhoulde not truſt that we may wringe any thinge out of God, by dullinge his eares with much babbling talke, as if he were to be perſwaded after the maner of mẽ For we know that Hypocrites, becauſe they do not cõſider that they haue to do with God, do no leſſe make a põpous ſhew in their praiers than in a triumph. For, the Phariſee which thanked God that he was not like to other men, without dout reioyſed at himſelfe in the eyes of men, as if he would by praier ſeeke to get a fame of holines. Hereupon came that much babblinge, which at this day vpon a like cauſe is vſed in ỳ papacy: while ſome do vainly ſpend the time in repeating the ſame praiers, and other ſome do ſet out themſelues amonge the people with a lõg heape of words. Sith this babbling childiſhly mocketh God, it is no maruell that it is forbidden out of the Church, to the end that nothing ſhould there be vſed but earneſt & proceeding 1.Cor. 15.40. Matt.6. 7.

from the bottome of the hart. Of a neere kinde and like to this corruption is there an other, which Christ condemneth with this, namely that hypocrits for boasting sake do seeke to haue many witnesses, and do rather occupy the market place to pray in, than their praiers shoulde want the praise of the worlde. But whereas we haue already shewed that this is the mark that praier shooteth at, that our minder may be caried vpward to God, both to confession of praise & to crauinge of helpe: thereby we may vnderstande that the chiefe duetie thereof do stand in the minde & the hart, or rather that praier it selfe is properly an affection of the inward hart, which is poured forth and laid open before God the searcher of hearts. Wherfore (as it is already sayd) the heauenly schoolemaister, whē he minded to set out the
Mat. 6. 6 best rule of praying, cōmaunded vs to go into our chamber, & there the dore beinge shut to pray to our Father which is in secrete, that our Father which is in secrete may heare vs. For when he hath drawen them away frō the example of hypocrites, which with ambitious boasting shew of prayers sought the fauour of men, he therewithall addeth what is better, namely to enter into our chamber, & there to pray the dore being shut. In which words (as I expound them) he willed vs to seeke solitary beinge, which may helpe vs to descende & to enter throughly with our whole thought into our hart, promising to the affections of our hart that God shalbe neere vs whose tēples our bodies ought to be. For he meant not to deny but that it is expedient also to pray in other places: but he sheweth that praier is a certaine secret thing, which both is chiefly placed in the soule, & requireth the quiet therof farre from all troubles of cares. Not without cause therfore the Lorde himselfe also, when he was disposed to apply himselfe more earnestly to praier conueied himselfe into some solitary place farre from the troublesome company of men: but to teach vs by his example that these helpes are not to be despised, by which our mind being to slippery of it selfe is more bent to earnest applying of praier. But in the meane time euen as he in the middest of the multitude of men, abstained not from praying, if occasion at any time so serued: so
1. Ti. 2. 8. should we in all places where nede shalbe, list vp pure handes. Finally thus it is to be holdē, that whosoeuer refuseth to pray in the holy assembly of the godly, he knoweth not what it is to pray apart, or in solitarines, or at home. Againe, that he that neglecteth to pray alone or priuatly how diligently soeuer he haunt publike assemblies, doth there make but vaine praiers: becaus he giueth more to the opinion of men than to the secret iudgement of God. In the meane time, that the commō praiers of the Church should not grow into contempt,

God

God in old time garnished them with glorious titles, specially where he called the temple the house of praier. For, by this sayinge he both taught that the chiefe part of the worshipping of him is the duety of praier: & that to the end that the faithfull shoulde with one consent exercise themselues in it, the temple was set vp as a standard for them. There was also added a notable promise: There abideth for thee, O God, praise in Sion: & to thee the vow shalbe paied. By which wordes the Prophet telleth vs, that the praiers of the Church are neuer void: because the Lord alway ministreth to his people matter to sing vpon with ioy. But although the shadowes of the law are cessed: yet because the Lords wil was by this ceremony to nourish among vs also the vnity of faith, it is no dout that the same promise belõgeth to vs, which both Christ hath stablished with his owne mouth, and Paul teacheth that it is of force for euer.

Esa. 56. 7.

Psal. 65 2.

30 Now as the Lord by his word cõmaundeth the faithfull to vse common praiers: so there must be cõmon temples appointed for the vsing of them: where who so refuse to communicate their praier with the people of God, there is no cause why they should abuse this pretense, that they enter into their chamber that they may obey the cõmaundemẽt of the Lord. For he that promiseth that he wil do whatsoeuer two or three shall aske beinge gathered together in his name, testifieth that he despiseth not praiers openly made: so that boastinge and seking of glory of men be absent, so that vnfained & true affectiõ be present which dwelleth in the secret of the hart. If this be the right vse of temples (as truely it is) we must againe beware that neither (as they haue begon in certaine ages past to be accompted) we take them for the proper dwellinge places of God from whense he may more nerely bende his eare vnto vs: nor faine to them I wote not what secrete holinesse, which may make our praier more holy before God. For sith we our selues be the true tẽples of God we must pray in our selues if we will call vpon God in his own holy temple. As for ẏ grosnesse, let vs which haue a commaundement to call vpon the Lord in Spirit and trueth without difference of place, leaue it to the Iewes or the Gentiles. There was in dede a temple in old time by the cõmaundement of God for offringe of praiers and sacrifices: but that was at such time as the truth lay hid figured vnder such shadowes, which being now liuely expressed vnto vs doth not suffer vs to stick in any materiall temple. Neither was the temple giuen to the Iewes themselues with this condition, that they should enclose the presence of God, within the walles thereof, but whereby they might be exercised to beholde the image of the true temple. Therfore they, which in any thought

Mat. 18. 20.

Ihon. 4. 23.

Esa. 66. 1.

Act.7. 48. that God dwelleth in temples made with handes, were ſharply rebuked of Eſay and Stephen.

31 Here moreouer it is more than euident, that neither voice nor ſong, if they be vſed in praier, haue any force, or do any whit profite before God, vnleſſe they procede from the depe affectiō of the hart. But rather they prouoke his wrath againſt vs, if they come only from the lippes and out of the throte: foraſmuch as that is to abuſe his holy name, and to make a mockery of his maieſty: as we gather out of the words of Eſay, which although they extende further, yet pertaine alſo to reproue this fault. This people (ſayth he) commeth nere to with their mouth and honoreth me with their lippes but their hart is farre from me: and they haue feared me with the commaundement and doctrine of men. Therefore beholde I will make in this people a miracle great and to be wondered at: For, wiſdom ſhall perith from their wiſe men, and the prudence of the Elders ſhall vaniſh away. Neither yet do we here condemne voice or ſinging, but rather do liely commende them, ſo that they accompany the affection of the minde. For ſo they exerciſe the minde and holde it intentiue in thinkinge vpon God: which as it is ſlippery and rolling, eaſily ſlacketh and is diuerſely drawen vnleſſe it be ſtayed with diuerſe helpes. Moreouer whereas the glory of God ought after a certaine maner to ſhine in al the parts of our body, it ſpecially behoueth that the tongue be applied and awowed to this ſeruice both in ſinginge and in ſpeakinge which is properly created to ſhewe foorth and diſplay the praiſe of God. But the chiefe vſe of the tongue is in publike praiers, which are made in the aſſembly of the Godly: which tende to this ende, that we may all with one common voice, and as it were with one mouth together glorifie God, whom we worſhip with one Spirit & one Faith: and that openly, that all men mutually, euery one of his brother, may receiue the confeſſion of Faith, to the example wherof they may be both allured and ſtirred.

Eſai.9. 13. Mat.15. 8.

32 As for the vſe of ſinging in Churches (that I may touch this alſo by the way) it is certaine that it is not only moſt auncient: but that it was alſo in vſe among the Apoſtles, we may gather by theſe words of Paule, I will ſing in Spirit, I will ſing alſo in minde. Againe to the Coloſſians, Teachinge and admoniſhinge you, mutually in hymnes pſalmes, and ſpirituall ſonges, ſinging with grace in your hearts to the Lord. For in the firſt place he teacheth that we ſhould ſing with voice and hart: in the other he commendeth ſpirituall ſonges, wherewith the Godly do mutually edifie themſelues. Yet that it was not vnuerſall, Auguſtine teſtifieth, which reporteth that in the time of Ambroſe

1.Cor. 14.15.

Cōfeſſ. lib.9. cap.7.

the

the Church of Millain first beganne to singe, when while Iustina the mother of Valentinian cruelly raged against ỹ true Faith, the people more vsed watchings than they were wont: and that afterwarde the other westerne Churches followed. For he hadde a litle before sayd that this maner came from the Eastërne Churches. He telleth also in his seconde booke of Retractations that it was in his time receiued in Africa. One Hilarie (sayth he) a ruler did in euery place whereſoeuer he could, with malicious blaming raile at the maner which thē began to be at Carthage, that the hymnes at the altar shoulde be pronounced out of the booke of Psalmes, either before the oblation, or when that which had bin offered was distributed to ỹ people. Him I answered at the commaundement of my brethren. And truely if song be tēpered to ỹ grauity which becommeth the presence of God & Angels, it both procureth dignity and grace to the holy actions, and much availeth to stirre vp the mindes to true affection, and feruentnesse of prayinge. But we must diligently beware that our eares be not more heedefully bent to the note, than our mindes to the spirituall sense of the words. With which peril Augustine in a certain place saith ỹ he was so moued, that he somtime wished that the maner which Athanasius kept should be stablished, which commaunded that the reader should sounde his wordes with so small a bowinge of his voice, that it should be liker to one that readeth than to one that singeth. But when he remembred how much profit he himselfe had receiued by singing, he enclined to the other side. Therfore vsing this moderation, there is no dout that it is a most holy & profitable ordinance. As on the other side what songs so euer are framed only to sweetenes and delite of the eares, they both become not the maiesty of the Church & can not but hiely displease God. Cōfeſſ lib. 10. cap. 33

33 Wherby it also plainely appeareth that common praiers are to be spoken not in Greeke amonge Latine men, nor in Latine amonge Frenchmen or Englishmen (as it hath heretofore bin ech where cōmonly done) but in the peoples mother tongue, which commonly may be vnderstoode of the whole assembly: forasmuch as it ought to be done to the edifying of the whole Church, which receiue no frute at all of a sounde not vnderstanded. But they which haue no regarde neither of charity nor of humanity, should at least haue bin somwhat moued with the authority of Paule, whose wordes are nothing doutful. If thou blesse (sayth he) in Spirit, how shal he that filleth the place of an vnlearned man answere Amen to thy blessing, sith he knoweth not what thou sayst? For thou in dede giuest thankes, but the other is not edified. Who therefore can sufficiently wonder at the vnbrideled 1. Cor. 14. 16.

licentiousnesse of the Papistes, which, the Apostle so openly cryinge out against it, feare not to roare out in a strange tongue most babbling praiers, in which they themselues sometime vnderstand not one syllable, nor woulde haue other folkes to vnderstand it? But Paul teacheth that we ought to do otherwise. How then? I will pray (saith he) with spirit, I will pray also with minde: I wil sing with spirit: I will sing also with minde: signifying by the name of Spirite, the singular gift of tongues, which many being endued with abused it, when they seuered it from the mind, that is, from vnderstanding. But this we must altogether thinke, that it is by no meane possible, neither in publike nor in priuate praier, but that the tongue without the hart must hiely displese God. Morouer we must think that the mind ought to be kindled with feruentnesse of thought, that it may farre surmount all that the tongue may expresse with vtterance. Finally that ỹ tongue is not necessary at all for priuate praier, but so farre as the inward feelinge either is not able to suffice to enkindle it selfe, or the vehemence of enkindling violẽtly carieth the worke of ỹ tongue with it. For though very good praiers somtime be without voice, yet oftẽtimes betideth, that when the affectiõ of the minde is feruent, both the tongue breaketh foorth into voice, and the other members into gesturing without excessiue shew. Hereupon came the muttering of Hanna, and such a like thinge all the holy ones alway feele in themselues, when they burst out into broken and vnperfect voices. As for the gestures of the body which are wont to be vsed in praier (as kneling and vncouering of the head) they are exercises by which we endeuour to rise vp to a greater reuerencing of God.

1. Sam. 1 13.

34 Nowe we must learne not onely a more certaine rule, but also the very forme of prayinge: namely the same, which the heauenly Father hath taught vs by his beloued Sonne: wherein we may acknow his vnmesurable goodnesse and kindenesse. For beside this he warneth and exhorteth vs to seeke him in all our necessity, (as children are wont to flee to their fathers defence, so oft as they be troubled with any distresse) because he sawe that we did not sufficiently perceiue this, how slender our pouerty was, what were meete to be asked, & what were for our profit: he prouided also for this our ignorance, and what our capacity wanted, he supplied and furnished of his own. For he hath prescribed to vs a forme wherin he hath as in a Table set out whatsoeuer we may desire of him, whatsoeuer auaileth for our profit, & whatsoeuer is necessary to aske. Of which his gẽtlenes we receaue a great frute of comfort that we vnderstand that we aske no inconuenient thing, no vnseeminge or vnfit thing, finally nothing

Matt. 6. 9.

Luk. 11. 2.

that

that is not acceptable to him, ſith we aske in a maner after his owne mouth. Whē Plato ſaw the folly of men in making requeſtes to God, which being graunted, it many times befel much to their own hurt: he pronounced that this is the beſt maner of prayinge taken out of the olde Poete, Kinge Iuppiter giue vnto vs the beſt thinges both when we aske them, and when we do not aske them, but commaund euil things to be away from vs euen when we aske them. And verily the heathen man is wiſe in this, that he iudgeth howe perillous it is to aske of the Lord that which our owne deſire moueth vs: & therewithal he bewraieth our vnhappy caſe, that we can not ones opē our mouthes before God without danger, vnleſſe the Spirite do inſtruct vs to a right rule of prayinge. And in ſomuch greater eſtimation this priuilege is worthy to be had of vs, ſith the onely begotten Sonne of God miniſtreth words into our mouth which may deliuer our minde from all douting.

Alcib 2 vel de vot.

Rom.8. 6.

35 This whither you call it forme or rule of praying is made of ſix petitions. For, the cauſe why I agree not to them that diuide it into ſeuen parts, is this, that by putting in this aduerſatiue word (But) it ſemeth that the Euangeliſt ment to ioyne theſe two peces together, as if he had ſaid: Suffer vs not to be oppreſſed with tentation but rather help our weakenes, & deliuer vs, that we faint not. The old writers alſo thinke on our ſide, ſo that nowe that which is in Mathew added in the ſeuenth place, is by way of declaratiō to be ioyned to the ſixt petition. But although the whole praier is ſuch that in euery parte of it regarde is ſpecially to be had of the glory of God, yet the three firſt petitions are peculiarly appoynted to Gods glory, ẅ alone we ought in them to looke vnto without any reſpect (as they ſay) of our owne profit. The other three haue cāſe of vs, and are properly aſſigned to aske thoſe thinges that are for our profite. As when we pray that the name of God be hallowed: becauſe God wil proue whether he be loued & honored of vs freely or for hope of reward, we muſt thē thinke nothing of our owne cōmodity: but his glory muſt be ſet before vs, ẅ alone we muſt behold with fixed eies: & no otherwiſe ought we to be minded in the other praiers of this ſort. And euen this turneth to our great profit, ẏ when it is ſanctified as we pray, it is alſo likewiſe made our ſanctification. But our eyes (as it is ſayd) muſt winke and after a certaine maner be blinde at ſuch profit, ſo as they may not ones loke at it: that if all hope of our priuat benefit were cut of, yet we ſhoulde not ceaſſe to wiſhe and pray for this ſanctification and other thinges which pertaine to the glory of God. As it is ſeene in the examples of Moſes and Paule, to whom it was not grieuous to turne away their

Auguſt. in Enchirid. ad Laurent. ca. 116. Chryſ. aut o perfec.

Exo. 32. Rom. 9 3.

mindes and eyes from themſelues, and with vehement and enflamed zeale to wiſh their owne deſtruction that though it were with their owne loſſe they might auance the glory & kingdom of God. On the other ſide when we pray that our daily bread be giuen vs: although we wiſh ẏ which is for our owne commodity, yet here alſo we ought chiefely to ſeeke the glory of God, ſo that we ſhould not aske it vnleſſe it might turne to his glory. Now let vs come to the declaring of the praier it ſelf.

Our Father which art in heauen.

36 Firſt in the very entry we mete with this which we ſaid before that all praier ought none otherwiſe to be offred of vs to God than in the name of Chriſt, as it can by no other name be made acceptable vnto him. For ſince we call him Father, truely we alleage for vs the name of Chriſt. For by what boldneſſe might any man call God, Father? who ſhoulde burſt foorth into ſo great raſhneſſe, to take to himſelfe the honor of the Sonne of God, vnleſſe we were adopted the children of grace in Chriſt? Which being the true Sonne, is giuē of him to vs to be our brother: that that which he hath proper by nature, may by the benefite of adoption be made ours, if we do with ſure faith embrace ſo great bountifulneſſe. As Iohn ſayth, that power is giuen to thē which beleue in the name of the only begotten Sonne of God, that they alſo may be made the children of God. Therefore he both calleth himſelfe our Father, & will be ſo called of vs, by this ſweeteneſſe of name deliuering vs from all diſtruſt, ſith there can no where be found any greater affection of loue than in a Father. Therfore he could by no ſurer example teſtifie his vnmeaſurable dere loue toward vs than by this that we are named the ſonnes of God. But his loue is ſo much greater & more excellent toward vs than all loue of our parentes, as he paſſeth all men in goodneſſe and mercy: that if all the fathers that are in the earth, hauing ſhaken of al feeling of fatherly naturalneſſe, would forſake their children, yet he wil neuer faile vs, becauſe he can not deny himſelfe. For we haue his promiſe, If you beinge euill can giue good giftes to your children, how much more can your Father which is in heauen? Againe in the Prophet, Can a mother forget her children? Though ſhe forget them, yet I will not forget thee. If we be his children: then as a childe can not giue himſelfe into the tuition of a ſtranger and foreine man, vnleſſe he cōplaine either of the cruelty or pouerty of his father: ſo we can not ſeeke ſuccours from elſe where than from him alone, vnleſſe we reproch him with pouerty and want of ability, or with cruelty or to extreme rigorouſneſſe.

Iohn.1. 12.
1.Ioh.3 1.
Pſal.27 10.
Eſa. 63. 16.
2.Tim.2 13.
Matt.7. 11.
Eſa.49. 15.

37 Neither let vs alleage that we are worthily made feareful with conſcience of ſinnes, which may make a Father be he neuer ſo mercifull and kinde, daily to be diſpleaſed For if among men the ſonne can with no better aduocate pleade his cauſe to his father, and by no better meane get and recouer his fauour beinge loſt, than if he himſelfe humbly & lowly, acknowledging his fault, do beſech his fathers mercy (for then the fatherly bowels can not hide thẽſelues but muſt be moued at ſuch prayers) what ſhall that father of mercies do, and the God of all comforte? ſhall not he rather heare the teares and groninges of his children intreatinge for themſelues (ſpecially ſith he doth call and exhort vs to do ſo) than any other interceſſions whatſoeuer they be: to the ſuccour whereof they do ſo fearefully flee, not without ſome ſhew of deſpeire, becauſe they diſtruſt of the kindenes and mercifulnes of their father? This ouerflowing plenty of fatherly kindenes he depainteth and ſetteth out vnto vs in the parable, where the Father louingly embraceth the ſonne that had eſtranged himſelf from him, that had riotouſly waſted his ſubſtãce, that had euery way grieuouſly offended againſt him: and he tarieth not till he do with words craue pardon, but he himſelfe preuenteth him, knoweth him a farre of returning, of his owne wil goeth to meete him, comforteth him and receiueth him into fauour. For, ſetting out in a man this example of ſo great gentlenes, he minded to teach vs how much more plentifull kindenes we ought to looke for at his hand, who is not only a Father, but alſo the beſt and moſt merciful of all Fathers, howſoeuer we be vnkinde, rebellious, and naughty children: ſo that yet we caſt our ſelues vpon his mercy. And that he might make it to be more aſſuredly beleued, that he is ſuch a Father to vs, if we be Chriſtiãs: he willed not onely to be called Father, but alſo by expreſſe name Our father: as if we might thus talke with him, O Father which haſt ſo great natural kindnes toward thy children, ſo great eaſines to pardon, we thy children call to thee and pray to thee, being aſſured and fully perſwaded, that thou beareſt no other affection to vs than fatherly, howſoeuer we be vnworthy of ſuch a Father. But becauſe the ſmall capacities of our hearte conceiue not ſo great vnmeaſurableneſſe of fauour, not only Chriſt is to vs a pledge and earneſt of our adoption, but alſo he giueth vs the Spirit for witneſſe of the ſame adoption, through whome we may with a free and lowde voyce crie Abba, Father. So oft therefore as any delay ſhall withſtande vs, lette vs remember to aske of him, that correctinge our fearefulneſſe he will ſet before vs that Spirite of coragiouſneſſe to be our guide to praye boldely.

2. Cor. 1 3.

Luc. 15 20.

Ga. 4. 6.

38 Whereas we are not ſo taught that euery one ſhould ſeuerally call him his owne father, but rather that we ſhould al in common together call him Our Father: thereby we are put in minde, how great affection of brotherly loue ought to be among vs, which are altogether by one ſame right of mercy and liberality, the children of ſuch a
Mat.23. 9. Father. For we all haue one common Father, from whome commeth whatſoeuer good thinge may betide vnto vs: there ought to be nothing ſeuerall amonge vs, which we are not ready with great cherefulneſſe of minde to communicate one to an other, ſo much as nede requireth. Now if we be ſo deſirous, as we ought to be, to reach our hand & help one to an other, there is nothing wherein we may more profit our brethren, than to commende them to the care and prouidence of the moſt good Father, who being wel pleaſed and fauoring, nothing at al can be wanted. And verily euē this ſame we owe to our Father. For as he that truely & hartily loueth any Father of houſhold, doth alſo embrace his whole houſehold, with loue and good will: likewiſe what loue & affection we beare to this heauēly Father, we muſt ſhew toward his people, his houſehold and his inheritance, which he
Ephe.1 24. hath ſo honored, that he hath called it the fulneſſe of his onely begotten Sonne. Lette a Chriſtian man therefore frame his prayers by this rule, that they be common, and may comprehende all them that be brethren in Chriſt with him: and not onely thoſe whom he preſently ſeeth and knoweth to be ſuch, but al men that liue vpon earth: of whom, what God hath determined, it is out of our knowledge: ſauing that it is no leſſe godly then naturall to wiſh the beſt to them, & hope the beſt of them. Howbeit we ought with a certaine ſingular affection to beare a ſpeciall inclination to them of the houſeholde of
Gala.6. 10. faith, whom the Apoſtle hath in euery thing peculiarly commended vnto vs. In a ſumme, All our praiers ought to be ſo made, that they haue reſpect to that community which our Lorde hath ſtabliſhed in his kingdom and his houſe.

39 Yet this withſtandeth not, but that we may ſpecially praye both for our ſelues and for certaine other: ſo that yet our minde depart not from hauing an eie to this community, nor ones ſwarue frō it, but apply all things vnto it. For though they be ſingularly ſpoken in forme, yet becauſe they are directed to that marke, they ceaſſe not to be common. All this may be eaſily vnderſtoode by a like example. The commaundement of God is generall, to relieue the neede of all poore: and yet they obey this commaundement which to this end do helpe their pouerty whome they knowe or ſee to be in neede, although they paſſe ouer many whom they ſee to be preſſed with no

leſſe

lesse necessity: either because they can not knowe all, or be not able to helpe al. After this maner they also do not against the wil of God, which hauing regard vnto and thinkinge vpon this common fellowship of the Church, do make such particular praiers, by which they do with a common minde in particular wordes, commende to God themselues or other, whose necessity God willed to be more neerely knowen to them. Howebeit all thinges are not like in praier and in bestowing of goods. For, the liberality of giuing can not be vsed but toward them whose neede we haue perceiued: but with praiers we may helpe euen them that are most strange and most vnknowen to vs, by howe great a space of grounde soeuer they be distant from vs. This is done by the general forme of praier, wherin all the children of God are contained, among whom they also are. Hereto we may apply that which Paul exhorteth the faithfull of his time, that they lift vp euery where pure handes without strife: because when he warneth thē that strife shutteth the gate against praiers, he willeth thē with one minde to lay their petitions in common together. 1. Ti. 2. 8.

40 It is added, ỹ he is in heauen. Wherupō it is not byandby to be gathered that he is bound fast enclosed & compassed with the circle of heauen, as within certaine barres. For Salomon also confesseth that the heauens of heauens can not containe him. And he himselfe saith by the Prophet that heauen is his seate, & the earth his footestoole. Wherby verily he signifieth ỹ he is not limited in any certaine coast, but is spred abroade throughout all thinges. But because our minde (such is the grossenesse of it) coulde not otherwise conceiue his vnspeakeable glory, it is signified to vs by the heauen, than which there cā nothing come vnder our sight more ample or fuller of maiesty. Sith therfore whersoeuer our senses comprehend any thing, there they vse to fasten it: God is set out of all place, that when we will seeke him we should be raised vp aboue all sense both of body and soule. Againe by this maner of speaking he is lifted vp aboue all chaunce of corruptiō & change: finally it is signified that he comprehendeth & containeth the whole world & gouerneth it with his power. Wherefore this is al one as if he had bin called of infinite greatnes or height, of incōprehensible substance, of vnmeasurable power, of euerlasting immortality. But while we haue this, we must lift vp our minde hier when God is spoken of, that we dreame not any earthly or fleshly thinge of him, that we measure him not by our small proportions, nor draw his will to the rule of our affections. And therewithal is to be raised vp our affiance in him, by whose prouidence and power we vnderstand heauen & earth to be gouerned. Let this be ỹ summe, that vnder the name 1. Kings 8. 3. Esa. 66. 1. Act. 7. 49 & 17 24.

of Father is ſette before vs that God which hath in his owne image appeared to vs, that he may be called vpon with aſſured faith: & that the familiar name of Father is not onely applied to ſtabliſh affiance, but alſo auaileth to hold faſt our mindes that they be not drawen to doutful or fained Gods, but ſhoulde from the onely begotten ſonne climbe vp to the only father of Angels and of the Church: then, that becauſe his ſeate is placed in heaue̅, we are by the gouernance of the worlde put in mind ỹ not without cauſe we come to him which with preſent care commeth of his owne will to mete vs. Who ſo come to
Heb. 11. 6. God (ſaith the Apoſtle) they muſt firſt beleue that there is a God: thē, that he is a rewarder to all thē that ſeke him. Both theſe things Chriſt affirmeth to be proper to his Father, that our Faith may be ſtaied in him: then, that we may be certainly perſwaded that he is not careles of our ſafety: becauſe he vouchſaueth euen to vs to extend his prouidence. With which introductions Paul prepareth vs to pray rightly. For before that he biddeth our petitiõs to be opened before God
Phi. 4. 6 he ſaith thus, Be ye carefull for nothing, the Lord is at hand. Wherby appeareth that they doutfully & with perplexity toſſe their praiers in their minde which haue not this well ſetled in them, that the eye of God is vpon the righteous.

Pſa. 33. 18. 41 The firſt Petitiõ is, That ỹ name of God be hallowed, the nede wherof is ioined with our great ſhame. For what is more ſhamefull, than that the glory of God ſhould be partly by our vnthankefulnes, partly by our maliciouſneſſe, darkened: and (ſo much as in it lieth) by our boldneſſe and furions ſtubbornes, vtterly blotted out? Though all the wicked would burſt themſelues with their wilfulnes full of ſacrilege, yet the holines of the name of God glorioufly ſhineth. And
Pſa. 48. 11. not without cauſe the Prophet crieth out, As thy name O God, ſo is thy praiſe into all ỹ ends of the earth. For wherſoeuer ỹ name of God is knowen, it can not be but that his ſtrengthes, power, goodnes, wiſdom, righteouſnes, mercy, and trueth muſt ſhewe foorth themſelues, which may drawe vs into admiration of him, and ſtirre vs vp to publiſh his praiſe. Sith therefore the holines of God is ſo ſhamefully taken from him in earth, if we be not able to reskue it, we be at the leaſt commaunded to take care of it in our praiers. The ſumme is, that we wiſh the honor to be giuen to God which he is worthy to haue, that men neuer ſpeake or thinke of him without moſt hie reuerēce: wherunto is contrary the vnholy abuſinge, which hath alway bin to commō in the world, as at this day alſo it rangeth abroad. And hereupon commeth the neceſſity of this petition, which if there liued in vs any godlineſſe, though it were but litle, ought to haue bin ſuperfluous.

But if the name of God haue his holineſſe ſafe, when being ſeuered from all other, it breatheth out nothing but glorie, here we are cõmaunded not only to pray that God will deliuer that holy name from all contempt and diſhonor, but alſo that he will ſubdue all mankind to the reuerence of it. Nowe whereas God diſcloſeth himſelfe to vs partly by doctrine, partly by workes, he is no otherwiſe ſanctified of vs, than if we geue to him in both behalfes that which is his, and ſo embrace whatſoeuer ſhall come from him: and that his ſeueritie haue no leſſe praiſe amõg vs than his mercifulneſſe, foraſmuch as he hath in the manifolde diuerſitie of his workes emprinted markes of his glorie which may worthily drawe out of all tonges a confeſſion of his praiſe. So ſhall it comme to paſſe that the Scripture ſhall haue full authoritie with vs, & that no ſucceſſe ſhall hinder the bleſſing which God deſerueth in the whole courſe of the gouerning of the worlde. Againe the petition alſo tendeth to this purpoſe, that all vngodlineſſe which defileth this holy name, may be deſtroyed & taken away: that whatſoeuer things doo darken and diminiſh this ſanctifying, as well ſclaunders as mockings, may be driuen away: and when God ſubdueth all ſacrileges, his glorie may thereby more and more ſhine abroade.

42 The ſeconde petition is, that The Kingdome of God may come: which although it conteine no newe thing, is yet not without cauſe ſeuered from the firſt: becauſe if we conſider our owne drowſineſſe in a thing greateſt of all other, it is profitable that the thing which ought of it ſelfe to haue bene moſt well knowẽ, be with many wordes ofte beaten into vs. Therefore after that we haue bene commaunded to pray to God to bring into ſubiection, & at length vtterly to deſtroy whatſoeuer ſpotteth his holie name: nowe is added a like and in a maner the ſame requeſte, that his kingdome come. But although we haue alredy ſet foorth the definition of this kingdome, yet I nowe brefely rehearſe, that God reigneth when men as well with forſaking of themſelues as with deſpiſing of the world and of the earthly life, do ſo yelde themſelues to his righteouſneſſe, that they aſpire to the heauenly life. Therefore there are twoo partes of this kingdome: the one, that God correcte with the power of his Spirit all corrupt deſires of the fleſh, which do by multitudes make warre againſt him: the other, that he frame all our ſenſes to the obedience of his gouernement. Therefore none do kepe right order in this prayer, but they which beginne at themſelues, that is to ſay, that they be cleanſed from all corruptions which trouble the quiet ſtate of the kingdome of God, and infect the pureneſſe thereof. Nowe be-

cauſe the word of God is like a kingly ſcepter, we are here commaunded to pray that he will ſubdue the mindes and hartes of all men to willing obedience of it. Which is done, when with the ſecret inſtinct of his Spirit he vttereth the effectuall force of his worde, that it may be auaunced in ſuch degree as it is worthy. Afterward we muſt come downe to the wicked which do obſtinatly and with deſperate rage reſiſt his authoritie. God therefore ſetteth vp his kingdome by humbling the whole world: but that in diuerſe maners: becauſe he tameth the wantonneſſes of ſome, and of other ſome he breaketh the vntamed pride. This is daily to be wiſhed that it be done, that it may pleaſe God to gather to himſelfe Chirches out of all the coaſtes of the world, to enlarge and encreaſce them in number, to enrich them with his giftes, to ſtabliſh right order in them: on the other ſide to ouerthrowe all the enemies of pure doctrine and religion, to ſcatter abrode their counſells, to caſt downe their enterpriſes. Whereby appeareth that the endeuor of daily proceding is not in vaine cõmaunded vs: becauſe the matters of men are neuer in ſo good caſe, that filthineſſe being ſhaken away and cleanſed, full pureneſſe floriſheth and is in liuely force. But the fulneſſe of it is differred vnto the laſt comming of Chriſt, when Paule teacheth that God ſhalbe all in all. And ſo this prayer ought to withdrawe vs from all the corrupt ons of the world, which do ſeuer vs from God that his kingdome ſhould not floriſh in vs, and alſo to kindle our endeuor to mortifie the fleſh, finally to inſtruct vs to the bearing of the croſſe: foraſmuch as God will in this wiſe haue his kingdome ſpred abrode. Neither ought we to take it miſcontentedly that the outward man be deſtroyed, ſo that the inwarde man be renewed. For this is the nature of the kingdome of God, when we ſubmitt our ſelues to the righteouſneſſe thereof, to make vs partakers of his glorie. This is done when brightly ſetting fourth his light and truth with alway newe encreaſces, whereby the darkeneſſe and lies of Satan and his kingdome, may vaniſh away, be deſtroyed, and periſh, he defendeth them that be his, with the helpe of his Spirit directeth them to vprightneſſe and ſtrengtheneth them to continuance: but ouerthroweth the wicked conſpiracies of his enemies, ſhaketh abrode their treaſons and deceites, preueteth their malice, and beateth downe their ſtubbornneſſe, till at length he kill Antichriſt with the Spirit of his mouth and deſtroy all vngodlineſſe with the brightneſſe of his comming.

1. Cor. 15. 28.

43 The third petition is, That the will of God be done in earth as it is in heauen. Which although it hãgeth vpon his kingdome, and can not be ſeuered from it, is not in vaine added ſeuerally, for our

groſſneſſe, which doth not eaſily or by and by conceiue what it is that God reigne in the world. It ſhall therefore be no abſurditie if this be taken by way of plainer expoſition: that God ſhall then be king in the world when all things ſhall ſubmitt themſelues to his will. Nowe here is not meant of his ſecrete will, wherby he gouerneth all things and directeth them to their ende. For though Satan & men are troubleſomly caried againſt him, yet he can by his incõprehenſible counſell not onely turne aſide their violent motions, but alſo driue them into order that he may do by them that which he hath purpoſed. But here is ſpoken of an other will of God, namely that, whereunto aunſwereth willing obedience: and therefore the heauen is by name compared with the earth: becauſe the Angells, as it is ſaid in the Pſalme, do willingly obey God, & are diligently bent to do his commaundements. We are therfore cõmaunded to wiſh that as in heauẽ nothing is done but by the becke of God, & the Angells are quietly framed to all vprightneſſe: ſo the earth, all ſtubbornneſſe & peruerſeneſſe being quenched, may be ſubiect to ſuch gouernemẽt. And when we require this, we renounce the deſires of our owne fleſh: becauſe whoſoeuer doth not reſigne and yelde his affections to God, he doth as much as in him lieth ſet himſelf againſt him, foraſmuch as nothing cometh out of vs but faulty. And we are againe by this prayer framed to the forſaking of our ſelues, that God may gouerne vs after his will: and not that onely, but that he may alſo creat in vs newe mindes and newe hartes, our olde being brought to nought: that we may fele in our ſelues none other motion of deſire than a mere conſent with his will: ſummarily that we may will nothing of out ſelues, but that his Spirit may gouerne our hartes, by whome inwardly teaching vs we may learne to loue thoſe things that pleaſe him, and to hate thoſe things that diſpleaſe him. Whereupon this alſo followeth, that whatſoeuer affections fight againſt his wil, he may make them vaine and voide. Loe here be the firſt three thiefe pointes of this prayer, in aſking whereof we ought to haue the onely glorie of God before our eyes, leauing the reſpect of our ſelues, and hauing no regarde to any of our owne profit, which although it come hereof largely vnto vs, yet we ought not here to ſeke it. But albeit all theſe things, though we neither thinke of them, nor wiſh them, nor aſke them, muſt neuertheleſſe come to paſſe in their due time, yet we muſt wiſhe them and require them. And this to do is no ſmall profite for our trauaill, that we may ſo teſtifie and profeſſe our ſelues to be the ſeruantes and children of God, as much as in vs lieth endeuoring and being truely and throughly geuen to ſet fourth his honor, which is due to him

Pſa.103 20.

being both a Lorde and a Father. Who ſo therefore do not with affection and zele of auauncing the glorie of God, pray that the name of God be hallowed, that his kingdome come, that his will be done: they are not to be accompted among the children and ſeruantes of God: and as all theſe things ſhalbe done againſt their willes, ſo they ſhall turne to their confuſion and deſtruction.

44 Nowe followeth the ſeconde part of the prayer, in which we come downe to our owne commodities: not that bidding farewell to the glory of God (which as Paule witneſſeth, is to be regarded euen in meate & drinke) we ſhould ſeke onely what is profitable for our ſelues: but we haue already geuen warning that there is this difference, that God peculiarly claiming three petitions to himſelfe doth drawe vs to himſelf wholly, that he may in this wiſe proue our godlineſſe. Then he graunteth vs alſo to haue an eye to our owne commodities, but with this condition that we aſke nothing for our ſelues but to this ende that whatſoeuer benefits he beſtoweth vpon vs, they may ſet foorth his glory: foraſmuch as nothing is more rightful than that we liue and die to him. But in this petition we aſke of God generally all things which the vſe of the body nedeth vnder ỹ elements of this world, not onely wherewith we may be fed and clothed, but alſo whatſoeuer he foreſeeth to be profitable for vs, that we may eare our bred in peace. By which prayer brefely we yelde our ſelues into his care, and commit vs to his prouidence, that he may feede, cherish, and preſerue vs. For the moſt good Father diſdaineth not to receiue alſo our body into his faithfull ſauegarde and keping, to exerciſe our Faith in theſe ſmal things, when we loke for all things at his handes euen to a crumme of bred and a droppe of water. For whereas it is come to paſſe I wote not howe by our iniquitie, that we be moued and vexed with greater care of the fleſhe than of the ſoule: many which dare truſt to God for their ſoule, are yet careful for their fleſh, are yet in doute what they ſhall eate, and wherewith they ſhalbe clothed: and if they haue not plenty of wine, wheate, and oyle aforehande, they tremble for feare. So much more do we eſteeme the ſhadowe of this life which laſteth but a momẽt, than that euerlaſting immortalitie. But who ſo truſtinge to God haue ones caſt away that carefulneſſe for the prouiſion of the fleſh, do alſo by and by loke for ſaluation and euerlaſting life at his hand, which are greater things. It is therfore no ſmal exerciſe of Faith, to hope for thoſe things of God, which otherwiſe do ſo much holde vs in care: & we haue not ſmally profited, when we haue put of this vnbeleuingneſſe which ſticketh faſt within the bones almoſt of all men. As for that which ſome do

1. Cor. 10. 31.

here

here teache of tranſubſtantiall bred, it ſemeth but ſmally to agree with the meaninge of Chriſt: yea but if we did not euen in this fraile life geue to God ỹ office of a nouriſhing Father, our prayer ſhould be vnperfect. The reaſon which they bring is to much profane: that it is not mete that the children of God, which ought to be ſpirituall, ſhould not onely caſt their minde to earthly cares, but alſo wrappe God there in with them. As though his bleſſing and fatherly fauor doth not alſo appeare in the ſuſtenance of our life, or as though it were written in vaine that godlineſſe hath promiſes not onely of the life to come, but alſo of this preſent life. But although the forgeue- 1. Tim. 4. neſſe of ſinnes is of much greater value than the ſuſtenances of the body, yet Chriſt hath ſet the inferor thing in the firſt place, to the entent to liſt vs vp by degrees to the other twoo petitions which do properly belong to the heauenly life, wherin he had regarde to our groſſeneſſe. We are commaunded to aſke Our bred, that we ſhould be contente with the quantitie which our heauenly Father vouchesaueth to geue to vs, and ſhould not ſeke for gaine by vnlawfull craftie meanes. In the meane time we muſt learne that it is made Ours by title of gifte, becauſe neither our diligence, nor our trauaill, nor our handes (as it is ſayed in Moſes) do by themſelues gett vs any thing, Leu. 26. 20. vnleſſe the bleſſing of God be preſente: yea ỹ plentie of bred ſhould nothing at all profit vs, vnleſſe it were by God turned into nouriſhmente. And therefore this liberality of God is no leſſe neceſſarie for the riche than for the poore: becauſe hauing their cellers and their barnes full, they ſhould yet fainte for drineſſe and emptineſſe, vnleſſe they did by his grace enioy their bred. The word This day, or Euery day as it is in the other Euangeliſt, and alſo the adiectiue Daily, do bridle the to much gredines of fraile things, wherewith we are wont to burne out of meaſure, and wherunto are ioined other euells: ſith if we haue plentifull abundance, we do glorioufly poure it out vppon pleaſure, delites, boaſting, and other kindes of riotous exceſſe. Therfore we are commaunded to aſke onely ſo much as is enough for our neceſſity, and as it were from day to day, with this affiance that when our heauenly Father hath fed vs this day, he will alſo not faile vs to morrowe. Therefore howe great plentie of thinges ſo euer do flowe vnto vs, yea when our barnes be ſtuffed and our cellers full: yet we ought alway to aſke our daily bred: becauſe we muſt certainly beleue that all ſubſtance is nothing, but in ſomuch as the Lorde doth by pouring out of his bleſſinge with continuall encreaſe make it fruteſull: and that the very ſame ſubſtance that is in our hand, is not our owne, but inſomuch as he doth euery houre geue vs a portion and

graunt vs the vſe of it. This whereas the pride of men doth moſt hardly ſuffer it ſelfe to be perſuaded: the Lorde teſtifieth that he hath ſhewed a ſingular example thereof for all ages, when he fed his people with Manna in the wilderneſſe, to teache vs that man liueth not in bred onely, but rather in the worde that cometh out of his mouth. Whereby is declared, that it is his power alone by which our life and ſtrengthes are ſuſteined, although he do miniſter it vnto vs vnder bodily inſtrumentes. As he is wont alſo to teache vs by the contrarie example, when he ſo oft as he will, breaketh the ſtrength and (as he calleth it) the ſtaff of bred, that men eating may pine with hunger, and drinking may be dried vp with thirſt. But whoſo not being contented with daily bred, but with vnbrindeled gredineſſe are gaping for endleſſe ſtore, or whoſo being full with their aboundance, and careleſſe by reaſon of the heape of their richeſſe, do neuertheleſſe ſue to God with this prayer, they do nothing ells but mocke him. For, ỹ firſt ſorte of ſuch men aſke that which they would not obteine, yea that which they moſt of all abhorre, that is, to haue onely daily bred, & ſo much as in them lieth they diſſemblingly hide from God the affection of their couetouſneſſe: whereas true prayer ought to poure out before him the very whole minde it ſelfe, and whatſoeuer inwardly lieth hidden. But the other ſort do aſke that which they loke not for at his hande, namely that which they thinke that they haue with themſelues. In this that it is called Oures ỹ bountifulneſſe of God (as we haue ſaid) ſo much more appeareth, which maketh that oures that is by no right due to vs. Yet that expoſition is not to be reiected which I haue alſo touched, that by our bred is meante that which is earned with rightfull and harmeleſſe trauaill, and not gotte̅ with deceites & extorcions: becauſe that is alway Other mens which we get to our ſelues with any ill doing. Whereas we pray that it be geuen vs, thereby is ſignified that it is the onely and free gifte of God, from whenſeſoeuer it come to vs, yea when it ſhall moſt of all ſeeme to be gotten by our owne policie and trauaill, and earned with our owne handes: foraſmuch as it cometh to paſſe by his onely bleſſing, that our labours proſper well.

Deu.8.3. Matt.3.4. Leu.26.26.

45 Nowe followeth, Forgeue vs our dettes: in which petition and the nexte followinge, Chriſt hath brefely conteined whatſoeuer maketh for the heauenly life: as in theſe twoo partes aboue ſtandeth the ſpirituall couenant which GOD hath made for the ſaluation of his Chirch, I will write my lawes in their hartes, and I will be mercyfull to their iniquitie. Here Chriſt beginneth the forgeuenesse of ſinnes: after this, he will by and by adioine the ſeconde grace, that God

Iere.31.33. and 33.8.

God defend vs with the power of his Spirit, and ſuſtaine vs with his helpe, that we may ſtande vnouercome againſt all tentations. And ſinnes he calleth dettes, becauſe we are detbounde to pay the penalty of them, and were by no meanes able to ſatisfie it, vnleſſe we were acquited by this forgeueneſſe. Which pardon is of his free mercie, when he himſelfe liberally wipeth out theſe dettes, taking no paimẽt of vs, but with his owne mercie ſatisfying himſelfe in Chriſt, which hath ones geuen himſelfe for recompenſe. Therefore whoſo truſt that God ſhalbe ſatisfied by their owne or other mennes merites, and that with ſuch ſatisfactiõs the forgeueneſſe of ſinnes is recompenſed and redemed, they haue no parte of communicating of this free forgiueneſſe: & when they call vpon GOD in this maner, they do nothing but ſubſcribe to their owne accuſation, yea & ſeale their owne condemnation with their own witneſſe. For they confeſſe themſelues detters, vnleſſe they be acquited by the benefit of forgeueneſſe, which yet they do not receiue, but rather refuſe, whẽ they thruſt vnto God their owne merites and ſatisfactions. For, ſo they do not beſech his mercie, but do appeale to his iudgement. As for them that dreame of a perfectiõ in themſelues, which taketh away neede to craue pardõ, let them haue ſuch diſciples whom the itching of their eares driueth to errors: ſo that it be certaine that ſo many diſciples as they get, are taken away from Chriſt: foraſmuch as he inſtructing all to confeſſe their giltineſſe, receiueth none but ſinners: not for that he cheriſheth ſinnes with flatterings, but becauſe he knewe that the faithfull are neuer throughly vnclothed of the vices of their fleſh, but that they alway remaine ſubiect to the iudgement of God. It is in deede to be wiſhed, yea & to be earneſtly endeuored, that we hauing performed all the partes of our dutie may truely reioiſe before God that we are cleane from all ſpott: but foraſmuch as it pleaſeth God by litle & litle to make againe his image in vs, that there alway remaineth ſome infection in our fleſh, the remedie ought not to haue bene deſpiſed. If Chriſt by the authoritie geuen to him of his Father, cõmaundeth vs throughout the whole courſe of our life, to flee to crauing of pardõ of our giltineſſe: who ſhalbe able to ſuffer theſe newe maiſters, which go about with this imagined ghoſt of perfect innocẽcie to daſell the eyes of the ſimple, to make them to truſt that they may be made free from all fault? Which, as Iohn witneſſeth, is nothing ells but to make God a lier. And withall one worke theſe lewde men by cãcilling one article do teare in ſonder & by that meane do weaken from the very foundation ỹ whole couenãt of God, wherin we haue ſhewed that our ſaluation is cõteined: ſo as they be not only robbers of God, becauſe

Rom. 3. 29.

1. Iohn. 1. 10.

they ſeuer thoſe things ſo conioined, but alſo wicked and cruell becauſe they ouerwhelme poore ſoules with deſpeire: and traitors to themſelues & other, that be like them, becauſe they bring themſelues into a ſlouthfulneſſe directly contrary to the mercy of God. But whereas ſome obiect, that in wiſhing the coming of the kingdome of God, we do alſo aſke the putting away of ſinne: that is to childiſh, becauſe in the firſt table of this prayer is ſet forth vnto vs moſt hie perfection, but in this part is ſet forth our weakeneſſe. So theſe twoo things do fitly agree together, that in a ſpring toward the marke we deſpiſe not the remedies which our neceſſitie requireth. Finally we pray that we may be forgeuē as we our ſelues do forgeue our dettors, that is, as we do forgeue and pardon all of whomeſoeuer we haue bene in any thing offended, either vniuſtly handled in deede, or reprochefully vſed in word. Not that it lieth in vs to pardon the giltineſſe of the fault and offenſe, which perteineth to God alone: but this is our forgeuing, of our owne willingneſſe to lay away out of our minde wrath, hatred, and deſire of reuengement, and with voluntary forgetfulneſſe to treade vnder fote the remembrance of iniuries. Wherefore we may not aſke forgeueneſſe of ſinnes at the hande of God, if we do not alſo forgeue their offenſes towarde vs which either do or haue done vs wrong. But if we kepe any hatreds in our hartes, and purpoſe any reuengementes and imagine by what occaſion we may hurt, yea and if we do not endeuor to come into fauor againe with our enemies, & to deſerue well of them with all kinde of frendly doings, and to winne them vnto vs: we do by this prayer beſeche God that he do not forgeue vs. For we require that he graunt to vs the ſame forgeueneſſe which we graunt to other. But this is to pray that he graunt it not to vs, vnleſſe we graunt it to them. Whoſo therefore be ſuch, what do they obtein by their prayer but a more greuous iudgement? Laſt of all it is to be noted, that this cōdition that he forgeue vs as we forgeue our dettors, is not herefore added for that we deſerue his forgeueneſſe by the forgeueneſſe which we graunt to other, as if that cauſe of forgeueneſſe to vs were there expreſſed: but by this worde partly the Lordes will was to comforte the weakeneſſe of our Faith, for he added this as a ſigne whereby we may be aſſured that he hath as ſurely graunted to vs forgeueneſſe of our ſinnes, as we ſurely knowe in our conſcience that we haue graunted the ſame to other, if our minde be voide and cleanſed of all hatred, enuie and reuengement, and partly by this as it were by a marke, he wipeth them out of the number of his children that they may not be bolde to call vpon him as their Father, which being hedlong haſty to reuenge, and

Eſa. 43. 25.

hardly

hardily entreated to pardon, do vse stiffly continuing enmities, and do cherish in themselues the same displeasure towarde other which they pray to be turned from themselues. Which is also in Luke expressly spoken in the wordes of Christ.

46 The sixt petition (as we haue said) aunswereth to the promise of engrauing the lawe of God in our hartes. But because we do not without continuall warrefare and hard and great striuings obey to God, we do here pray to be furnished with such wepons and defended with such succor, that we may be able to get the victorie: whereby we are warned that we stande in neede not onely of the grace of the Spirit, which may soften, bowe, and direct our hartes to the obedience of God, but also of his helpe, whereby he may make vs vnuincible against both all the traiterous entrappinges and violent conflictes of Satan. But now of tentations there are many and diuerse sortes. For, both the peruerse thoughtes of minde prouoking vs to trespassing against the lawe, which either our owne lust doth minister vnto vs, or the deuell stirreth vp, are tentatiõs: and also those things which of their owne nature are not euell, yet by the craft of the deuell are made tentations, when they are so set before our eyes, that by the occasiõ of them we be drawen away or do swarue from God. And these tentations are either on the right hande or on the left. On the right hand, as richesse, power, honors, which commonly do with their glistering and shewe of good so dasell the sight of men, and catche them with the baited hoke of their flatterings, that being entrapped with such deceites, or droonke with such sweteneſſe, they may forget their God. On the left hande, as pouertie, reproches, despisinges, troubles, and such other: that they being greued with the bitterneſſe and hardneſſe thereof may be vtterly discouraged, cast away faith and hope, and finally be altogether estranged from God. To these tentations of both sortes, which fight with vs either being kindled in vs by our owne lust, or being set against vs by the craft of Satan, we pray to our heauenly Father that he suffer vs not to yelde. But rather that he vpholde vs and raise vs vp with his hande, that being strong by his strength, we may stande fast against all the assaultes of the malicious enemie, whatsoeuer thoughtes he put into our minde: then, that whatsoeuer is set before vs on either side, we may turne into good, that we neither be puffed vp with prosperitie, nor throwen downe with aduersitie. Neither yet do we here require that we may fele no tentatiõs at all, with which we haue great neede to be stirred vp, pricked, & pinched, least by to much reste we growe dull. For not in vaine did Dauid wishe to be tempted: & not without

Iam. 1. 2. & 14. Matt 4. 1. and 3.

2. Thes. 3. 5.

Psal. 26. 2.

Gen.22 cauſe the Lorde daily tempteth his electe, chaſtiſing them by ſhame,
1. pouertie, trouble, and other kindes of croſſe. But God tempteth after
Deut. 8 one maner and Satan after an other: Satan, to deſtroy, damne, con-
2.&13. founde and throwe downe hedlong: but God, that by proouing them
3. that be his he may haue a triall of their vnfainednesse, and by exerci-
ſing them may confirme their ſtrength, to mortifie purge by fier, and
ſeare their fleſh, which vnleſſe it were in this wiſe reſtrained, would
1.Cor. waxe wanton and would wildly outrage aboue meaſure. Moreouer
10.13. Satan aſſaileth men vnarmed and vnredy, that he may oppreſſe them
vnware: God euen with tẽpring worketh the effecte, that they which
be his may paciently beare whatſoeuer he ſendeth vpon them. By
the name of the Euell, whether we vnderſtande the Deuell or ſinne,
2.Pet.2 it maketh litle matter. Satan in deede himſelf is the enemy that lieth
9. in waite for our life: but with ſinne he is armed to deſtroy vs. This
1.Pet.5. therefore is our requeſt, that we may not be ouercome or ouerwhel-
8. med with any tentations, but may by the power of the Lorde ſtande
ſtrong againſt all contrary powers wherewith we are aſſailed: which
is, not to yelde vs vanquiſhed to tentations, that being receiued into
his keping and charge, & being ſafe by his protection we may endure
vnouercome ouer ſinne, death, the gates of hel, and the whole king-
dome of the deuill: which is to be deliuered from euell. Where it
alſo to be diligently marked, that it is aboue our ſtrength to matche
with the deuill ſo great a warrier, and to beare his force and violẽce.
Otherwiſe we ſhould but vainely or as it were in mockage aſke that
which we had already in our ſelues. Surely, they which prepare them
to ſuch a battell with truſt of themſelues, do not ſufficiently vnder-
ſtande with howe fierce and well armed an enemy they haue to do.
Nowe we pray to be deliuered from his power, as out of the mouth
of a mad & raging Lyon, whereas we ſhould be torne in peeces with
Pſa.60. his teeth and pawes, and ſwallowed with his throte, vnleſſe the Lorde
14. do deliuer vs out of the middeſt of death: yet therewithall knowing
this that if the Lorde ſhall ſtande by vs, and fight for vs when we are
ouerthrowen, we ſhall in his ſtrength ſhewe ſtrength. Let other men
as they liſt to their owne abilities and ſtrengthes of free will, which
they thinke that they haue of themſelues: but let it ſuffice vs that we
ſtand and are ſtrong by the onely ſtrength of God. But this prayer
conteineth more than at the firſt ſight it beareth in ſhewe. For if the
Spirit of God be our ſtrength to fighte out our combate with Satan,
we ſhall not be able to get the victorie vntill we being filled with
that Spirit ſhall haue put of all the weakeneſſe of our fleſh. When
therfore we pray to be deliuered from Satan and the Deuell, we pray

to bee from time to time enriched with newe encreaſes of the grace of God, till being fully ſtuffed with them we may triumph ouer all euell. It ſemeth hard and rough to ſome, that we craue of God that he leade vs not into tentation, foraſmuch as it is contrary to his nature to tempt, as Iames witneſſeth. But this queſtion is already partly aſſoiled, where we ſaid that our owne luſt is properly the cauſe of all the tentations wherewith we are ouercome, and therefore worthily bereth the blame therof. Neither doth Iames meane any thing ells, but that the faultes are without cauſe & wrongfully layed vpon God, which we are driuen to impute to our ſelues, becauſe we knowe our ſelues in our conſcience guilty of them. But this withſtandeth not but that God may when it pleaſeth him make vs bonde to Satan, caſt vs away into a reprobate ſenſe, and to filthy luſtes, and ſo leade vs into tentation by his iudgemẽt which is righteous in deede but yet oftentimes ſecret: foraſmuch as the cauſe of it is often hidde from men, which is yet certainely knowen with him. Whereupon is gathered that this is no vnfit maner of ſpeaking, if we be perſuaded that he doth not without cauſe ſo oft threaten, that when the reprobate ſhalbe ſtriken with blindneſſe and hardening of harte, theſe ſhalbe ſure tokens of his vengeance. Iames. 1.13.

47 Theſe three petitions, wherewith we do peculiarly cõmende vs and our things to God, do euidently ſhewe this which we haue before ſaid, that the prayers of Chriſtians ought to be common and to tend to the common edifying of the Chirch, and to the encreaſe of the communion of the faithfull. For there doth not euery man pray to haue any thing priuatly geuen, but all in common together do pray for Our bred, for forgeueneſſe of ſinnes, that we may not be led into tentation, that we may be deliuered from euill. There is furthermore adioined a cauſe why we haue both ſo great boldneſſe to aſke, and ſo great truſt to obteine: which although it be not in ỹ latine copies, yet it agreeth more fitly in this place thã that it ſhould ſeeme worthy to be omitted, namely that his is the kingdome, and the power and the glorie for euer. This is the perfect and quiet reſt of our ſoule. For if our prayers were to be commended to God by their owne worthineſſe, who ſhould be ſo bolde, as ones to open his mouth before him? Nowe howſoeuer we be moſt miſerable, howſoeuer moſt vnworthy of all men, howſoeuer voide of all commendation: yet we ſhall neuer want cauſe to pray, & neuer be deſtitute of confidence: foraſmuch as our father can not haue his kingdome, power, and glorie taken away from him. At the ende is added Amen, whereby is expreſſed our feruentneſſe of deſire to obteine thoſe things that we haue aſked of

God, and our hope is confirmed that all ſuch things are already obteined and ſhall ſurely be geuē vs becauſe they are promiſed of God, which can not deceiue. And this agreeth with that maner of prayer which we haue here before rehearſed, Do it Lorde for thy names ſake, not for our ſakes or our righteouſneſſe: whereby the holy ones do not only expreſſe the ende of their praiers, but alſo confeſſe that they are vnworthy to obteine vnleſſe God fetch the cauſe from himſelf, and that their truſt to ſpede cometh of the onely nature of God.

Mat.17. 5. 48 Thus haue we whatſoeuer we ought yea or in any wiſe may aſke of God, ſet foorth in this forme and as it were a rule of praying taught by the beſt ſcholemaiſter Chriſt, whome the Lorde hath ſet ouer vs to be our teacher, & whom alone he hath willed to be harkened vnto. For he both alway hath bene his eternall wiſedome, and being made man is geuen to men the Angell of great counſell. And this prayer is in all pointes ſo fully perfect, that whatſoeuer foreyne or ſtrāge thing is added which can not be referred to it, it is vngodly and vnworthy to be allowed of God. For in this ſumme he hath ſet forth, what is mete for him, what is pleaſing to him, what is neceſſary for vs, finally what he will graunt. Wherefore who ſo dare go further, and to aſke any thing of God beſide theſe, firſt they will adde of their owne to the wiſdome of God (which can not be done without mad blaſphemie) then they holde not themſelues vnder the will of God, but deſpiſing it do with gredineſſe wander further: finally they ſhall neuer obteine any thing, foraſmuch as they pray without faith. And there is no dout that all ſuch prayers are made without faith, becauſe here wanteth the woord of God, vpon which vnleſſe faith be grounded, it can in no wiſe ſtande. But they which forſaking the maiſters rule, do followe their owne deſires, are not only without the word of God, but alſo ſo much as they be able with their whole endeuor, are againſt it. Therfore Tertullian no leſſe firly than truly hath called this a laweſull prayer, ſecretely ſignfying that all other are laweleſſe and vnlaweſull.

Eſa.11. 2.

See Auguſtine. Of prayer to Proba.

De fuga in perſecut.

49 We would not haue theſe things ſo taken as though we were ſo bound with this forme of prayer, that we may not change a word or a ſillable. For there are echewhere red many prayers in the Scriptures, farre differing from this in woordes, yet written by the ſame Spirit, and which are at this day profitable to be vſed of vs. Many are continually put into the mouthes of the faithfull by the ſame Spirit, which in likeneſſe of wordes do not ſo much agree. This onely is our meaning in ſo teaching, that no man ſhould ſeke, loke for, or aſke any other thing at all than that which is ſummarily comprehēded in this

prayer,

prayer, and which though it moſt differ in wordes yet differeth not in ſenſe. Like as it is certaine that all the prayers which are found in the Scriptures, and which do come out of godly hartes, are applied to this, ſo verily none can any where be found, which may match, much leſſe paſſe, the perfectneſſe of this prayer. Here is nothing left out, that might be thought vpon to the praiſes of God, nothing that ought to come into the minde of man for his owne profites: and the ſame ſo fully that all hope is worthily taken away from all men to attempt to make any better. In a ſumme, let vs remembre that this is the doctrine of the wiſedome of God, which hath taught what he willed, and willed what was needefull,

50 But although we haue aboue ſayed, that we ought alway to breath vpwarde with minds lifted vp to God, & pray without ceaſſing: yet foraſmuch as ſuch is our weakeneſſe, as needeth to bee vpholden with many helpes: ſuch is our dulleneſſe, as needeth to be pricked forwarde with many ſpurres: it is good that euery one of vs appoint to himſelf priuately certaine houres which may not paſſe away without prayer, and which may haue the whole affections of our minde throughly buſied to that purpoſe: as, when we riſe in the morning, before that we go to our dayes worke, when we ſitt downe to meate, when we haue bene fedde by the bleſſing of God, when we take vs to reſt. Onely let this not be a ſuperſtitious obſeruing of houres, by which, as paying a taſke to God, we may think our ſelues diſcharged for the other houres: but a training of our weakenes, wherby it may ſo be exerciſed and from time to time ſtirred vp. Specially we ought carefully to loke that ſo oft as either we our ſelues are in diſtreſſe, or we ſe other to be in diſtreſſe with any hardneſſe of aduerſitie, we runne ſtreight way to him, not with feete but with hartes: then, that we ſuffer not any proſperitie of our owne or other mens, to paſſe but that we teſtifie that we acknoweledge it to bee his with praiſe and thankeſgeuing. Finally, this is diligētly to bee obſerued in all prayer, that we go not about to binde God to certaine circumſtances, nor to appoint to him, what he ſhall do, at what time, in what place, and in what maner: as by this prayer we are taught to make to him no lawe, nor to appoint to him any condition, but to leaue to his will that thoſe things which he will do, he may do in what maner, at what time, and in what place it pleaſeth him. Wherefore ere we make any prayer for our ſelues, we firſt pray that his will be done: where we do already ſubmitt our will to his: with which when it is reſtrained as with a bridle put vppon it, it may not preſume to bring God into rule, but make him the iudge and gouernor of all her deſires.

51 If we do with mindes framed to this obediẽce, ſuffer our ſelues to be ruled with the lawes of Gods Prouidẽce, we ſhall eaſily learne to continue in prayer, and with longing deſires paciently to waite for the Lord: being aſſured that although he appeare not, yet he is alway preſent with vs, and will when he ſeeth his time declare howe not deaffe eares he gaue to the prayers, which in the eyes of men ſemed to be deſpiſed. And this ſhalbe a moſt preſent comfort, that we faint not and fall downe by deſpaire, if at any time God do not aunſwere at our firſt requeſtes. Like as they are wont to do, which while they are caried with their ſodeine heate, do ſo call vpon God, that if he come not to them at their firſt bruntes & bring them preſent helpe, they by and by imagine him to be angry and hatefully bent againſt them, and caſting away all hope of obteining do ceſſe to call vpon him. But rather differring our hope with a well tempered euenneſſe of minde, let vs go forwarde in that perſeuerance which is ſo much commended to vs in Scriptures. For in the Pſalmes we may oftentimes ſee howe Dauid and other faithfull men, when they ſeeme in a maner wearied with praying, did beate the aire, becauſe they threwe away their words to God that heard them not, & yet they ceſſe not from praying: becauſe the word of God hath not his full authoritie mainteined, vnleſſe the credite thereof bee ſet aboue all ſucceſſes of things. Moreouer let vs not tempte God and prouoke him againſt vs beinge wearied with our importunacie, which many vſe to do, which doe nothing but indent with God vpon a certaine condition, and binde him to the lawes of their couenanting as though he were ſeruant to their deſires: which if he doe not preſently obey, they diſdaine, they chafe, they carpe againſt him, they murmure, they turmoile. Therefore to ſuch oftentimes in his furor he being angry graunteth that, which to other in his mercie he being fauorable denieth. An example hereof are the children of Iſraell, for whome it had bene better not to haue bene heard of the Lorde, than with fleſh to eate vp his wrath.

Num.11 18.

52 But if yet at length after long loking for it our ſenſe do not perceiue what we haue preuailed with praying, and feleth no fruite thereof: yet our faith ſhall aſſure vs of that, which can not be perceiued by ſenſe, namely that we haue obteined that which was expedient for vs, foraſmuch as the Lorde doth ſo ofte and ſo certainly take vpon him that he will haue care of our greues, after that they haue bene ones laide in his boſome. And ſo he will make vs to poſſeſſe aboundance in pouertie, comfort in affliction. For howſoeuer all other things do faile vs, yet God will neuer faile vs, which ſuffereth the

the waiting and patience of them that be his to be diſappointed. He alone ſhall ſuffice vs in ſteede of all things, foraſmuch as he conteineth in himſelfe all good things, which he ſhall one day diſcloſe vnto vs at the day of iudgement when he ſhall plainely ſhewe forth his kingdome. Beſide this although God graunt to vs, yet he doth not alway aunſwer according to the expreſſe forme of our requeſt, but holding vs after outwarde ſeeminge in ſuſpenſe, yet by a meane vnknowē he ſheweth that our prayers were not wain. This is meant by the wordes of Iohn, If we knowe that he heareth vs when we aſke any thing of him, we know that we haue the petitions which we aſke of him. This ſeemeth a weake ſuperfluouſneſſe of wordes: but it is a ſingularly profitable declaration, namely that God euen when he doth not follow our deſires, is yet gentle & fauorable to our prayers, that the hope which reſteth vpon his worde may neuer diſappoint vs. But with this patience the faithfull do ſo farre neede to be ſuſteined, that they ſhould not long ſtand vnleſſe they did ſtay vpon it. For the Lorde doth by not light trialles proue them that be his, and not tenderly doth exerciſe them: but oftentimes driueth them into the greateſt extremities, and when they are driuen thether he ſuffreth them long to ſticke faſt in the mire, ere he geue them any taſt of his ſweteneſſe: and, as Hanna ſaith, he ſlayeth, and quickneth: he leadeth downe to the helles, and bringeth backe againe. What coulde they here do but be diſcouraged, and fall hedlonge into deſpaire: vnleſſe when they are in diſtreſſe and deſolate and already halfe dead, this thought did raiſe them vp, that God doth loke vpon them, and that there ſhall be at hande an ende of their euels? But howeſoeuer they ſtande faſt vppon the aſſuredneſſe of that hope, they ceaſſe not in the meane time to pray: becauſe if there be not in prayer a ſtedfaſtneſſe of continuance, we nothing preuaile with praying.

1. Iohn. 5. 15.

1 Sam. 2. 6.

The xxj. Chapter.

Of the eternall Election, vvhereby God hath predeſtinate ſome to ſalvation, and other ſome to deſtruction.

BVt nowe whereas the couenant of life is not egally preached to all men, and with them to whome it is preached it doth not either egally or continually finde like place: in this diuerſitie the wonderous deapth of the iudgement of God appeareth. For neither is it any doubt but that this diuerſitie alſo ſerueth the free choiſe of Gods eternall election. If it be euident that it is wrought by

the will of God that ſaluation is frely offred to ſome, and other ſome are debarred from cõming to it: here by and by ariſe great and hard queſtions which can not otherwiſe be diſcuſſed, than if the godly mindes haue that certainly ſtabliſhed which they ought to holde concerning election and Predeſtination. This is (as many thinke) a comberſome queſtiõ: becauſe they thinke nothing to be leſſe reaſonable thã of the cõmon multitude of men ſome to be foreordeined to ſaluatiõ, other ſome to deſtruction. But howe they wrongfully encombre themſelues, ſhall afterwarde be euidẽt by the framing of the matter together. Beſide that in ỹ very ſame darkneſſe which maketh men afraide, not onely the profitableneſſe of this doctrine but alſo the moſt ſwete fruite ſheweth forth it ſelfe. We ſhall neuer be clerely perſuaded as we ought to be, that our ſaluation floweth out of the fountaine of the free mercy of God, till his eternall electiõ be knowẽ to vs, which by this compariſon brightly ſetteth forth the grace of God, that he doth not without difference adopt all into the hope of ſaluation, but geueth to ſome that which he denieth to other. Howe much the ignorãce of this principle diminiſheth of the glory of God, howe much it withdraweth from true humilitie, it is plaine to ſee. But Paule denieth that that which is ſo neceſſary to be knowẽ, is poſſible to be knowen, vnleſſe God leauing altogether the reſpect of workes do chooſe them whom he hath determined with himſelf. In this time (ſaith he) the remnantes were ſaued according to free election. If by Grace, then not of workes: foraſmuch as Grace ſhould then not be
Rom.11 5. grace. If of workes, then not of Grace: foraſmuch as worke ſhould nowe not be worke. If we muſt be brought backe to the beginning of election, that it may be certaine that ſaluation cometh to vs from no otherwhere than frõ the mere liberalitie of God: they which will haue this principle quenched, do niggardly ſo much as in them lieth darken that which ought glorioully & with full mouth to haue bene publyſhed, and they plucke vp the very roote of humilitie. Paule, where the ſaluation of the remnant of the people is aſcribed to free election, clerely teſtifieth that onely then it is knowen that God doth by his mere good pleaſure ſaue whom he will, and not render rewarde which can not be done. They which ſhutt the gates, that none may be bolde to come to the taſting of this doctrine, do no leſſe wrong to men than to God: becauſe neither ſhall any other thing ſuffice to hũble vs as we ought to be, neither ſhall we otherwiſe feele from our hart how much we are boũde to God. Neither yet is there any otherwhere the vpholding ſtay of ſounde aſſiãce, as Chriſt himſelfe teacheth, which to deliuer vs from all feare, & to make vs vnquiſhable

quishable among so many dangers, ambushes, & deadly battels, promiseth ẏ whatsoeuer he hath receiued of his Father to kepe, shall be safe. Whereof we gather that they shal with continuall trembling be miserable, whosoeuer they be that knowe not themselues to be the proper possession of God: and therefore that they do very ill prouide both for themselues & for all the faithfull, which in beinge blinde at these three profits which we haue touched, would wish ẏ whole fundation of our saluation to be quite taken from among vs. Moreouer hereby the Church appeareth vnto vs, which otherwise (as Bernard rightly teacheth) were not possible to be founde, nor to be knowen among creatures: because both waies in maruelous wise it lieth hidden within the bosome of blessed predestination, and within the Masse of miserable damnation. But ere I entre into the matter it self, I must before hande in two sortes speake to two sortes of men. That the entreating of predestination, whereas of it selfe it is somewhat combersome, is made very doutfull yea and dangerous, the curiousnes of men is the cause: which can by no stoppes be restrained from wandringe into forbidden compasses, and climbing vp an hie: which, if it may, wil leaue to God no secrete which it will not searche and turne ouer. Into this boldenesse and importunacie forasmuch as we commonly see many to runne headlong, and among those some that are otherwise not euill men: here is fit occasion to warne them what is in this behalfe the due measute of their duty. First therfore let them remẽber, that when they enquire vpon Predestinatiõ, they pearce into the secret closets of the wisdom of God: wherinto if any man do carelesly and boldly breake in, he shall both not attaine wherewith to satisfie his curiousnesse, and he shall entre into a mase whereof he shall finde no way to get out againe. For neither is it meete that man should srely search those things which God hath willed to be hidden in himself, and to turne ouer from very eternity the height of wisdom, which he willed to be honored & not be conceiued, that by it also he mought be maruelous vnto vs. Those secretes of his will which he hath determined to be opened vnto vs, he hath disclosed in his word: & he hath determined, so farre as he foresaw to pertaine to vs and to be profitable for vs.

Ioh. 10. 25.

Ser in Cãt. 78.

2 We are come (saith Augustine) into ẏ way of Faith, let vs stedfastly holde it. It bringeth into the Kinges chamber, in which all the treasures of knowledge and wisdom are hidden. For, the Lorde himselfe Christ did not enuy his excellent & most chosen disciples, when he said, I haue many thinges to be said to you, but ye can not beare them now. We must walke, we must profit, we must encrease, that our

Homil. in Ioh. 35. Iohn. 8. 26.

hartes may be able to conceiue thoſe thinges which now we can not conceiue. If the laſt day finde vs profitinge, there we ſhall learne that which here we could not. If this thought be of force with vs, that the word of the Lord is the only way, that may leade vs to ſearche whatſoeuer is lawfull to be learned of him: that it is the only light, which may giue vs light to ſee whatſoeuer we ought to ſee of him: it ſhall eaſily holde backe and reſtraine vs from all raſheneſſe. For we ſhall know that ſo ſoone as we be gone out of the bounds of the word, we runne out of the way, and in darkeneſſe, in which race we muſt nedes oftentimes ſtray, ſlippe, and ſtumble. Firſt therefore lette this be before our eyes, that to couet any other knowledge of Predeſtination than that which is ſet forth by the word of God, is a point of no leſſe madneſſe than if a man haue a will to goe by an vnpaſſable waye, or to ſee in darkeneſſe. Neither let vs be aſhamed, to be ignorant of ſomewhat in it wherein there is ſome learned ignorance. But rather let vs willingly abſtaine from the ſearching of that knowledge, whereof the exceſſiue coueting is both fooliſh and perillous, yea & deadly. But if the wantonnes of wit prouoke vs, it ſhalbe profitable alway to ſet this againſt it, whereby it may be beaten backe, that as too much of honey is not good, ſo the ſearchinge of glory doth not turne vnto glory to the curious. For there is good cauſe why we ſhoulde be fraied away from that boldnes, which can do nothinge but throw vs downe headlong into ruine.

Pro.25. 27.

3 There be other which when they haue a will to remedy this euill, do commaund all mentiō of Predeſtination to be in a maner buried, at the leaſt they teach mē to flee from euery maner of queſtioning thereof as from a rocke. Although the moderatiō of theſe men be herein worthily to be praiſed, that they iudge ẏ myſteries ſhoulde be taſted of ẅ ſuch ſobriety: yet becauſe they deſcend too much beneath the meane, they litle preuaile with the wit of man, which doth not lightly ſuffer it ſelfe to be reſtrained. Therfore, ẏ in this behalfe alſo we may keepe a right ende, we muſt returne to the word of the Lord, in which we haue a ſure rule of vnderſtandinge. For, the Scripture is the ſchoole of the holy Ghoſt, in which as nothing is left out which is both neceſſary and profitable to be knowen, ſo nothinge is taught but that which is behouefull to learne. Whatſoeuer therefore is vttered in the Scripture cōcerning Predeſtination, we muſt beware that we debarre not the faithfull from it, leaſt we ſhould ſeme either enuiouſly to defraude them of the benefite of their God, or to blame and accuſe the holy Ghoſt who hath publiſhed thoſe thinges, which it is in any wiſe profitable to be ſuppreſſed. Let vs (I ſay) giue leaue to

a Christian man, to open his minde and his eares to all the sayings of God which are directed to him, so that it be done with this temperance, that so soone as the Lord hath closed his holy mouth, he may also foreclose to himself all ỹ way to enquire further. This shalbe the best bound of sobriety, if not onely in learninge we alway follow the Lord going before vs, but also when he maketh an end of teaching, we ceasse to will to learne. Neither is the danger which they feare of so great importãce, that we ought therfore to turne away our mindes from the oracles God. Notable is the sayinge of Salomon, that the glory of God is to concele a word. But sith both godlinesse and common reason teacheth that this is not generally meant of euery thing, we must seeke a difference, least brutishe ignorance should please vs vnder colour of modesty and sobriety. That differẽce is in few words plainly set out by Moses: To the Lord our God (sayth he) belong his secretes: but to vs and to our children he hath disclosed these things. For we see how he commendeth to the people the study of the doctrine of the law, only by reason of the decree of God, because it pleased God to publish it: & how he withholdeth ỹ people within those boundes, by this only reason becaũse it is not lawful for mortall men to thrust themselues into the secrets of God.

Pro. 25. 2.

Deu 29 29.

4 Prophane men (I graunt) do in the matter of Predestination sodainly catch hold of somwhat which they may carp, or cauil, or barke, or scoffe at. But if their waiwardnes do fray vs away from it, the chief articles of the faith must be kept secret, of which there is almost none which they or such as they be do leaue vntouched with blasphemy. A froward wit will no lesse proudly outrage when he heareth that in the essence of God there are three persons, than if he heare that God foresaw what shoulde become of men when he created him. Neither will they abstaine from laughinge, when they shall vnderstande that there is litle more than fiue thousand yeres passed since the creation of the world: for they will aske why the power of God was so longe idell and a slepe. Finally there can be nothinge brought foorth, which they will not scoffe at. For the restraininge of these sacrileges, must we holde our peace of the Godheade of the Sonne, & of the holy Ghost? or must we passe ouer in silence the creatiõ of the world? Yea but the trueth of God is both in this behalfe and euery where mightier than' that it neede to feare the euill speakinge of the wicked: as Augustine strongly maintaineth in his worke of the good of Perseuerance. For we see that the false Apostles could not by defaming and sclandering the true Doctrine of Paule, make him to be ashamed of it. But whereas they saye that this whole disputation is perillous also for Godly

Cap 15 vsque ad 20.

mindes, becauſe it maketh againſt exhortatiõs, becauſe it ſhaketh faith
De bono perſeuer. cap.14. becauſe it troubleth the heart it ſelfe: this is vaine. Auguſtine ſticketh not to confeſſe that for theſe cauſes he was wont to be blamed, for that he did to freely preach Predeſtination: but, as he had in readines wherwithal, he largely confuteth thẽ. But we, becauſe many & diuers abſurdities are thruſt into this place, had rather to reſerue euery one to be wiped away in place fit for it. Only this I deſire generally to obtaine of them, that thoſe thinges which the Lorde hath layd vp in ſecret, we may not ſearch: thoſe things which he hath brought openly abroade, we may not neglect: leaſt either on the one part we be condemned of vaine curioſity, or on the other part, of vnthankefulneſſe.
Lib.5. de Gen. ad lite. For, this alſo is very well ſayd of Auguſtine, that we may ſafely follow the Scripture, which as with a motherly pace goeth ſtoupingely, leaſt it ſhoulde forſake our weakeneſſe. But who ſo are ſo ware and ſo fearefull that they woulde haue Predeſtination to be buried, leaſt it ſhould trouble weake ſoules: with what colour, I beſech you, wil they couer their arrogance, when they indirectly accuſe God of fooliſhe vnaduiſedneſſe, as though he forſaw not the danger, which they think themſelues to haue wiſely met with? Whoſoeuer therfore trauaileth to bring the doctrine of Predeſtinatiõ into miſliking, he openly ſaith euill of God: as though ſomwhat had vnaduiſedly ſlipped from him which is hurtful to the Church.

15 Predeſtinatiõ wherby God adopteth ſome into ỹ hope of life, & iudgeth ſome to eternal death, no man that would be accõpted godly dare ſimply deny: But they wrap it vp with many cauillations, ſpecially they which make foreknowledge the cauſe of it. We in deede do ſay that they be both in God, but we ſay that the one is wrongfully made ſubiect to the other. Whe we giue foreknowledge to God, we meane thar all things alway haue bin and perpetually do remaine vnder his eies, ſo that to his knowledge there is nothinge to come or paſt, but all thinges are preſent, & ſo preſent that he doth not imagine only by conceiued formes (as thoſe things are preſent to vs, whereof our minde holdeth faſt the remembrance) but he truely beholdeth & ſeeth them as ſet before him. And this foreknowledge extendeth to the whole compaſſe of the world and to all creatures. Predeſtination we call the eternal decree of God, wherby he had it determined with himſelfe what he willed to become of euery man. For al are not created to like eſtate: but to ſome, eternall life, and to ſome, eternall damnation is foreappointed. Therefore as euery man is created to the one or other ende, ſo we ſay that he is predeſtinate either to life or to death. But this predeſtination God hath not onely teſtified in euery

ſeuerall perſon, but hath ſhewed an example therof in the whole iſſue of Abraham, whereby might plainly appeare that it lieth in his will what ſhalbe the eſtate of euery nation. When the Hieſt diuided the nations, and ſeuered the children of Adam, his part was the people of Iſraell, the corde of his inheritance. The ſeparation is before the eies of all men: in the perſon of Abraham as in a drie ſtocke one people is peculiarly choſen, all other being refuſed: but the cauſe appeareth not, ſauinge that Moſes, to cut of all occaſion of glorying from poſterity, teacheth that they excell only by ỹ fre loue of God. For he aſſigneth this to be the cauſe of their deliuerãce, for that God loued the Fathers, and choſe their ſeede after them. More plainely in an other chapter: He was pleaſed in you to choſe you, not becauſe you paſſed other nations in number, but becauſe he loued you. The ſame admonition is often repeated with him, Behold, to the Lord thy God belongeth the heauen, the earth, and whatſoeuer things are in it: and he hath pleaſed himſelfe only in your Fathers, and hath loued them, & hath choſen you their ſede. Againe in an other place ſanctificatiõ is commaunded them, becauſe they are choſen to be a peculiar people And againe in an other place, Loue is affirmed to be ỹ cauſe of protection. Which alſo the faithfull do declare with one voice, ſayinge: He hath choſen for vs our inheritãce, the glory of Iacob, whom he hath loued. For they do all impute to free loue al the giftes wherwith they were garniſhed of God: not only becauſe they knew that they themſelues had obtained thẽ by no deſeruings, but alſo that euen the holy Patriarch was not endued with ſuch vertue, that he coulde purchaſe to himſelfe and his poſterity ſo great a prerogatiue of honor. And, the more ſtrongly to treade downe all pride, he vpbraided them that they haue deſerued no ſuch thing, foraſmuch, as they are a ſtubborne & hard necked people. And oftentimes ỹ Prophets do hatefully & as by way of reproch caſt the Iewes in the teeth with this election, becauſe they had fowly departed from it. Whatſoeuer it be, now let thẽ come foorth which will binde the election of God either to the worthines of men, or to the merites of works. When they ſee one nation to be preferred before all other, & when they heare ỹ God was led with no reſpect to be more fauorably bẽt to a few & vnnoble, yea & froward and diſobedient men: will they quarell with him, becauſe his will was to ſhewe ſuch an example of mercy? But they ſhall neither with their pratling voices hinder his work, not with throwing ſtones of tauntes into heauen ſhall hit or hurt his righteouſneſſe, but rather they ſhal fall backe vpõ their owne heads. Moreouer the Iſraelits are called backe to this principle of the frée couenant, whẽ either thanks

Deu. 32 8.
Deu. 4. 37.
Deut. 7. 8.
Deu. 10 14.
Deu. 23 5.
Pſa. 47. 5.
Deut. 9. 6.

are to be giuẽ to God, or their hope to be raiſed vp againſt the time to come. He made vs, & not we our ſelues (ſaith ỹ Prophet) his people and the ſheepe of his paſtures. The negatiue is not ſuperfluous, which is added to exclude vs, that they may knowe ỹ of all the good thinges wherewith they excell, God is not onely the author, but fetched the cauſe thereof from himſelfe, becauſe there was nothing in them worthy of ſo great honor. Alſo he biddeth them to be contented with the mere good pleaſure of God, in theſe words, The ſeede of Abraham are his ſeruantes: the children of Iacob, his elect. And after that he hath rehearſed the cõtinual benefits of God as fruites of the election, at length he cõcludeth, that he dealt ſo liberally becauſe he remembred his couenant. With which doctrine agreeth the ſong of the whole Church, Thy right hand and the light of thy countenance gaue the land to our Fathers, becauſe thou waſt pleaſed in them. But it is to be noted, that where mẽtion is made of the land, it is a viſible ſigne of the ſecret ſeuering wherin the adoption is cõtained. To the ſame thankefulneſſe Dauid in an other place exhorteth the people, ſaying, Bleſſed is the natiõ whoſe God the Lord is, the people which he hath choſen for an inheritance to himſelfe. And Samuell encourageth them to good hope, ſaying, The Lord will not forſake you, for his owne great names ſake, becauſe it pleaſed him to create you for a people to himſelfe. Likewiſe Dauid when his faith is aſſailed, armeth himſelfe to fight, ſayinge, Bleſſed is he whome thou haſt choſen, he ſhall dwell in thy courtes. But foraſmuch as the election hidden in God was ſtabliſhed as well by the firſt deliuerance as by the ſecond, and other meane benefites: in Eſay the word of Electing is transferred to this. God ſhall haue mercy on Iacob, and he ſhall yet chooſe out of Iſraell: becauſe he ſignifying the time to come, ſayth that the gathering together of the remnant of the people which he ſemed to haue forſaken, ſhalbe a ſigne of the ſtable and ſtedfaſt election, which ones ſeemed to haue bin fallen away. When alſo it is ſayd in an other place, I haue choſen thee & haue not caſt thee away: he ſetteth out the continuall courſe of the notable liberality of his fatherly good will. And yet more plainely the Angell ſayth in Zacharie, God ſhall yet chooſe Ieruſalem: as though in hardly chaſtinge it, he had reiected it: or as though the exile were an interruptinge of the election which yet remaineth inuiolable, akhough ỹ ſignes therof do not alway appeare.

Pſa. 105 6. Pſal. 44 4. Pſal 33 12 1. Sa. 20 22. Pſal. 65 5. Eſa. 14. 1. Eſa. 41. 9. Zach. 2 12.

6 There is to be added a ſecõd degree more narrowly reſtrained, or in which was ſeene a more ſpeciall grace of God: when of the ſame kinred of Abraham God refuſed ſome, & other ſome by nou-

tiſhinge them in the Church he ſhewed that he reteined amonge his childrē. Iſmael had at ỹ beginning obtained egall degre with his brother Iſaac, becauſe the ſpirituall couenant had bin no leſſe ſealed in him by the ſigne of Circucciſion. He is cut of: and then, Eſau: at the laſt an innumerable multitude and almoſt Iſraell. In Iſaac was the ſeede called: the ſame calling endured in Iacob. A like exāple God ſhewed in reiecting Saul: which thing is alſo glorioufly ſet forth in the Pſalm, He hath put backe the tribe of Ioſeph, & ỹ tribe of Ephraim he hath not choſen, but he hath choſen the tribe of Iuda. Which the holy hiſtory diuerſe times repeateth, that the wonderfull ſecret of the grace may the better appeare in this change. Iſmaell, Eſau, and ſuch other, (I graunt) fell from the adoption by their owne fault & giltines: becauſe there was a condition adioined, that they ſhould faithfully kepe the couenant of God, which they falſely brake. But this was yet a ſingular benefit of God, that he vouchſaued to preferre thē aboue the other Gentiles: as it is ſaid in ỹ Pſalme, He hath not ſo done to other nations, nor hath opened his iudgementes to them. But here I haue not without cauſe ſaid that there be two degrees to be noted: becauſe nowe in the chooſinge of the whole nation God ſhewed that he is in his owne mere liberality bounde to no lawes: but he is free, ſo that egall portion of grace is not to be required at his hand: the vnequality whereof ſheweth that it is truely of free gift. Therefore Malachie amplifieth the vnthankefulneſſe of Iſrael, becauſe they being not only choſen out of all mankinde, but alſo ſeuered out of a holy houſe to be a peculiar people, do vnfaithfully and wickedly deſpiſe God ſo beneficiall a Father. Was not Eſau the brother of Iacob? (ſaith he) & yet Iacob I loued, but Eſau I hated. For, God taketh it for confeſſed, that when either of them was borne of a holy Father, and ſucceſſour of the couenaunt, finally a braunch of the holy roote: now the children of Iacob were more than cōmonly bond, which were taken into that dignity. But when, Eſau the firſt begotten being refuſed, their Father which was by nature inferiour was made the heire, he proueth them doubtely vnthankefull, and complaineth that they were not holden with that double bound.

Pſa. 78. 69.

Pſa. 47. 10.

Mal. 1. 2

7 Although it be already ſufficiently euident, that God doth by his ſecrete counſell freely chooſe whom he will, reiectinge other, yet his free election is hitherto but halfe ſhewed, till we come to all particular perſones, to whome God not onely offereth ſaluation, but ſo aſſigneth it that the certainty of the effect therof is not in ſuſpenſe ne doutfull. For, theſe are accompted in that onely ſeede, whereof Paule maketh mention. For although the adoption was left in the

hand of Abraham, yet becauſe many of his poſterity were cut of as rotten members: that the election may be effectuall and truely ſtedfaſt, we muſt nedes aſcend to the head, in whom the heauenly Father hath bound together his elect one with an other, & hath knit them to himſelfe with a knot impoſſible to be looſed. So in the adoption of the kinred of Abraham, ſhined the liberall fauour of God, which he denied to other mē: yet in the members of Chriſt, appeareth a much more excellēt ſtrength of grace, becauſe they being graffed into their head do neuer fall away frō ſaluation. Therefore Paul doth fitly reaſon out of the place of Malachy which I euen now alleaged: ỹ where God with makinge a couenant of eternall life calleth any people to himſelfe, there is in part a ſpecial maner of election, that he doth not chooſe all effectually with common grace. Whereas it is ſayd, I haue loued Iacob, this pertaineth to ỹ whole iſſue of the Patriarch, which the Prophet there ſetteth in cōpariſon againſt the poſterity of Eſau. Yet this withſtandeth not but that in the perſon of one man was ſet foorth to vs an example of the election, which can not ſlip away but muſt come to the marke that it tendeth to. Theſe Paul doth not vainly note to be called remnantes: becauſe experience teacheth that of a great multitude many ſlide and vaniſh away, ſo that oftentimes there remaineth but a ſmall portion. But why the generall election of a people is not alway firme & ſtedfaſt, there is a reaſon offring it ſelfe in readineſſe: becauſe with whom God couenanteth he doth not by-and-by giue to them the Spirite of regeneration, by the power wherof they may continue in the couenant to the ende: but the outward changinge without the inward effectuallneſſe of grace, which might be of force to holde them in, is a certaine meane thinge betwene the forſaking of whole mankinde, and the election of a ſmall number of the Godly. The whole people of Iſracll was called the inheritance of God, of whom yet there were many ſtrangers. But becauſe God had not for nothinge made couenant with them that he woulde be their Father and redeemer, he rather hath reſpect to his owne free fauour than to the vnfaithfull falling away of many: by whom alſo his trueth was not aboliſhed: becauſe where he reſerued any remnant, it appeared that his callinge was without repentance. For wheras God did from time to time chooſe vnto himſelfe a Church rather out of the children of Abraham, than out of the prophane nations, he had regard to his couenant, which being broken of the whole multitude he reſtrained to a few, that it ſhould not vtterly fall away. Finally the common adoption of the ſeede of Abraham was a certaine viſible image of a greater benefit, which God hath vouchſaued to graunt to

few

few out of many. This is the reaſon why Paule ſo diligently putteth difference betwene the children of Abraham according to the fleſh, and his ſpirituall children which were called after the example of Iſaac. Not that it was a vaine and vnfruteſull thinge ſimply to be the childe of Abrahã (which might not be ſayd without diſhonor of the couenant) but becauſe the vnchangeable counſell of God, whereby he hath predeſtinate whom he would, is by it ſelfe effectuall only to this later ſorte vnto ſaluation. But I warne the readers that they bringe not a foreconceiued iudgement on either ſide, till it appeare by the places of Scripture brought forth what is to be thought. That therefore which the Scripture clearely ſheweth, we ſay that God by eternall and vnchangeable counſell hath ones appointed whome in time to come he would take to ſaluation, and on the other ſide whom he would condemne to deſtruction. This counſell as touching the elect, we ſay to be grounded vpon his free mercy without any reſpect of the worthineſſe of man: but whom he appointeth to damnation, to them by his iuſt in dede and irreprehenſible, but alſo incomprehenſible iudgement, the entry of life is foreclоſed. Now in the elect we ſet vocation, to be the teſtimony of Election: & then iuſtification to be an other ſigne of the manifeſt ſhewing of it, til they come to glory wherin is the fullfilling of it. But as by vocation and election God maketh his elect: ſo by ſhutting out the reprobate either from the knowledge of his name or from the ſanctification of his Spirite, he doth as it were by theſe markes open what iudgement abideth for them. I will here paſſe ouer many fained inuentions, which fooliſh men haue forged to ouerthrowe predeſtination. For they nede no confutation, which ſo ſone as they are brought forth do largely bewray their owne falſeneſſe. I will tary only vpon thoſe, which either are in controuerſie among the learned, or which may bring any hardineſſe to the ſimple, or which vngodlineſſe with faire ſeeming ſhow pretendeth, to ſcoffe at the righteouſneſſe of God.

The xxij. Chapter.

A confirmation of this doctrine by teſtimonies of the Scripture.

ALl theſe thinges which we haue ſet are not without controuerſie amonge many, ſpecially the free election of the faithfull: which yet can not be weakened. For the common ſorte do thinke that God, as he foreſeeth that euery mannes deſerninges ſhalbe, ſo maketh difference betwene men: that therefore whome he foreknoweth that they ſhalbe not vnworthy of his grace,

them he adopteth into place of children : and whoſe natures he eſpieth that they will be bent to wickedneſſe and vngodlineſſe, them he appointeth to the damnation of death. So by clokinge it with the veile of foreknowledge they do not onely darken election, but faine that it hath beginninge from elſe where. And this opinion receiued of the common ſorte is not the opinion of the common ſorte alone: for in all ages it hath had great maintainers. Which I do plainly cõfeſſe, to the entent that no manne ſhoulde truſt that it ſhall much hurt our cauſe if their names be obiected againſt vs. For, the trueth of God herein is more certaine, than that it may be ſhaken: more cleare, than that it may be darkened with the authority of menne. But ſome other neither exerciſed in the Scripture, nor worthy of any voice, do raile at this doctrine with greater malicioufneſſe, than that their frowarde pride ought to be ſuffered. Becauſe God chooſinge ſome after his owne wil, leaueth other ſome, they picke a quarell againſt him. But if the thinge it ſelfe be knowen for true, what ſhall they preuaile with brawlinge againſt God? We teach nothing but that which is approued by experience, that it was alway at liberty for God to beſtowe his grace to whome he will. I will not enquire whereby the poſterity of Abraham excelled other, but by that vouchſauinge, whereof there is founde no cauſe elſewhere than in God. Let them anſwere why they be men rather than oxen or aſſes. When it was in the hand of God to make them dogges, he faſhioned them after his owne image. Will they giue leaue to brute beaſtes to quarell with God for their eſtate, as though the difference were vnrighteous? Truely it is no more righteous, that they ſhoulde enioy the prerogatiue which they haue obtained by no deſeruinges, than for God diuerſly to deale abroade his benefites according to the meaſure of his owne iudgemẽt. If they skippe ouer to perſons, where the inequality is more hateful to thẽ, at the leaſt at the example of Chriſt they ought to be afraid to prate ſo boldely of ſo hie a myſterie. He is conceiued of the ſeede of Dauid, a mortall man: by what vertues will they ſay that he deſerued to be in the very wombe made the head of Angels, the onely begotten ſonne of God, the image & glory of the Father, the light, righteouſneſſe, and ſaluation of the worlde? This thing Auguſtine wiſely noted, that in the very head of the Church is a moſt cleare mirror of free election, leaſt it ſhould trouble vs in the members: and that he was not by righteouſly liuinge made the ſonne of God, but ý he had ſo great honor freely giuen him, that he might afterwarde make other partakers of his giftes. Here if any man aske why other were not the ſame that he was, or why all we are ſo farre

De corrept & grat. ad valent. cap. 15. De bono perſeuer. ca. vlt.

distant from him, why all we be corrupt and he purenes: such a man shall bewray not onely his madnesse but therewithal also his shamelesnesse. But if they go forward to labour to take from God the free power to chose and refuse, let them also take away that which is giuen to Christ. Now it is worth the trauaile to cõsider what the Scripture pronounceth of euery one. Paule verily, when he teacheth that we were chosen in Christ, taketh away all respect of our owne worthinesse. For it is all one as if he hadde sayd: because in the whole seede of Adam the heauenly father founde nothing worthy of his election, he turned his eies vnto his Christ, to choose as it were members out of his body them whom he woulde take into the felowship of life. Let this reason then be of force amonge the faithfull, that we were therefore adopted in Christ into the heauenly inheritance, because in our selues we were not able to receiue so great excellence. Which also he toucheth in an other place, when he exhorteth ỹ Colossians to giuinge of thankes, for this that they were by God made fit to be partakers of the estate of the holy. If election go before this grace of God, that we be made fit to obtaine the glory of the life to come: what shall God himselfe nowe finde in vs, whereby he may be moued to elect vs? My meaning shal yet be more openly expressed by an other sayinge of his. He hath chosen vs (sayth he) ere the fundatiõs of the world were laid, according to the good pleasure of his wil, that we might be holy, and vnspotted, and vnreprouable in his sight: where he setteth the good pleasure of God against all our deseruings whatsoeuer they be.

Dever. Apost. serm. 8.

Eph. 1. 4

Colo. 1. 12.

Eph. 1 4

2 That the proofe may be more stronge, it is worth the labour to note all the partes of that place, which beinge coupled together do leaue no dout. Where he nameth the elect, it is no dout that he speaketh to the faithfull, as he also byandby afterward affirmeth. Wherefore they do with too fowle a glose abuse that name, which wrest it to the age wherein the Gospell was first published. Where he sayth that they were elect before the beginninge of the worlde, he taketh away all respect of worthines. For, what reason of difference is there betwene them which yet were not, and those which afterward should in Adam be egall? Nowe if they be elect in Christ, it followeth that not only euery man is seuered without himselfe, but also one of thẽ from an other, forasmuch as we see that not all are the members of Christ. That which is added, that they were elect that they might be holy, plainely confuteth the errour which deriueth election from foreknowledge, forasmuch as Paule crieth out against it and sayeth that whatsoeuer vertue appeareth in men, it is the effect of election.

Now if a hier cauſe be ſought, Paul anſwereth, that God hath ſo predeſtinate, yea and that according to the good pleaſure of his will. In which wordes he ouerthroweth whatſoeuer meanes of their election men do imagine in themſelues. For he alſo teacheth that whatſoeuer thinges God giueth toward ſpirituall life, they flowe out of this one fountain, becauſe God hath choſen whom he would, & ere they were borne he had ſeuerally layd vp for them the grace which he vouchſaued to giue them.

3 But whereſoeuer this pleaſure of God reigneth, there no works come to be conſidered. He doth not here in deede purſue the compariſon of contraries, but it is to be vnderſtanded ſuch as he himſelfe declareth. He hath called vs (ſaith he) with a holy calling, not according to our workes, but according to his purpoſe & the grace which is giuen of Chriſt before the times of the world. And we haue already ſhewed that all dout is taken away in this which followeth, that we might be holy and vnſpotted. For if thou ſay, becauſe he foreſaw that we ſhould be holy, therefore he choſe vs, thou ſhalt peruert the order of Paule. Thus therefore thou maiſt ſafely gather. If he choſe vs that we might be holy: then he choſe vs, not becauſe he foreſaw that we would be ſuch. For theſe two thinges are contrary the one to the other: that the godly haue it of election that they be holy, and that they come to it by meane of workes. Neither is their cauillation here any thing worth to which they commonly flee, that the Lorde doth not render the grace of election to any workes goinge before, but yet graunteth it to workes to come. For when it is ſayd that the faithfull were choſen, that they might be holy: therewithal is ſignified that the holineſſe which was to come in them tooke beginninge at election. And how ſhall this ſaying agree together, that thoſe things which are deriued from election gaue cauſe to election? The ſame thing which he ſayd he ſeemeth afterwarde to confirme more ſtrongly, where he ſaith, Accordinge to the purpoſe of his will which he had purpoſed in himſelfe. For, to ſay that God purpoſed in himſelfe, is as much in effect as if it had bin ſayd, ỹ without himſelfe he conſidered nothing wherof he had any regard in decreing. Therfore he byandby addeth, that the whole ſumme of our election tendeth to this ende, that we ſhould be to the praiſe of the grace of God. Truely the grace of God deſerueth not to be praiſed alone in our electiō, vnleſſe our election be free. But free it ſhall not be, if God in electing his, do cōſider what ſhalbe the workes of euery one. Therefore we finde that that which Chriſt ſaid to his diſciples, hath place vniuerſally among all the faithful, Ye haue not choſen me, but I haue choſē you. Where he not only excludeth

2. Tim. 1. 9.

Ephe. 1. 5.

Ioh. 15. 16.

excludeth deſeruinges paſt, but alſo ſignifieth that they had nothing in themſelues why they ſhoulde be choſen, if he had not preuented them with his mercy. Like as this ſaying of Paule is alſo to be vnderſtoode: Who firſt gaue to him, & ſhall receiue recõpenſe? For he meaneth to ſhewe that the goodneſſe of God ſo preuenteth men, that it findeth nothing in them neither paſt nor to come, wherby he may be wonne to be fauorable to them. Rom. 11 35.

4 Now to the Romaines, where he fetcheth this queſtiõ further of, & followeth it more largely, he denieth that all they are Iſraelites, which are iſſued of Iſraell: becauſe although by right of inheritance they were all bleſſed, yet the ſucceſſion did not egally paſſe to thẽ al. The beginning of this diſputation proceded of the pride & deceitful glorying of the Ieuiſh people. For when they claimed to themſelues the name of the Church, they would haue ỹ credit of the Goſpell to hang vpõ their will: as the Papiſtes at this day would gladly with this fained colour thruſt thẽſelues into the place of God. Paule, although he graunt that the offſpringe of Abraham is holy by reaſon of the couenant, yet affirmeth that the moſt part of them are ſtrangers in it: & that not onely becauſe they ſwarue out of kinde, ſo that of lawefull children they become baſtardes, but becauſe the eſpeciall election of God ſtãdeth aboue & reigneth in the hieſt top, which alone maketh the adoption thereof ſure. If their owne godlines ſtabliſhed ſome in the hope of ſaluation, & their owne falling away alone diſherited other ſome: Paul verily ſhould both fondly and vnconueniently lift vp the readers euen to the ſecret election. Nowe if the will of God (the cauſe wherof neither appeareth nor is to be ſought without himſelf) maketh the one ſort differing from the other, ſo that not all the children of Iſraell be true Iſraelites, it is vainly fained that euery mans eſtate hath beginning in himſelfe. Then he further followeth the matter vnder the example of Iacob & Eſau. For when they both were the ſonnes of Abraham, both together encloſed in one mothers wombe, it was a mõſterlike change that the honor of firſt birth was remoued to Iacob, by which change Paul affirmeth that there was teſtified the election of the one & the reprobation of the other. The originall & cauſe of it is enquired, which the teachers of foreknowledge will haue to be ſet out in the vertues, and vices of men. For this is an eaſie ſhort way with them, that God ſhewed in the perſon of Iacob, that he chooſeth the worthy of his grace: and in the perſon of Eſau, he refuſeth them whom he foreſeeth to be vnworthy. Thus they ſay boldly. But what ſayth Paule? when they were not yet borne, and hadde not done any good or euill, that according to election the purpoſe of Rom. 9. 6.

Rom. 9. 11. God might abide, not of works, but of him that calleth, it is ſayd, The elder ſhall ſerue the yonger: as it is wrytten, Iacob I haue loued, but Eſau I haue hated. If foreknowledge were of any force in this difference of the brethren, then verily mention were vnfitly made of the time. Let vs graunt that Iacob was choſen, becauſe he had worthines gotten by workes to come: to what purpoſe ſhould Paule ſay that he was not yet borne? And this now ſhould be vnaduiſedly added, that he had yet done no good: becauſe this ſhalbe a ready anſwere, that nothing is hidden from God, and that ſo the godlines of Iacob was preſent before him. If workes do win grace, they ſhould then worthily haue had their price before that Iacob was borne as if he had bin growen to full age. But the Apoſtle goeth forward in vndoinge this knot, and teacheth that the adoption of Iacob was not made of workes, but of the callinge of God. In workes he enterlaceth not the time to come or time paſt: & then he directly ſetteth them againſt the calling of God, meaning by ſtabliſhinge of the one expreſly to ouerthrow the other: as if he had ſaid that it is to be cõſidered what hath pleaſed God, not what men haue brought of themſelues. Laſt of all it is certaine that by the words of Election & Purpoſe, all cauſes whatſoeuer men are wont to faine elſewhere than in the ſecret counſel of God, are quite remoued from this matter.

5 What colour wil they bring to darken theſe things, who in election aſſigne ſome place to workes either paſt or to come? For this is vtterly to mocke out that which the Apoſtle affirmeth, that the difference of the brethren hangeth not vpon any conſideration of works, but vpon the mere calling of God: becauſe it was put betwene them when they were not yet borne. Neither had he bin ignorant of this their ſuttelty, if it had had any ſoundnes in it: but becauſe he very well knew, that God can foreſee no goodneſſe in man, but that which he hath firſt determined by ŷ benefit of his election to giue him: he ſtreth not to that vnorderly order, to ſet good workes before the cauſe of themſelues. Thus haue we by the words of the Apoſtle that the ſaluation of the faithful is founded vpon the will of the only election of God: & that the ſame fauour is not gotten by works, but commeth of free calling. We haue alſo as it were an image of that thing ſet before vs. Eſau & Iacob are brethren, iſſuing both of one the ſame parents, encloſed yet both in one wombe, not yet brought out into the world. In them all things are egall, yet of thẽ ŷ iudgement of God is diuerſe. For he taketh the one & forſaketh the other. There was nothing but the only firſt birth, by right wherof the one excelled the other. But this alſo being paſſed ouer, that thing is giuen to the yonger which is de-

nied to the elder. Yea and in other also God seemeth alway as of set purpose to haue despised first birth, to cut of from the flesh all matter of glorying. Refusinge Ismaell, he cast his minde to Isaac. Pluckinge backe Manasse, he more honored Ephraim.

6 If any man interrupt me with saying that we must not by these inferiour & smal benefits determine of the summe of ỹ life to come, that he which hath bin aduanced to the honor of first birth, shoulde therfore be reckened to be adopted into the inheritance of heauen: (for there be some which spare not Paul himselfe, as though in alleaging these testimonies he had wrested ỹ Scripture to a strãge sense:) I answere as I haue done herebefore, that ỹ Apostle neither shipped by vnadusednes, nor wilfully abused ỹ testimonies of the Scripture. But he saw (which they can not abide to consider) that God minded by an earthly signe to declare the spiritual election of Iacob, which otherwise was hidden in his inaccessible throne. For vnles we refer the first birth graunted to him vnto the worlde to come, it shoulde be a vaine & fonde forme of blessing whereby he obtained nothinge but manifolde miseries, discommodities, grisefull banishment, and many bitternesse of sorrow and cares. Therefore when Paule sawe without doutinge, that God by outward blessing testified the blessing which he had in his kingdom prepared spirituall and neuer decayinge for his seruant: he douted not for proofe of this spiritual blessing, to fetch an argument from that outward blessing. This also we must remember that to the land of Canaan was adioyned the pledge of the heauenly dwelling: so that it ought not at al to be douted that Iacob was graffed with the Angels into ỹ body of Christ that he might be partaker of the same life. Iacob therfore is chosen, whē Esau is reiected: Rom. 9. and by the Predestination of God is made different from him from 15. whom he differed not in any deseruinges. If you aske a cause, the Apostle rendreth this, because it is sayd to Moses, I wil haue mercy vpō whom I will haue mercie: and I will vouchsaue to graunt mercy to whom soeuer I will vouchsaue to graunt mercy. And what, I beseech you, meaneth this? Verily, the Lord himselfe most plainely pronounceth that men haue in themselues no cause why he should do good to them, but he fetcheth the cause from his own mercy only: & therfore that the saluation of his is his owne worke. When God setteth thy saluatiō in himselfe alone, why wilt thou descend to thy self? Whē he appointeth to thee his mercy alone, why wilt thou runne to thine own deseruings? When he holdeth thy thought wholly in his mercifulnes alone, why wilt thou turne part to the beholding of thine own workes? Therefore we must nedes come to that lesser people, which

Rom.11 2. Paul in an other place ſayth to haue bin foreknowen to God: not in ſuch ſort as theſe men imagine, to foreknow out of an idle watchtour the thinges that he worketh not: but in ſuch ſenſe as it is oft reade. Act.2. 23. For truely when Peter ſaith in Luke, that Chriſt was by the determined counſell and foreknowledge of God appointed to death, he doth not bring God as a looker on but the author of our ſaluation. So the 1 Pet.1. 2. ſame Peter alſo, where he ſayth that the faithfull to whom he wrote were choſen accordinge to the foreknowledge of God, properly expreſſeth that ſecrete Predeſtination whereby God hath marked for his children whom he would. And the word Purpoſe, which he ioyneth for a diuers word, expreſſing all one thing, forasmuch as it doth euery where ſignifie a ſtedfaſt determination as they commonly call it, vndoutedly teacheth that God when he is author of our ſaluation goeth not out of himſelfe. In which ſenſe he ſaith in the ſame Chapter that Chriſt was the lambe foreknowen before the creation of the worlde. For what is more fonde or trifling, than to ſay that God from on hie did ſtand looking whenſe ſaluation ſhould come to mankinde? 2.Ti.2. 19. Therefore in Paul the foreknowen people is as much as a ſmall portion mingled with the multitude which falſely pretendeth the name of God. In an other place alſo Paule to beate downe their boaſtinge which beinge but couered with a viſor, do take vpon themſelues the chiefe preeminence amōg the godly before the world, ſaith that God knoweth who be his. Finally by that ſayinge Paule pointeth vnto vs two ſortes of people: the one, of the whole kinred of Abraham: the other, ſeuerally choſen out of it, and which beinge laid vp vnder the eies of God is hidden from the ſight of men. And it is no dout that he tooke this out of Moſes, which affirmeth that God will be mercifull to whom he will (although he there ſpake of the elect people, whoſe eſtate in outwarde ſeeminge was egall) as if he ſhoulde haue ſayd, that in the common adoption is included with him a ſpecial grace toward ſome, as it were a more holy treaſure: and that the cōmon couenaunt withſtandeth not but that the ſame ſmall number may be exempt in degree: and he willinge to make himſelfe the free diſpoſer and ruler of this thing, preciſely denieth that he will be mercifull to one rather than to an other, for any other reſon, but for that it ſo pleaſeth him: becauſe when mercy commeth to him that ſeeketh it, though he in deede ſuffer not a deniall, yet he either preuenteth or partly getteth to himſelfe the fauour whereof God claimeth to himſelfe the praiſe.

7 Now let the ſoueraigne Iudge & maiſter pronounce of ỹ whole matter. Whē he ſaw ſo great hardneſſe in his hearers, that he did in a maner

maner waſte his wordes without fruite among the multitude: to remedie this offence, he crieth out, Whatſoeuer my Father geueth me, it ſhall come to me. For this is the will of my Father, that whatſoeuer my Father hath geuen me, I ſhal not loſe any thing of it. Note that the beginning is taken at the Fathers gifte, that we may be deliuered into the faithfull keping and defence of Chriſt. Here ſome man peraduenture will turne a circle about, and will take exception, ſaying that they onely are accõpted in the propre poſſeſſion of the Father, whoſe yeeldinge hath bene voluntarie by faith. But Chriſt ſtandeth onely vpon that pointe, that although the fallings away of great multitudes do ſhake the whole world, yet the counſell of God ſhalbe ſtedfaſt and ſtande faſter than the heauens themſelues, that his election may neuer faile. They are ſaide to haue bene the elect of the Father, before that he gaue to them his onely begotten Sonne. They aſke whether it were by nature: yea rather, them which were ſtraungers he made his owne by drawing them to him. There is a greater clearenеſſe in the wordes of Chriſt, than can by ſhifting be couered with any darkneſſe. No man (ſaith he) can come to me, vnleſſe my Father drawe him. But who ſo hath hearde & learned of my Father, he commeth to me. If all generally without difference ſhould bowe their knee before Chriſt, then the election were common: but nowe in the fewneſſe of the beleuers appeareth a manifeſt diuerſitie. Therfore after that Chriſt had affirmed that ỹ diſciples which were giuẽ him, were the peculiar poſſeſſion of God the Father, within a little after he added, I pray not for the worlde, but for thoſe whom thou haſt geuen me, becauſe they are thine. Whereby is proued that the whole world belongeth not to the Creator of it, ſauing that grace deliuereth a fewe from the wrath of God, and from eternall death, which otherwiſe ſhould haue periſhed: but the world it ſelfe is lefte in his owne deſtructiõ to which it was appointed. In the meane time although Chriſt putte himſelfe meane betweene, yet he claimeth to himſelf the power of chooſing in common with the Father. I ſpeake not (ſaith he) of all: I knowe whom I haue choſen. If any man aſke frõ whenſe he hath choſen thẽ, he anſwereth in an other place, Out of the world, which he excludeth out of his prayers when he commendeth his diſciples to his Father. This is to be holden, that when he affirmeth that he knoweth whome he hath choſen, there is ſignified ſome ſpeciall ſort in the generall kinde of men: then, that the ſame ſpeciall ſort is made to differ not by the qualitie of their owne vertues, but by the heauenly decree. Whereupon followeth that many excell by their owne force or diligence, when Chriſt maketh

John. 6. 37.

John 6. 44.

Ioh 17.

Ioh. 3. 18.

Ioh 15. 19.

himselfe the author of electiō. For when in an other place he reckeneth Iudas among the elect, whereas he was a deuell, this is referred onely to the office of Apostleship which although it be a cleere mirror of the fauor of God (as Paule so oftentimes acknowledgeth in his owne persone,) yet it conteineth not in it selfe the hope of eternall saluation. Iudas therefore, when he did vnfaithfully beare the office of an Apostle, might be worse than the deuell: but of those whom Christ hath ones graffed into his body, he will suffre none to perishe: because in preseruing their saluation he will performe that which he hath promised, that is, he will stretch forth the power of God which is greater than all. For whereas he saith in an other place, Father, of those whom thou haste geuen me, I haue lost none but the sonne of perdition: although it be an abusiue speche by figure, yet it hath no doutefull meaning. The summe is, that God maketh them his children by free adoption whom he will haue to be his children: and that the inwarde cause thereof is in himselfe: because he his content with his owne secrete good pleasure.

Ioh.10. 28.

8 But Ambrose Origene, and Hierome thought that God distributeth his grace among men, as he forseeth that euery man will vse it well: Yea and Augustine was ones in the same opinion. But when he had better profited in knowledge of the Scripture, he not onely reuoked it as euidently false, but also stronly confuted it: yea and after his reuoking of it, in reprouing the Pelagians for that they continued in the same error, sayeth: Who can not meruaill that the Apostle knewe not this most suttle sense? For when he hadde sette out a thing to be wondred at of these brethren, while they were not yet borne, and afterwarde obiected a question against himselfe, saying: what then? Is there vniustice with God? Here was fitte place for him to aunswere, that God foresawe the merites of them both: yet he sayeth not this, but fleeth to the iudgements and mercy of God. And in an other place, when he had taken away all merites before electiō, Here (saith he) is confuted their vaine reasoning which defende the foreknowledge of God against the grace of GOD, and therefore say that we are chosen before the making of the world, because God foreknewe that we would be good, not that he himselfe would make vs good. He sayeth not this, which saith, Ye haue not chosen me, But I haue chosen you. For if he hadde therefore chosen vs, because he forknewe that we would be good: he should therewithall also haue foreknowen that we would choose him: and so forth as followeth to that effect. Let the testimonie of Augustine be of force among them that willingly rest in ỹ authority of the Fathers. Howe be it Augustine

Retrac. libr.1. cap.23. Epistō. ad Sixt. 106.

Homil. in Ioh. 8.

Ioh.15. 16.

ſuffreth not himſelfe to be ſeuered from the reſt: but by cleere teſtimonies ſheweth that this diſagreement is falſe with ỹ malice wherof the Pelagians burdened him. For in the. xix. chapter of his booke of the Predeſtination of Saincts, he allegeth out of Ambroſe, Chriſt calleth whom he hath mercie on. Againe, If he had willed, of the vndeuoute he might haue made deuoute. But God calleth whom he vouchſaueth: & whom he will he maketh religious. If I liſted to knitte together a whole volume out of Auguſtine, I could readily ſhewe to the readers that I neede no other words but his: but I will not loade them with tediouſneſſe. But go to, let vs imagine that they ſpeake not at all: but let vs geue hede to the matter it ſelfe. A harde queſtiõ was moued, whether God didde righteouſly in this that he vouchesaued to graunte his grace but to ſome: Of which queſtiõ Paul might haue vncombred himſelfe with one word if he had alleged the reſpect of workes. Why therfore doth he it not, but rather continueth on a diſcourſe which abideth in the ſame hardeneſſe? Why, but becauſe he ought not? For the Holy ghoſt which ſpake by his mouth, had not the diſeaſe of forgetfulnes. Therfore without any circũſtances he anſwereth, that God therefore fauoreth his elect, becauſe he will: therefore hath mercy, becauſe he wil. For this Oracle of God, I wil haue mercy vppon whom I will haue mercy, & I wil ſhewe mercie to whom I will ſhewe mercie, is as much in effect as if it had bene ſaid, that God is moued to mercy by no other reaſon but becauſe he will haue mercy. Therefore this ſaying of Augũſtine remaineth true, that the grace of God doth not find men fitt to be choſen, but maketh them.

De prædeſtin. ſancto. ca 19.

Ex. 33. 19.

9 Neither do we any thing paſſe vpon that ſutteltie of Thomas, that the foreknowing of deſeruings, is not in deede the cauſe of predeſtination on the behalfe of the act of him that doth predeſtinate, but on our behalfe it may after a certaine maner be ſo called, that is, according to the particular weyeng of Predeſtination: as when it is ſaid that God predeſtinateth glorie to man by deſeruings, becauſe he hath decreed to geue to him grace by which he may deſerue glorie. For ſith the Lorde will in election haue vs to loke vnto nothing but his meere goodneſſe, if any man ſhall couet here to ſee any more, it ſhalbe a wrongfull gredineſſe. If we luſted to ſtriue in ſutteltie, we want not wherewith to beat backe this ſilly ſutteltie of Thomas. He affirmeth that to the elect glorie is after a certaine maner predeſtinate by deſeruings, becauſe the Lord doth after a certain maner predeſtinate to thẽ the grace, by which they may deſerue glory. What if I aunſwer on the contrary ſide and ſay that predeſtination vnto grace, ſerueth election vnto life, and is as it were a waiting maide after it? that grace

In. 1. Deut. Tract. 25. queſtio. 23.

is predeſtinate to them, to whom the poſſeſſion of glorie hath bene long ago apointed: becauſe it pleaſeth the Lorde to bring his children from election into iuſtification? For thereupon it ſhall followe that the predeſtination of glorie was rather the cauſe of the Predeſtination of grace, than contrariwiſe, But away with theſe ſtriuinges, as things ſuperfluous for ſuch as ſhall thinke that there is wiſedome enough for them in the worde of God. For this was in olde time truly written of an Eccleſiaſticall writer, that they which aſſigne the electiō of God to merites are more wiſe than they ought to be.

Ambr. de vocat gēt. Libr. 1. cap 1.

10 Some do obiect that God ſhould be contrary to himſelfe, if he ſhould vniuerſally call all men to him, & receiue but a fewe elect. So by their opinion the vniuerſalnes of the promiſe taketh away the difference of ſpeciall grace. And thus certaine ſobre men ſpeake, not ſo much to oppreſſe the truth, as to debarre crabbed queſtions, and to bridle the curioſitie of many. Their will is praiſe worthy, but their counſell is not to be allowed: becauſe dallying by ſhifts is neuer excuſable. But their obiecting of it which do more railingly inuey againſt it, is verily to fonde a cauillation, or to ſhamefull an error. Howe the Scripture maketh theſe two to agree together, that by outward preaching all men are called to Repentance and faith, and yet not to all men is geuen the Spirit of Repentance and faith, I haue in an other place already declared, and by and by ſomewhat of it muſt be repeted againe. Nowe that which they require I denie to them, ſith it is two wayes falſe. For, he that thretneth that while it raineth vppon one citie, there ſhall be drought vppon an other: He that pronounceth that there ſhall in an other place be famine of doctrine, bindeth not himſelf with a certaine lawe to call all men egally. And he which forbidding Paule to ſpeake in Aſia, and turning him from Bithinia draweth him into Macedonia, ſheweth that it is in his own power to diſtribute this treaſure to whomeſoeuer it ſhall pleaſe him. Yet more plainely he ſheweth by Eſaie, howe he peculiarly directeth to the electe the promiſes of ſaluation: for he ſayeth of them onely, and not of all makinde indifferently, that they ſhall be his diſciples. Whereby it is certaine that the doctrine of ſaluation is wrongfully ſette open in common to all men to profite effectually, which is ſaid to be ſeuerally laide vp onely for the children of the Chirch. Let this ſuffiſe at this preſente, that although the voice of the Goſpell ſpeake generally to all, yet the gifte of faith is rare. Eſaie aſſigneth a cauſe, for that the arme of the Lorde is not open to all men. If he had ſaid that the Goſpell is maliciouſly and frowardly deſpiſed, becauſe many do ſtubbornly refuſe to heare: peraduenture this color co-

Amos. 4.7. and 8.11.

Act 16. 6.

Eſa. 8. 16.

Eſa 53. 1.

ching vniuersall callinge should preuaile. Neither is it the purpose of the Prophet to diminish the faulte of men, when he teacheth that the fountaine of blindnesse is, that God vouchsaueth not to open his arme to them: onely he geueth warning, that because faith is a singular gift, the eares are beaten in vaine with outwarde doctrine. But I would faine knowe of these doctors, whether onely preaching, or faith, make the children of God. Certainly when it is said in the first chapiter of Iohn, Whosoeuer beleue in the onely begotten Sonne of God, are themselues also made the children of God, there is not in that place a confused heape iumbled vp together: but a speciall order is geuen to the faithfull, which are borne not of blood, not of the will of the flesh, nor of the will of man, but of God. But (say they) there is a mutuall consent of faith with the word. Namely where-soeuer is faith. But it is no newe thing that seede fall among thornes or in stonie places: not onely because the greater part appeareth in deede obstinate against God, but also because not all men haue eyes & eares. How then shal it agree that God calleth to him thē who he knoweth will not come? Let Augustine aunswere for me. Wilt thou dispute with me? Meruaile with me, and crie out, O depth. Let vs both agree in feare, least we perish in error? Moreouer if election (as Paule witnesseth) be the mother of faith, I turne backe the argument vpon their owne head, that faith is therfore not generall, because election is speciall. For by the orderly hanging together of causes & effectes, it is easily gathered that where Paule saith, that we are full of all spirituall blessing, as God had chosen vs before the creatiō of the world: therefore these richesse are not common to all, because God hath chosen onely whom he would. This is the reason why in an other place he cōmendeth the faith of the electe, least it should be thought that any man doth by his owne motion get faith to himself: but that this glorie may remaine with God, that they are freely enlightned of him, whome he had chosen before. For Bernarde saith rightly, Frendes do seuerally heare, to whom he also saith, Feare not thou small flocke: for to you it is geuen to knowe the misterie of the kingdome of heauen. Who be these? euen they whom he hath foreknowen and predestinate to be fashioned like to the image of his Sonne. A great and secrete counsell is made knowen. The Lorde knewe who be his: but that which was knowē to God, is made manifest to men: neither doth he vouchsafe to make any other partakers of so great a mistery, but those selfe same men whome he hath forknowen & predestinate to be his. A litle after he concludeth. The mercie of God is from eternitie euen to eternitie vpon them that feare him: from eternitie,

Iohn. 1. 12.

De verb. Apost. ser mo. 11.

Ephe. 1 3.

Tit 1. 1.

Ad Thom. prepos. Beuerl Epistol. 107.

by reaſon of predeſtinatiõ: to eternitie, by reaſon of bleſſed making the one without beginning, ỹ other without ending. But what neede I to cite Bernarde for witneſſe, when we heare of the maſters owne mouth, that none doe ſee but they which are of God? By which wordes he ſignifieth, that all they which are not begotten againe of God, do daſell at the brightneſſe of his countenãce. And to election faith in deede is fitly ioined, ſo that it kepe the ſecõd degree. Which order the wordes of Chriſt do clerely expreſſe in an other place, This is the will of my Father, that I loſe not that which he hath giuẽ. For this is his will, that whoſoeuer beleueth in the Sonne ſhall not periſh. If he would haue all ſaued, he would appoint ouer them his Sonne to be their keper, and would graffe them all into his body with the holy bond of faith. Nowe it is certain that faith is a ſingular pledge of his fatherly loue, layed vp for his children whom he hath adopted. Therefore Chriſt in an other place ſaith that the ſheepe followe the ſhepherd, becauſe they know his voice: but they followe not a ſtranger, becauſe they knowe not the voice of ſtraungers. Whenſe commeth this differẽce, but becauſe their eares are boared by God? For no man maketh himſelfe a ſhepe: but he is made one by the heauenly grace. For which cauſe alſo the Lorde teacheth that our ſafetie ſhall alway be certaine and free from danger, becauſe it is kepte by the inuincible power of God. Wherefore he concludeth that ỹ vnbeleuers are not of his ſhepe: namely becauſe they are not of the number of them, whome God hath promiſed by Eſaie that they ſhalbe his diſciples. Nowe becauſe in the teſtimonies which I haue alleged is expreſſed perſeuerance, they do therewithall teſtifie the vnmouable ſtedfaſtneſſe of election.

John. 6. 46.

Ioh. 10. 4.

11 Nowe let vs ſpeake of the reprobate, whom the Apoſtle ioineth there together. For as Iacob, hauing yet with good workes deſerued nothing, is taken into grace: ſo Eſau, being yet defiled with no wicked doinge, is hated. If we turne our eyes to workes, we do wrong to the Apoſtle, as though he ſawe not the ſame thing which we clerely ſee. It is proued that he ſawe it not, foraſmuch as he expreſly enforceth this pointe, that when they had not yet done any good or euell, the one was choſen, and the other refuſed, to proue that the foundation of the predeſtination of God is not in workes. Againe when he moued the obiectiõ, whether God be vnrighteous, he allegeth not that which had bene the moſt certaine and plaine defence of his righteouſneſſe, namely that God reduced to Eſau according to his euellneſſe: but he was content with an other ſolution, that the reprobate are ſtirred vp to this ende, that the glorie of God

Rom 9. 13.

may

may be set forth by them. Last of all he adioineth a concluding sentence, that God hath mercie vpon whome he will, and hardeneth whom he will. See you not howe he imputeth both to the onely will of God? Therefore if we can not declare a reason why he vouchsaueth to graunt mercie to them that be his, but because it so pleseth him: neither also shall we haue any other cause in reiecting of other, than his own will. For when it is said that God hardeneth, or sheweth mercie to whome he will, men are thereby warned to seke no cause ells where than in his will.

The xxiij. Chapter.

A confutation of the slaunders vvherevvith the doctrine hath alvvay bene vvrongfully burdened.

BVt when the witt of man heareth these things, the frowardnesse thereof can not be restrained, but that by & by as at the bloody blast of a trumpet, sounding to battaile, it diuersly and excessiuely turmoyleth. And many in deede, as though they would driue away the malice from God, do so graunte election, that they denie that any man is reprobate: but they do to ignorantly and childishely: forasmuch as election it selfe could not stande vnlesse it were set contrary to reprobation: God is said to seuer them whom he adopteth vnto saluation: it should be more than foolishly said that other do either by chaunce or by their owne endeuor obteine that which onely election geueth to a fewe. Therfore whom God passeth ouer, he reiecteth: and for none other cause, but for that he will exclude them from the inheritance which he doth predestinate to his children. Neither is the waiwardnes of men tolerable, if it suffre not it selfe to be bridled with the word of God, where the incõprehensible counsell of God is entreated of, which the Angels themselues do worship. But we haue already heard, that hardening is no lesse in the hand and will of God than mercie. Neither doth Paul (as these men do that I haue spoken of) busily labour to excuse God with a lying defence: but onely he teacheth that it is not lawfull for the thing formed to quarel with him that formed it. Now who so do not admit that any are reiected of God, howe will they vncombre themselues from that saying of Christ, Euery tree which my father hath not planted, shalbe plucked vp by the roote? They plainly heare that all they are adiudged and auowed to destruction, whome the heauenly Father hath not vouchsaued to plãt as holy trees in his ground. If they denie this to be a signe of reprobatiõ, then is there nothing so clere that it may be proued to them. But if they cesse not to wrangle, let ỹ sobriety

Rom. 9. 20.

Mat 15. 13.

Rom.9. 21. of faith be contented with this admonition of Paule, that there is no cause to quarel with God, if he willing on the one side to shewe his wrath and to make his power knowen do with dumme sufferãce, and lenitie beare with the vessels of wrath prepared to destruction: and on the other side he make knowen the richesse of his glorie toward the vessels of mercy which he hath prepared to glory. Let the Reders marke, howe Paul to cutte of occasion from whisperinges & backbitinges, geueth the chiefe rule to the wrath & power of God: bycause it is vniust that those depe iudgemẽts which swallowe vp all our sences, should be made subiect to our determination. Our aduersaries answere is very trifling, that God doth not vtterly reiect them whom he suffreth in lenitie, but abideth with a minde hanginge in suspence towarde them, if peraduenture they may repente. As though Paule geueth to God a patience, to loke for their turning, whome he sayth to be made to destruction. For, Augustine saith rightly where he expoundeth this place, where power is ioined to sufferance, God doth not suffer, but gouerne with his power. They further say also that it is not for nothing said that the vessels of wrath are prepared to destruction: but, that God hath prepared the vessels of mercie: because by this meane he ascribeth and chalengeth the praise of saluation to God, but the blame of destruction he casteth vpon them which by their owne will do bring it vpon themselues. But although I graunt to them that Paul by the diuerse maner of speaking didde soften the roughnesse of the first part of the sentence, yet it is not meete to assigne the preparing vnto destruction to any other thing than to the secret counsell of God: which also is affirmed a little before in the rest of the texte, That God stirred vp Pharao: That, that he hardneth whom he will. Wherupon followeth that the hidden counsell of God is the cause of hardning. This at the lest I get which Augustine saith, that when God of wolues maketh shepe, he doth with a mightier grace reforme them, that their hardnes may be tamed: and therefore God for this cause doth not conuert the obstinate, because he doth not shewe forth in them the mightier grace, which he wanteth not if he would shewe it forth.

Libr. 5. contra Iul. c 5.

Libr. 1. de predestin. sanct. cap. 2.

2 These sayinges in deede should be sufficient for the godly and sobre, & them which remẽbre themselues to be men. But forasmoch as these venemous dogges do cast vp not onely one sort of venime against God, we will as the matter shall serue, aunswer to euery one particularly. Foolishe men do diuers wayes quarell with God, as though they had him subiect to their accusations. First therfore they aske, by what right the Lorde is angry with his creatures, of whome he

he hath not bene firſt prouoked by any offence: for to condemne to deſtruction whom he will, agreeth rather with the wilfulneſſe of a tyrant, than the lawefull ſentence of a iudge. Therefore they ſay that there is cauſe why men ſhould charge God, if by his bare will, without their owne deſeruing, they be predeſtinate to eternall death. If ſuch thoughts do at any time come into the minde of the godly, to breake their violent aſſaultes they ſhalbe ſufficiently armed with this although they had no more, if they conſider how great wickedneſſe it is, euen ſo much as to enquire of the cauſes of the will of God: ſith of all things that are, it is the cauſe, and worthily ſo ought to be. For if it haue any cauſe, then ſomewhat muſt go before it, wherto it muſt be as it were bound: which it is vnlawfull ones to imagine. For, the will of God is ſo the higheſt rule of righteouſnes, that whatſoeuer he willeth, euen for this that he willeth it, it ought to be take for righteous. When therefore it is aſked, why the Lorde did it: it is to be anſwered, becauſe he willed it. But if thou go further in aſking why he willed it, thou aſkeſt ſome greater and hier thing than the will of God: which can not be found. Let therefore the raſhneſſe of man reſtraine it ſelfe, and not ſeke that which is not, leaſt paraduenture it may not finde that which is. With this bridle (I ſay) he ſhalbe well withholden whoſoeuer he be that will diſpute of the ſecrets of God with reuerence. As for the boldeneſſe of the wicked, which drede not openly to ſpeake euell of God: againſt it the Lorde with his owne righteouſneſſe, without any our defenſe ſhall ſufficiētly defend himſelfe, when he ſhall take all ſhifting from their conſciences, and hold them faſt conuinced, and condemne them. Neither do we yet thruſt in the fained deuiſe of abſolute power, which as it is prophane, ſo worthily ought to be abhorred of vs. We faine not God laweleſſe, who is a lawe to himſelfe: becauſe (as Plato ſaith) men ſtand in neede of lawes, who are troubled with vnlawfull luſtes: but the will of God is not onely pure from all fault, but alſo is the hieſt rule of perfectiō, yea and the lawe of all lawes. But we denie that he is ſubiect to yelde accompt. We denie alſo that we are mete iudges, which would pronoūce of this cauſe after our owne ſenſe. Wherefore if we attempt further than we lawefully may, let that threatening of the Pſalme bring vs in feare, that God ſhall ouercome ſo oft as he is iudged of any mortall man.

This is taken out of Auguſtin. lib. de Gen. contmanic. cap. 3.

Pſa. 51. 6.

3 So can God in keping ſilence, put his enemies to ſilence. But, that we may not ſuffer them freely to ſcorne his holy name, he deliuereth to vs out of his word weapons againſt them. Wherefore if any man aſſaile vs with ſuch wordes: why God hath from the begin-

ning predeſtinate ſome to death, which when they were not, could not yet deſerue the iudgement of death: we in ſteede of aunſwer may againe on our ſide aſke of them, what they thinke that God owes to man, if he will iudge him by his owne nature. In ſuch ſort as we be all corrupted with ſinne, we can not but be hatefull to God: & that not by tirannous crueltie, but by moſt vpright reaſon of iuſtice. If all they whom the Lord doth predeſtinate to death, are by the eſtate of nature ſubiect to the iudgement of death: of what vniuſtice againſt themſelues, I beſeche you, may they complaine? Let all the ſonnes of Adam come: Let them ſtriue and diſpute with their creator, for that by his eternall prouidence they were before their generation condemned to euerlaſting miſerie. What ſhall they be able ones to murter againſt this defenſe, whē God on the other ſide ſhall call them to reknowledging of themſelues? If they be all takē out of a corrupt maſſe, it is no maruell if they be ſubiect to damnation. Let them not therefore accuſe God of vniuſtice, if by his eternall iudgement they be apointed to death, to which they themſelues do fele whether they will or no, that they are willingly led of their owne nature. Whereby appereth howe wrongfull is the deſire of their murmuring, becauſe they do of ſet purpoſe hide the cauſe of damnation which they are cōpelled to acknowledge in themſelues, that the laying of the blame vpon God may acquite them. But though I do a hundred times confeſſe, as it is moſt true, that God is the author of it, yet they do not by and by wipe away the giltineſſe which being engrauen in their cōſciēces from time with oft recourſe, preſenteth it ſelfe to their eyes.

4 Againe they except and ſay: were they not before predeſtinate by the ordinance of God to the ſame corruption which is nowe alleaged for the cauſe of damnation? When therefore they perish in their corruption, they do nothing but ſuffer the puniſhment of that miſerie into which by his predeſtination Adam fell and drewe his poſteritie hedlong with him. Is not he therefore vniuſt, which doth ſo cruelly mocke his creatures. I graunt in deede that all the children of Adam fell by the will of God into that miſerie of ſtate wherin they be nowe bound: and this is it that I ſaid at the beginning, that at length we muſt alway returne to the determination of the will of God, the cauſe whereof is hidden in himſelfe. But it followeth not byandby that God is ſubiect to this ſclaunder. For we will with Paule aunſwer them in this maner, O man, what art thou that contendeſt with God? doth the thing formed ſay to him that formed it, Why haſt thou formed me ſo? Hath not the potter power to make of the ſame lumpe one veſſel to honor, and an other to dishonor? They will ſay

Rom. 9 20.

say that the righteousnesse of God is so not truely defended, but that we seke a shift, such as they are wont to haue that want a iust excuse. For what els seemeth here to be said, than that God hath a power which can not be hindered from doing any thing whatsoeuer it be as he will himselfe? But it is farre otherwise. For, what stronger reason can be brought than when we are commaunded to thinke what a one God is? For howe should he commit any vniustice, which is iudge of the world? If it properly perteine to the nature of God to do iudgement, then he naturally loueth righteousnesse, and abhorreth vnrighteousnesse. Wherefore the Apostle did not, as though he were ouertaken, loke about for holes to hide him: but shewed that the reason of the righteousnesse of God is hier than that it either is to be measured by the measure of man, or may be comprehended by the slender capacitie of the wit of man. The Apostle in deede confesseth that there is such depth in the iudgements of God, wherewith the mindes of men should be swalowed, if they endeuored to pearce into it. But he teacheth also howe hainous wrong it is, to binde the workes of God to such a lawe, that so sone as we vnderstand not the reason of them, we may be bold to disalowe them. It is a knowen saying of Salomon (which yet fewe do rightly vnderstand) The great creator of all rendreth reward to the foole, and reward to transgressors. For he crieth out concerninge the greatnesse of God: in whose will it is to punish fooles & transgressors, although he do not vouchesaue to let them haue his Spirit. And monstruous is the madnesse of men, whē they so couet to make that which is vnmeasurable, subiect to the smal measure of their reason. The Angels which stoode stil in their vprightnesse, Paule calleth elect. If their stedfastnes was grounded vpon the good pleasure of God, the falling away of the other proueth that they were forsaken: Of which thing there can no other cause be alleged than reprobation, which is hidden in the secret counsell of God.

Pro. 26. 10.

1. Tim. 5. 21.

§ Go to: let there nowe be present some Manichee, or Celestine, a slaunderer of the prouidence of God: I say with Paule that there ought no reason to be rendred thereof: because with the greatnesse of it, it farre surmounteth our vnderstanding. What maruell? or what absurditie is it? Would he haue the power of God so limited, that it may be able to worke no more, than his minde is able to conceiue? I say with Augustine, that they are created of ỹ Lord, whom he without douting foreknewe that they should go into destruction: and that it was so done, because he so willed: but why he willed, it is not our part to aske a reason of it, who can not comprehend it: neither is it

mete that the will of God ſhould come downe into controuerſie among vs, of which ſo oft as mention is made, vnder the name of it is named the hieſt rule of righteouſneſſe. Why therefore is any queſtion moued of vnrighteouſneſſe where righteouſneſſe clerely appereth? Neither let vs be aſhamed, after the example of Paule, to ſtoppe the mouthes of the wicked, and from time to time ſo oft as they ſhalbe bold to barke againſt it, to repete this, Who be ye miſerable men, that lay an accuſation to Gods charge, and do therefore lay it to his charge becauſe he doth not temper the greatneſſe of his workes to your dulneſſe? As though they were therefore wrongfull, becauſe they are hidden from fleſh. The vnmeaſurableneſſe of the iudgementes of God is by cleare experiences knowen vnto you. Ye
Pſa. 36. knowe that they are called the depe bottomleſſe depth. Nowe aſke of the narrowe capacities of your wit, whether they comprehend that which God hath decreed with himſelfe. What good doth it you therefore with mad ſearching to plunge your ſelues into the bottomleſſe depth, which reaſon it ſelfe teacheth you that it ſhalbe to your deſtruction? Why are ye not at the leaſt reſtrained with ſome feare of that which both the hiſtorie of Iob and the bookes of the Prophets do report of the incomprehenſible wiſedome, and terrible power of God. If thy minde be vnquieted, let it not greue thee to
Auguſt. de verb. apoſto. ſermo. 20. embrace the counſell of Auguſtine. Thou being a man lokeſt for an aunſwer at my hand: and I alſo am a man. Therfore let vs both heare him that ſaith: O man, what art thou? Better is a faithfull ignorance than raſh knowledge, Seke merites: thou ſhalt finde nothing but peine. O depth. Peter denieth: the Thefe beleueth. O depth. Seeſt thou a reaſon? I will trẽble at the depth. Reaſon thou, I will wonder: diſpute thou, I will beleue: I ſee depth, but I reache not the bottome. Paul reſted, becauſe he found wondering. He calleth the iudgements of God vnſearchable: and art thou come to ſearche them? He ſaith that his wayes are impoſſible to be traced out: and doeſt thou trace them? with proceding further we ſhall nothing profit: For neither we ſhall ſatisfie their way wanton curiouſneſſe, neither doth the Lord neede any other defenſe, than which he hath vſed by his Spirit, which ſpake by the mouth of Paule: and we forget to ſpeake well, when we ceſſe to ſpeake with God.

6 Their other obiection alſo ariſeth out of vngodlineſſe, which yet tẽdeth not ſo directly to the accuſing of God as to the excuſing of the ſinner. Howebeit the ſinner which is condemned of God cannot be iuſtified without diſhonor of the iudge. Thus therefore prophane tongs do barke againſt God, ſaying: why ſhould God impute

those things for sinne to men, whereof he hath by his predestination layed necessitie vpon men? For, what should they do? Should they wraſtle with his decrees? But so should they do it in vaine, sith they can not do it at all. Therefore they are not rightfully punished for those things, wherof the chefe cause is in Gods predestination. Here I will abstaine from that defense, wherunto the Ecclesiastical writers do commonly flee, namely that the foreknowledge of God withstãdeth not but that man may be accompted the sinner: because God foreseeth the euels of man, not his owne. For so the cauillatiõ would not stay here, but will rather presse vs further with saying that God might if he had would, haue prouided remedie for those euels which he foresaw: and that sith he hath not so done, he hath of determined purpose created men to that ende that he should so behaue himself in earth: and if by the prouidence of God, man was created to this condition, that he should do all those things that he doth: then he is not to be blamed for that which he can not auoide, & which he enterprised by the will of God. Therfore let vs see how this knot ought to be well looſed. First of all this ought to be holden certaine among all men which Salomon saith, that God hath created all things for himself, & the wicked man to an euel day. Behold, when the dispising of all things is in the hand of God, when in his power remaineth the rule of safetie and death: he so ordereth them by his counsell and becke, that among men there are borne some adiudged euen from their mothers wombe to death, which with their destruction may glorifie his name. If any man answer, that there is no necessitie layed vpon them by the prouidẽce of God, but rather that he created them in such estate, because he foresawe their peruersnesse to come: he neither saith nothing at all, nor altogether. The old writers are wont in deede somtimes to vse this solution: but as it were doubtingly. But the Scholemen rest vpon it, as though nothing could be obiected against it. In dede I wil willingly graunt, ý foreknowledge alone bringeth no necessitie to creatures, although all men do not so agree: for there be some that will haue it also to be the cause of things. But it seemeth to me that Valla, a man otherwise not much practised in holy writinges, saw both more depely & more wisely, which shewed that this contention is superfluous: because both life and death are rather the doings of Gods will than of his foreknowledge. If God did but foresee the successes of men, & did not also dispose and order them by his will, then this question should not without cause be moued, whether his foreseeing any thing auailed to the necessitie of them. But sith he doth none otherwise forsee the things ý shall come Pro. 16. 4.

to passe, than because he hath decreed that they should so come to passe: it is vaine to moue controuersie about foreknowledge, when it is certaine that all things do happen rather by ordinance and commaundement.

7 They say that this is not written in expresse words, that it was decreed of God, that Adam should perish by his falling away. As though the same God, whome the Scripture reporteth to do whatsoeuer he will, created the noblest of all his creatures to an vncertaine ende. They say he had freewill, that he might shape to himselfe his owne fortune: and that God decreed nothing, but to handle him according to his deseruing. If so cold a deuise be receiued, where shalbe that almightines of God, wherby he gouerneth all things according to his secret counsell, which hangeth vpon none other thing than vpon himselfe? But predestination, whether they will or no, sheweth himselfe in Adams posteritie. For it came not to passe naturally that all men should lose saluation by the fault of one parẽt. What hindereth them to confesse of one man, that which against their willes they confesse of all mankinde? For why should they lose their labour with dallying shiftes? The Scripture crieth out that all men were in the persone of one man made bonde to eternall death. Sith this can not be imputed to nature, it is plaine that it proceded from the wonderous counsell of God. But it is to much absurditie that these good Patrones of the righteousnesse of God do so stumble at a straw, and leape ouer great beames. Againe I aske: howe came it to passe, that the fall of Adam did wrappe vp in eternall death so many nations with their children being infantes, without remedie, but because it so pleased God? Here their tongues which are otherwise so pratling, must of necessitie be dumme. It is a terrible decree, I graunt: yet no man shalbe able to denie, but that God foreknewe what ende man should haue, ere he created him, and therefore foreknewe it bycause he had so ordeined by his decree. If any man here inuey against the foreknowledge of God, he rashly and vndiscretely stumbleth. For, what matter is there, I beseech you, why the heauenly iudge should be accused for that he was not ignorant of that which was to come? Therefore if there be any either iuste or colorable complaint, it toucheth predestination. Neither ought it to serue an absurdity which I say, that God foresaw not onely the fall of the first man, and in him the ruine of his posterity, but also disposed it after his owne wil. For as it belongeth to his wisedome, to foreknowe all things that shalbe: so it belongeth to his power, to rule and gouerne all things with his hand. And this question Augustine very well discusseth, as he doth other, saying: We

Enchir. ad Lau.

moſt holſomely confeſſe that which we moſt rightly beleue, that the God and Lorde of all things, which created all things very good, and foreknewe that euell things ſhould ſpring out of good, and knewe that it more perteined to his almighty goodneſſe euen of euell things do well, than not to ſuffer them to be euell: that he ſo ordered the life of Angels and men, that in it he might firſt ſhewe what free will could do, and then what the benefit of his grace and iudgement of iuſtice could do.

8 Here they runne to the diſtinction of will and permiſſion, by which they will haue it graunted that the wicked do periſh, God onely permitting but not willing it. But why ſhould we ſay that he permitteth it, but becauſe he ſo willeth. Howebeit it is not likely, that man by himſelfe, by the onely permiſſion of God, without any his ordinãce, brought deſtruction to himſelfe: as though God apointed not, of what condition he woulde haue the chiefe of his creatures to be. I therfore will not dout to cõfeſſe ſimply with Auguſtine, that the wil of God is a neceſſitie of things and that what he willeth, it muſt of neceſſitie come to paſſe: as thoſe things ſhall truelly come to paſſe which he hath foreſeen. Nowe if for excuſe of themſelues and of the vngodly, either the Pelagiãs, or Manichees, or Anabaptiſtes, or Epicureans (for with theſe fower ſectes we haue to do in this queſtion) ſhall obiect againſt vs neceſſitie wherewith they be bound by the predeſtination of God: they bring nothing fit to the purpoſe. For if predeſtination be nothing els but a diſpenſation of righteouſneſſe of God, which is hidden in deede, but yet without faulte: For aſmuch as it is certaine that they were not vnworthy to be predeſtinate to that eſtate, it is alſo as certaine that the deſtruction is moſt righteous which they entre into by predeſtination. Moreouer their deſtruction ſo hangeth vpon the predeſtination of God, that both cauſe and matter thereof is founde in themſelues. For the firſt man fell, becauſe the Lorde ſo iudged it to be expedient: why he ſo iudged, is vnknowen to vs: yet it is certaine that he ſo iudged for no other reaſon but becauſe he ſawe that thereby the glorie of his name ſhould be worthily ſet forth. When thou heareſt mention of the glorie of God, there thinke of his righteouſnes: For it muſt be righteous that deſerueth praiſe. Man therefore falleth, the prouidence of God ſo ordeininge it: but he falleth by his owne fault. The Lorde had a litle before pronoũced, that all the things which he had made were very good. Whenſe therefore commeth that peruerſneſſe to man, to fall away from his God? Leaſt it ſhould be thought to be of creation, the Lorde with his commendation allowed that which

De gen. ad lit. lib. 6. cap. 15.

Gen. 1. 31.

came from himſelfe. Therefore by his owne euelneſſe he corrupted the nature which he had receiued pure of the Lorde, and by his fall he drewe his whole poſteritie with him into deſtruction. Wherefore let vs rather beholde an euident cauſe of damnation in the corrupted nature of mankinde, which is nerer to vs, than ſearch for a hidden and vtterly incomprehenſible cauſe thereof in the predeſtination of God. Neither let it greue vs ſo farre to ſubmit our wit to the vnmeaſurable wiſdome of God, that it may yeld in many ſecrets of his. For, of thoſe things which it is neither graunted nor laweful to knowe, the ignorance is well learned: the coueting of knowledge, is a kinde of madneſſe.

9 Some man parhappes will ſay, that I haue not yet brought enough to ſubdue that wicked excuſe. But I verily confeſſe that it can neuer be brought to paſſe, but that vngodlineſſe will alway grudge and murmure againſt it: yet I thinke that I haue ſpoken ſo much as might ſuffice to take away not onely all reaſon but alſo all colour of gainſaying. The reprobate would be thought excuſable in ſinning, becauſe they can not eſcape the neceſſitie of ſinning: ſpecially ſith ſuch neceſſitie is caſt vpon them by the ordinance of God. But we denie that they are thereby well excuſed, becauſe the ordinance of God, by which they complaine that they are deſtinate to deſtruction, hath his righteouſneſſe, vnknowen in deede to vs, but yet moſt certaine. Wherupon we conclude, that they b are no euel which is not layed vpon them by the moſt righteous iudgement of God Then, we teach that they do ouerthwartly, which to ſeke out the beginning of their damnation, do bend their eyes to the ſecret cloſets to the counſell of God, and winke at the corruption of nature, fom whenſe their damnation ſpringeth. And this withſtandeth that they can not impute it to God, for that he witneſſeth of his owne creation. For although man is creat by the eternall prouidence of God to that calamitie, whereunto he is ſubiect: yet the matter thereof he tooke of himſelfe, not of God: foraſmuch as he is by no other meane ſo loſt, but becauſe he wente out of kinde from the pure creation of God into a corrupt and vnpure peruerſneſſe.

10 Nowe the aduerſaries of Gods predeſtination do ſclander it alſo with a third abſurditie. For when we impute it to nothing els but to the choiſe of the will of God, ỳ they are made free from the vniuerſall deſtruction, whom he maketh heires of his kingdome, thereby they gather that there is with him accepting of perſones, which the Scripture euery where denieth: & therfore, that either the Scripture diſagreeth with it ſelf, or that in the electiõ of God there is reſpect of deſer-

deserunings. First, the Scripture in an other sense denieth, that God is an accepter of persones, than as they iudge it. For by the name of Person, it signifieth not a man, but those thinges which beinge seene with eies in man are wont to procure either fauour, grace, and dignity, or hatred, contempt, and shame: as, richesse, wealth, power, nobility, office, countrey, excellency of beauty, and such other: on the other side pouerty, neede, baseneſſe, vileneſſe, contempt, and such other. So Peter and Paul do teach that the Lord is not an accepter of persones, because he putteth not difference betwene the Iew & the Grecian, to refuse the one and embrace the other for only respect of nation. So Iames vseth the same words when he mindeth to affirme, that God in his iudgement nothing regardeth richesse. But Paule in an other place speaketh thus of God, that in iudging he hath no consideration of freedome or bondage. Wherefore there shalbe no contrariety if we shall say that God accordinge to the will of his good pleasure without any deseruinge chooseth to his sonnes whome he will, reiectinge and refusinge other. But the matter may thus be opened, that men may be more fully satisfied. They aske howe it commeth to passe, that of two betwene whom no deseruinge putteth any difference, God in his electinge passeth ouer the one and taketh the other. I on the other side do aske them, whether they thinke that in him that is taken there is any thinge that may make the minde of God to encline toward him. If they confesse (as they nedes must) that there is nothing, it shall follow that God looketh not vpon man, but from his owne goodnesse fetcheth a cause why to do good to him. Wheras therfore God chooseth one man, refusing an other, this cōmeth not of respect of man, but of his mercy alone, which ought to haue liberty to shew forth and vtter it selfe where and when it pleaseth him. For we haue in an other place also shewed, that there were not frō the beginninge many called noble, or wise, or honorable, that God might humble the pride of flesh: so farre is it of, that his fauour was bound to persones.

Act. 10. 34. Rom. 2. 10. Gala. 3. 28. Iam. 2. 5 Colo 3. 25. Ephe. 6. 9.

Aug. ad Bonif. li. 1. ca. 7. 1. Cor. 1 26.

11 Wherefore many do falsely and wickedly accuse God of partiall vnrighteousnesse, for that he doth not in his predestination kepe one selfe course toward all men. If (say they) he finde all guilty, let him equally punish all: if he finde them vngilty, let him withholde the rigor of his iudgemēt from all. But so they deale with him, as if either mercy were forbidden him, or whē he would haue mercy he be compelled altogether to giue ouer his iudgemēt. What is it that they require: if all be gilty, that all may together suffer al one paine. We graunt the guiltinesse to be common, but we say that the mercy of God helpeth

ſome. Let it help all, ſay they. But we anſwere, that it is rightfull that he ſhould alſo in puniſhinge ſhewe himſelfe a rightfull iudge. When they ſuffer not this: what do they elſe but either go about to ſpoile God of his power to haue mercy, or at leaſt to graunt it him vppon this condition, that he vtterly giue ouer his iudgement. Wherefore theſe ſayinges of Auguſtine do very well agree together. Sith in the firſt man the whole maſſe of mankinde fell into condemnation, theſe veſſels that are made of it to honor, are not the veſſels of their owne righteouſneſſe, but of the mercy of God: & whereas other are made to diſhonor, the ſame is not to be imputed to vnrighteulneſſe but to iudgement &c: That to thoſe whom he refuſeth, God rendereth due paine: to thoſe whom he calleth, he giueth vnderſerued grace: that they are deliuered from all accuſation, after the manner of a creditor, in whoſe power it is, to forgiue to the one, and aske of the other. Therefore the Lord alſo may giue grace to whom he will, becauſe he is mercifull: & giue it not to all, becauſe he is a iuſt iudge. He may by giuing to ſome, that which they do not deſerue, ſhew his free grace: and by not giuinge to all, declare what all deſerue. For wheras Paul writeth that God encloſed all vnder ſinne, that he might haue mercy vpon all, it is therewithall to be added that he is debter to no man: becauſe no man firſt gaue to him, that he may require like of him.

Epiſt 106. de prædeſt & grat.

De bo perſeu. cap. 12.

Rom 11 31.

12 This alſo they often ſay, to ouerthrowe predeſtination, that while it ſtandeth, all carefulneſſe and endeuour of well doing falleth away. For who (ſay they) ſhall heare that either life or death is certainely appointed for him by the eternall decree of God, but that it will byandby come into his minde that it maketh no matter how he behaue himſelfe, ſith the predeſtination of God can by his worke be nothinge hindered or furthered? So ſhall all men diſſolutely throw foorth themſelues, and after a deſperate manner runne headelonge whether their luſt ſhal cary them. And verily they ſay not altogether falſely, for there be many ſwine, which with filthy blaſphemies defile the doctrine of predeſtination, and by this pretenſe alſo do mocke out all admoniſhmentes and rebukinges, ſayinge, God knoweth what he hath ones determined to do with vs: if he haue decreed our ſaluation, he will bring vs to it at the time appointed: if he haue predeſtinate our death, we ſhoulde trauaile in vaine to the contrary. But the Scripture, when it teacheth with how much greater reuerence and religiouſneſſe we ought to thinke of ſo great a miſtery, doth both inſtruct the godly to farre other ſenſe, and well confute theſe mens outrage. For it doth not ſpeake of predeſtinatiō to this end, that we ſhould be

encouraged

encouraged to boldneſſe, and with vnlawfull raſhneſſe attempt to ſearch the vnattained ſecretes of God: but rather that being humbled and abaced we ſhould learne to tremble at his iudgement, & reuerendy to looke vp to his mercy. To this marke the faithfull wil leuell themſelues. As for that filthy groninge of ſwine, it is well confuted of Paule. They ſay that they go careleſly forward in vices: becauſe if they be of the number of the elect, their vices ſhall nothinge hinder them, but that they ſhall at length be brought to life. But Paul Eph. 1. 4
telleth that we be to this end, that we ſhould lead a holy & faultleſſe life. If the marke that election is directed vnto be holineſſe of life, it ought more to awake & ſturre vs vp chereſully to practiſe that holineſſe, than to ſerue for a clokinge of ſlothfulneſſe. For howe greatly do theſe thinges differ the one from the other: to ceaſſe from well doing, becauſe election ſufficeth to ſaluation: and that the appointed ende of election is that we ſhoulde apply our ſelues to the endeuour of good doings. Away therfore with ſuch ſacrileges which do wrongfully miſturne the whole order of election. Where they ſtretch their blaſphemies further, when they ſay that he which is reprobate of God, ſhall looſe his labour if he go about to make himſelfe alloweable to him with innocency & honeſty of life: therin they are taken with a moſt ſhameleſſe lye. For, whenſe coulde ſuch endeuour come but of election? For whoſoeuer be of the number of the reprobate, as they are veſſels made to diſhonor, ſo they ceaſſe not with continuall wicked doinges to prouoke the wrath of God againſt themſelues, and by euident tokens to confirme the iudgement of God which is already pronounced vpon them: ſo farre be they from ſtriuinge with him in vaine.

13 But other do malicioufly & ſhamefully ſclaunder this doctrine as though it did ouerthrowe all exhortations to godly liuinge. For which matter in olde time Auguſtine was burdened with a great malice. Which he wiped away with his booke of correption and Grace wrytten to Valentine, the readinge whereof will appeaſe all Godly and tractable men: yet I will touch a fewe thinges, which (as I truſt) ſhall ſatisfie them that be honeſt and not contentious. We haue already ſeene how open and loude a preacher of the free election Paul was: was he therefore cold in admoniſhing and exhorting? Let theſe good zealous men compare their earneſtneſſe with his, and it ſhalbe found in them iſe in compariſon of his incredible heate. And truely this principle taketh away all douts, that we are not called to vncleanneſſe, but that euery man ſhould poſſeſſe his veſſell in honor, &c. Againe, that we are the handy worke of God created to good workes 1 Theſ. 4. 7.

Ephe.2. 10. which he hath prepared that we ſhoulde walke in them. Summarily, they that are euen but meanly exerciſed in Paul, ſhall without longe declaration eaſily perceiue how fitly he maketh theſe things to agree, which they faine to diſagree. Chriſt commaundeth that men beleue in him: Yet is his definitiue ſentence neither falſe nor contrary to
Iohn.6. 62. this commaundement, where he ſayth. No man can come to me, but he to whom it is giuen of my father. Let preachinge therefore haue his courſe, which may bringe men to faith, and with continuall profting holde them faſt in perſeuerance. Neither yet let the knowledge of predeſtination be hindered, ỳ they which obey may not be proud as of their owne, but may glory in the Lord. Chriſt not for nothing
Mat 13 9. ſayth, Who ſo hath eares of hearinge, let him heare. Therfore when we exhorte and preach, they that haue eares do willingely obey: but
Eſa.6.9 who ſo lacke eares, in them is fulfilled that which is wrytten, That
Lib.de bono perſeu. cap.15. hearing they heare not. But why (ſaith Auguſtine) ſhould ſome haue, and other not haue? Who hath knowē the minde of the Lord? Muſt that therefore be denied which is open, becauſe that can not be cōprehended which is hidden? Theſe ſayinges I haue faithfully reported out of Auguſtine: but becauſe paraduenture his wordes ſhal haue more authority than mine, go to, let vs bringe forth the very wordes that are read in himſelfe. If when this is heard, many are turned into dulneſſe & ſluggiſhneſſe, and beinge enclined from labour to luſt do go after their deſires: ought that therefore to be accompted falſe which is ſpoken of the foreknowledge of God? If God haue foreknowen that they ſhalbe good, ſhall they not be good, in how great euilneſſe ſoeuer they now liue? and if he haue foreknowen that they will be euill, ſhall they not be euill, in how great goodneſſe ſoeuer they be now ſeene? Shall therefore thoſe thinges which are truely ſpoken of the foreknowledge of God, be for ſuch cauſes either to be denied or to be lefte vnſpoken of? namely then when if they be not ſpo-
Cap.16 ken of, men go into errours? The rule (ſayth he) to keepe trueth vnſpoken of, is one thinge, & the neceſſity to ſpeake trueth is an other. As for the cauſes of leauinge trueth vnſpoken, it were longe to ſearch them out all: of which yet this is one, that they be not made worſe which vnderſtande it not, while we meane to make them more learned that vnderſtand it, who when we ſpeake any ſuch thing are in dede not made more learned, nor yet are made worſe. But when a true thing is in ſuch caſe, that whē we ſpeake it, he is made worſe that can not conceiue it: and when we ſpeake it not, he is made worſe that can conceiue it: what thinke we now to be done? is not the trueth rather to be ſpokē, that he may conceiue it, that can cōceiue it: than to kepe

it vnspoken, that not only neither of them may conceiue it, but also he that more vnderstãdeth may be the worse? wheras if he did heare and conceiue it, by him also many shoulde learne? And we will not say that which, as the Scripture witnesseth, we lawfully might haue spoken. For we feare forsooth least when we speake, he be offended that can not conceiue it: but we feare not least while we holde our peace, he that can conceiue trueth be deceiued with falshode. Which sentence he at the last shortly knitting vp, more plainely also confirmeth. Wherefore if the Apostles, and they which followed them, the doctors of the church did both, namely both godlily preach of the eternall election of God, and hold the faithfull in awe vnder the discipline of Godly life: why do these our aduersaries being confuted with inuincible violence of trueth, thinke that they say well in saying that that which is spoken of predestination is not to be preached to the people although it be true. Yea it must in any wise be preached, ỳ he which hath eares to heare may heare. But who hath eares if he haue not receiued thẽ from him ỳ promiseth that he wil giue them? Truely let him that receiueth not, refuse it: so that yet he which receiueth it, do take & drinke, do drinke and liue. For as godlines is to be preached, that God may be rightly worshipped: so is also predestination, that he which hath eares to heare of the grace of God, may glory in God and not in himselfe. Cap 20

14 And yet that holy man, as he had a singular desire to edifie, so tempereth the maner of teaching the trueth, that offense be wisely auoided so far as it lawfully may be. For he sheweth that those thinges which are truely sayd, may also be conueniently sayd. If any man do thus preach to the people. If ye beleue not, ỳ cause is for that ye are already predestinate of God to destruction: such a man doth not only cherish slothfulnesse, but also maintaine wickednesse. If any man also stretch his saying to the time to come, and say that they which heare shall not beleue, because they are reprobate: this shalbe rather a cursing than a teaching. Such therefore Augustine not vnworthily biddeth to depart from the Church, as foolish teachers, and vnlucky and ill prophecying Prophetes. In an other place he truely affirmeth that it is to be holden that a man then profiteth with rebukinge, when he hath mercy and helpeth which maketh to profit whom he will, euen without rebukinge. But why some thus, and some otherwise? God forbid that, that we should say that the power of iudging belõgeth rather to the clay than to the potter. Againe afterward. When men by rebukinge either come or returne into the way of righteousnesse, who worketh saluation in their hearts but he, which when any who-

ſoeuer he be planteth and watereth, giueth the encreaſe, whom when he will ſaue, no freewill of man reſiſteth? It is therefore not to be doubted that the wils of men can not reſiſt the will of God (which both in heauen and earth hath done whatſoeuer he woulde, and which hath alſo done thoſe things that are to come) but that he may do what he will, foraſmuch as euen of the very wils of men he doth what he will. Againe, when he will leade mē to him, doth he binde them with corporall bondes? He inwardly worketh, inwardly holdeth hearts, inwardly moueth hearts, & draweth thē with their wils which he himſelfe hath made in them. But, that which he byandby addeth ought in no wiſe to be omitted: that becauſe we know not who belongeth or not belongeth to the number of the predeſtinate, we ought ſo to be affectioned that we woulde all men to be ſaued. So ſhall it come to paſſe, that whomſoeuer we finde, we ſhall trauaile to make him partaker of peace. But our peace ſhall reſt vpon the children of peace. Therfore for our part, we muſt apply holſome & ſharp rebuking to all men like a medecine, that they periſhe not, nor deſtroy other, but it ſhalbe the worke of God to make it profitable to thē whom he hath foreknowen and predeſtinate.

The xxiiij. Chapter.

That election is ſtablished by the callinge of God: but that the reprobate do bring vpon themſelues the iuſt deſtruction vvhereunto they are appointed.

BVt, that the matter may more plainely appeare, we muſt entreate both of the callinge of the elect, and of the blindinge and hardeninge of the wicked. Of the firſt of theſe I haue already ſpoken ſomewhat, when I confuted their errour, which think that the generalnes of the promiſes extēdeth egally to al mankinde. But this election which otherwiſe God hath hidden with himſelfe he doth not without choiſe at length diſcloſe by his calling, which a man may therefore call the teſtifyinge of it. For, whom he hath foreknowen, them he hath alſo foreappointed to be faſhioned like the image of his ſonne: whom he hath foreappointed, them he hath alſo called: whom he hath called, them he hath alſo iuſtified, that in time to come he may glorifie them. When the Lorde hath by electing already adopted his into the number of his children: yet we ſee how they entre not into poſſeſſion of ſo great a benefit, but when they be called: on the other ſide, how being called they do now enioy a certaine communicatinge of his election. For which reaſon Paule calleth the Spirite which they receiue, both the Spirite of adoption, and

Rom. 8. 29.

Rom. 8 15.

and the seale, & earnest of the inheritance to come: namely because it doth with the testimony thereof stablish and seale to their hartes the assurednesse of the adoptiō to come. For though the preaching of the Gospell spring out of the fountaine of electiō: yet because it is also common to the reprobate, therfore it could not by it selfe be a sure proofe thereof. But God effectually teacheth his elect, that he may bring them to faith: as we haue before alleaged out of the wordes of Christ, Who so is of God, he & none other seeth the Father. Againe, I haue shewed thy name to the men whom thou hast given me: Whereas he saith in an other place, No man can come to me, vnlesse my Father drawe him. Which place Augustine wisely weieth, whose words are these. If (as Trueth sayth) euery one that hath learned, commeth: whosoeuer commeth not, certainely neither hath he learned. It doth not therefore followe that he which can come, also commeth, vnlesse he haue both willed & done it. But euery one that hath learned of the Father, not only can come, but also commeth, when nowe there is present both the profit of comming, and the affection of willinge, and the effect of doinge. Also in an other place more plainely. What is this else, Euery one that hath hearde of the father, and hath learned, commeth to me, but there is none that heareth and learneth of the father and commeth not to me? For if euery one which hath hearde of the father and learned, commeth: truely euery one that commeth not, hath not heard of the father, nor learned: for if he had heard and learned, he woulde come. This schoole is farre from the senses of the flesh, in which schoole the father is heard and teacheth, that men may come to the sonne. And a litle after. This grace which is secretly giuen to the heartes of men, is receiued of no hard hearte: for it is therefore giuen, that the hardnesse of the heart may first be taken away. When therefore the father is heard within, he taketh away the stony heart, and giueth a fleshly heart. For so he maketh the children of promise and vessels of mercy, which he hath prepared to glory. Why therefore doth he not teach all, that they may come to Christ, but because all whome he teacheth, by mercy he teacheth: whom he doth not teach, by iudgement he doth not teache? because he hath mercy vppon whom he will, and hardeneth whome he will. Therefore God assigneth them for children to himselfe, and appointeth himselfe father to them, whom he hath chosen. Now by calling he bringeth them into his household, and vniteth himselfe to them, that they may be one together. But, when Calling is ioyned to election, in that manner the Scripture sufficiently signifieth that in it nothinge is to be required but the mercy of God. For if we aske,

Ephe. 1. 13.

Iohn 6. 46.

Ioh. 17. 6.

Iohn. 6. 44.

Lib. de Grat. Christi. contra Pelag. & Caelest. ca. 14. & 31

De praedest. sanct. cap. 8.

whom he calleth and for what reason: he answereth, whom he had elected. But when we come once to election, there the onely mercy
Rom. 9. 16. of God appeareth on euery side. And here that saying of Paul truely hath place, It is not of him that willeth, nor of him that runneth, but of God that hath mercy! Neither yet that same so as they commonly take it, which part it betwene the grace of God, & the willing and running of man. For they expound it, that the desire & endeuour of man haue in deede no force of themselues, vnlesse they be prospered by the grace of God: but when they are holpen by his blessing, then they affirme that they haue also their partes in obtayninge saluation.
Enchir. ad Laurent. ca. 32. Whose cauillation I had rather confute with Augustines wordes then mine owne: If the Apostle meant nothinge else but that it is not of him only that willeth or runneth, vnlesse the Lorde be there present mercifull: we may contrariwise turne it against them and say that it is not of only mercy, vnlesse there be present willing and runninge. But if this be openly wicked, let vs not dout that the Apostle giueth all to the mercy of the Lord, & leaueth nothinge to our willes or endeuours. To this effect speaketh that holy man. And I set not a straw by that nice suttelty, that they say that Paule would not haue so said vnlesse there had bin some endeuor & some wil in vs. For he did not cōsider what was in man: but when he saw that some did assigne part of saluation to the endeuour of men, he simply condemned their errour in the first parte of the sentence, and in the second he chalenged the whole summe of saluation of ỹ mercy of God. And what other things do the Prophetes trauaile about, but continually to preach the free calling of God?

2 Moreouer the very nature also and dispensation of Calling doth clearely shewe it, which consisteth not in the only preachinge of the word, but also in the enlightning of the Spirit. To whom God offereth
Esa. 65. 1. his word, is shewed vs in the prophet: I am foūd of them that sought me not: I haue openly appeared to them that did not aske for me. To a people which hath not called vpon my name I haue sayd, Loe I am present. And least the Iewes should thinke that this kindenes belonged only to the Gentiles, he doth also put them in remēbrance from
Iho. 24. 3. whense he tooke their father Abraham, when he vouchsaued to ioine him to himselfe, namely from mere idolatry, in which he was drowned with all his. When he first shineth with the light of his worde to men not deseruinge it, he therein sheweth an example plaine enough of his free goodnesse. Here therefore the vnmeasurable goodnes of God sheweth forth it self, but not vnto saluatiō to all: because for the reprobate there abideth a more grieuous iudgement, for that they

refuse

refuse the testimony of the will of God. And God also, to set foorth his glory, withdraweth from them the effectuall force of his Spirite. Therefore this inward calling is a pledge of saluation, which can not deceiue vs. For which purpose maketh that saying of Iohn, Thereby we know that we are his children, by the Spirit which he hath giuen vs. And least flesh should glory, that it did at the least answere to him when he called & of his owne will offred himselfe, he affirmeth that it hath no eares to heare, no eies to see, but which he hath made: and that he maketh them, not accordinge to euery mans thankefulnesse, but according to his owne election. Of which thinge you haue a notable example in Luke, where both Iewes and Gentiles in common together heard the preaching of Paule and Barnabas. Whereas they were at that time all taught with one selfe same worde, it is sayd that they beleued which were ordained to euerlastinge life. With what face may we deny that the Callinge is free, in which euen to the very last part election reigneth alone.

1.Ioh. 5 24.

Act. 13. 14.

3 But here we must beware of two errours: because many make man a worker together with God, that he by his consent may make the election to be of force: so by their opinió, the wil of man is aboue the counsell of God. As though the Scripture did teach, that it is only giuen vs that we may beleue, and not rather faith it selfe. Other some, although they do not so weaken the grace of the holy Ghost: yet being led by I wote not what reson, hang election vpon faith as though it were doutfull, yea & vneffectuall vntill it be confirmed by faith. It is in deede certaine that it is confirmed, as toward vs: and we haue already shewed that the secret counsel of God beginneth to shine out, which was before hidden: so that by this word you vnderstande nothinge else, than that it is approued which was vnknowen, and is as it were sealed with a seale. But it is falsely sayd, that election is then and not till then effectuall, when we haue embraced the Gospell, and that thereof it taketh liuely strength. We must in deede from thence fetch the certainty of it: Because if we attẽpt to reach vnto the eternall ordinance of God, that deepe bottomlesse depth wil swallow vs vp. But when God hath opened it vnto vs, we must climbe vp hier, least the effect should drowne the cause. For what greater absurdity or shamefull vniustice is there, than that when the Scripture teacheth that we are enlightened as God hath chosen vs, our eyes shoulde be so dasehed with this light, that they shoulde refuse to looke vppon election? Yet in the meane time I deny not, that to the ende we may be certaine of our saluation, we must beginne at the word, and that our assurance ought therewith to be contented, that we may call vppon God

by the name of Father. For ſome quite contrary to right order, that they may be certified of the counſell of God (which is neere vnto vs, in our mouth & in our heart) do couet to flie aboue the cloudes.

Deu. 30. 14. Therefore that raſhnes is to be reſtrained with ſobriety of faith, that it may ſuffice vs that God in his outwarde worde is a witneſſe of his hidden grace: to that the conduit pipe out of which there floweth water largely for vs to drinke, do not hinder but that the ſpringhead may haue his due honor.

4 Therfore as they do wrongfully, which hang the ſtrength of election vpon the faith of the goſpel, by which faith we feele that election pertaineth to vs: ſo we ſhall kepe the beſt order, if in ſeking the certainty of our election, we ſticke faſt in theſe later ſignes, which are ſure witneſſings of it. Satan doth with no tentation either more grieuouſly, or more dangerouſly aſtoniſh the faithfull, thā when diſquieting them with dout of their election, he doth alſo moue them with a peruerſe deſire to ſeeke it out of the way. I cal it ſeeking out of the way, when a wretched man enterpriſeth to breake into the hidden ſecretes of the wiſdom of God, and to pearce euen to the hieſt eternity to vnderſtand what is determined of himſelfe at the iudgement ſeate of God. For then he throweth himſelfe headlong to be ſwallowed vp into the depth of the vnmeaſurable deuouringe pit: then he wrappeth himſelfe with innumerable ſnares and ſuch as he can not winde out of: then he ouerwhelmeth himſelfe with the bottomleſſe depth of blinde darkeneſſe. For ſo is it rightful that the fooliſhneſſe of the wit of man be puniſhed with ſo horrible ruine, when he attempteth of his owne force to riſe vp to the height of the wiſdom of God. And ſo much more deadly is this tentation, as there is none to which we are commonly all more bent. For there is moſt rarely any man to be founde, whoſe minde is not ſometime ſtriken with this thought. Whenſe haſt thou ſaluation, but of the election of God? And of Election what reuelation haſt thou? which thought, if it haue once taken place in any man, either perpetually vexeth the miſerable man with terrible tormentes, or vtterly diſmayeth him. Truely I would haue no furer argument than this experience to proue, how wrongefully ſuch men imagine of predeſtination. For the minde can be infected with no errour more peſtilent, than that which plucketh downe and thruſteth the conſcience from her peace and quietneſſe towarde God. Therefore if we feare ſhipwrecke, we muſt diligently beware of this rocke, which is neuer ſtriken vpon without deſtruction. And though the diſputinge of predeſtination be eſteemed like a dangerous Sea, yet in paſſinge through it there is found a ſafe and

quiet

quiet yea and pleasant saylinge, vnlesse a man do wilfully couet to be in danger. For as they do drowne themselues in the deadly bottomlesse depth, which to be certified of their election do enquire of the secret Counsell of God without his word: so they which do rightly and orderly searche it in such sorte as it is contained in the worde, receiue thereof a singular frute of comfort. Let this therfore be our way to search it, that we beginne at the callinge of God, and ende in the same. Howebeit this withstandeth not, but that the faithfull may thinke that the benefites which they daily receiue at the hande of God, do descend from that secret adoption: as they say in Esay, Thou hast done maruels, thy thoughtes are olde, true, and faithfull: forasmuch as by that adoption as by a token, the Lordes will is to cõfirme so much as is lawfull to be knowen of his counsell. But least any man shoulde thinke this a weake testimony, let vs cõsider how much both clearenesse and certainety it bringeth vs. Of which thinge Bernarde speaketh fitly. For after that he had spokẽ of the reprobate, he saith: The purpose of God standeth, the sentence of peace standeth vpon them that feare him, both couering their euils, and rewardinge their good thinges: so as to them after a maruelous maner not onely good thinges, but also euil do worke together vnto good. Who shal accuse the elect of God? It sufficeth me to all righteousnesse, to haue him alone merciful, to whom alone I haue sinned. Al that he hath decreed not to impute to me, is so as if it neuer had bin. And a litle after: O place of true rest, and to which not vnworthily I may giue the name of a bedchamber, in which God is seene not as troubled with wrath, not as withholden with care, but his will is proued in him good, and well pleasinge, and perfect. This sight doth not make afrayd, but calmeth: doth not sturre vp vnquiet curiousnesse, but appeaseth it: doth not weary the senses, but quieteth them. Here is quiet truely taken. God being appeased, appeaseth all things: and to behold him quiet, is to be quiet. Esa. 25.

§ First if we seeke a fatherly kindenesse and fauorable minde of God, we must turne our eies to Christ, in whom alone the soule of the father resteth. If we seeke saluation, life, & the immortality of the heauenly kingdome, we must then also flee to no other: forasmuch as he alone is both the fountayne of life, and author of saluation, and heire of the kingdome of Heauen. Now whereto serueth election, but that being adopted of the heauenly Father into the degre of children, we may by his fauour obtaine saluation and immortality? Howesoeuer in seekinge thou tosse it and shake it, yet thou shalt finde that the vttermost marke of it extendeth no further. Therefore Matt. 3. 17.

whom God hath taken to his childrē, it is not ſaid that he hath cho-
Eph.1.4 ſen them in themſelues, but in his Chriſt: becauſe he could not loue them but in him, nor giue them the honor of the inheritance of his kingdom, vnleſſe they had firſt bin made partakers of him. If we be choſen in him, we ſhall not finde in our ſelues the certainety of our election: no, nor yet in God the Father, if we imagine him naked without the Sonne. Chriſt therefore is the mirrour, in whome we both muſt, and without deceite may beholde our election. For ſith it is he into whoſe body the Father hath appointed to graffe all them whom from eternity he hath willed to be his, that he may take for his children ſo many as he reknowledgeth among his members: we haue a witneſſe plaine and ſure enough, that we are wrytten in the booke of life, if we communicate with Chriſt. And that ſure communion of himſelfe he gaue vs, when by the preachinge of the Goſpell
Rom.8. 31. he teſtified that he was giuen to vs of the father, that he with all his good things ſhould be ours. We are ſayd to put on him, and to grow
Iohn.3. 15. together into him, that we may liue: becauſe he liueth. So oft is this
Iohn.5. 24. doctrine repeated, The Father ſpared not his only begotten ſonne, that whoſoeuer beleueth in him, may not periſhe. But he that beleueth in him, is ſayd to haue paſſed from death into life. In which
Iohn.6. 35. ſenſe he calleth himſelfe the bread of life, which who ſo eateth, he ſhal not die for euer. He (I ſay) hath bin a witneſſe to vs, that they ſhal be receiued of the heauenly Father in place of his children, of whom he hath bin receiued by faith. If we couet any more than to be accompted among the children & heires of God, then we may climbe aboue Chriſt. If this be our vttermoſt marke: howe much be we mad in ſeeking without him that which we haue already obtained in him, and which may be founde in him alone? Moreouer ſith he is the eternall wiſdom, the vnchangeable trueth, and faſt ſettled counſell of the Father: it is not to be feared leaſt that which he declareth to vs in his word, ſhoulde vary any thinge be it neuer ſo litle from that will of the father which we ſeeke: but rather he faithfully openeth it vnto vs, ſuch as it was from the beginninge, and euer ſhalbe. The practiſe of this doctrine ought alſo to be in vre in prayers. For though the faith of election doth encourage vs to call vppon God: yet when we make our praiers, it were vnorderly done to thruſt it into the preſence of God, or to couenant with this conditiō. Lord, if I be elected, heare me: foraſmuch as he willeth vs to be content with his promiſes, and no where elſe to ſeeke whether he will be entreateable to vs or no. This wiſdom ſhall deliuer vs from many ſnares, if we can skill to apply that to a right vſe which hath bin rightly wrytten: but let vs not

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vndiscretely drawe hither and thither that which ought to haue bin restrained.

6 There is also for stablishing of our affiance an other stay of election, which we haue sayd to be ioyned with our calling. For, whom Christ taketh beinge enlightened with the knowledge of his name into the bosome of his Church, them he is sayd to receiue into his faith & protection. And whom soeuer he receiueth, they are sayd to be committed to him of the father & deliuered to his trust, that they may be kept into eternall life. What meane we? Christ crieth out with a loude voice, that so many as the Father willeth to be saued, he hath deliuered them into his protection. Therfore if we list to know whether God haue care of our safety, let vs seeke whether he hath committed vs to Christ, whom he hath made the onely Sauiour of all his. Now if we dout whether we be receiued of Christ into his faith and keping, he preuenteth our douting, when he voluntarily offereth himselfe to be our shepeheard, and pronounceth that we shalbe in the number of his shepe if we heare his voice. Let vs therefore embrace Christ, being liberally set open for vs, and comming to meete vs: he shall number vs in his flocke, and shall kepe vs enclosed within his folde. But there entreth into vs a carefulnesse of our state to come. For as Paule teacheth that they are called, which were before chosen: so Christ sheweth that many are called, but fewe are chosen. Yea and also Paule himselfe in an other place dishorteth vs from carefulnesse: Let him that standeth (sayth he) looke that he fall not. Againe, Art thou graffed into the people of God? Be not proude, but feare: for God is able to cut thee of againe that he may graffe other. Finally we are sufficiently taught by experience it selfe, that calling & faith are of smal value, vnlesse there be adioyned continuance which happeneth not to al men. But Christ hath deliuered vs frō this care: for verily these promises haue respect to the time to come. All that my Father giueth me, shall come to me: and him that shall come to me, I will not cast him out of doers. Againe, This is the will of him that sent me, the Father, that I loose nothinge of all thinges that he hath giuen me, but may raise them vp againe in the last day. Againe, My shepe heare my voice and they followe me: I knowe them, and I giue them eternall life, and they shall not perishe for euer, neither shall any man take thē out of my hand. The Father which gaue them to me, is greater then all: and no man can take them out of the hande of my Father. Now when he pronounceth, Euery tree which my Father hath not planted, shalbe plucked vp by the roote: he signifieth on the contrary side, that they can neuer be plucked from saluation,

Iohn. 6. 37. and 17. 6.

Ioh. 10. 3.

Rom. 8. 30.

Mat. 22. 14.

1. Cor. 10. 12.

Iohn 6. 37. and 40.

Ioh. 10. 17.

Mat. 15 13.

which haue roote in God. Wherewith agreeth that saying of Iohn.
1.Ioh.2. 19. If they had bin of vs, they had not at all gone out from vs. Hereupon
Rom. 8 38. also commeth that noble glorying of Paule against life and death, present thinges and thinges to come: which gloryinge must needes be grounded vpon the gift of continuáce. Neither is it any dout that he directeth this saying to all the faithful. In an other place the same
Phil.1. 15. Paule sayth. He that hath begonne in you a good worke, shall ende it euen vntill the day of Christ. As also Dauid, when his faith fainted,
Psa 138 8. leaned vpon this stay: Thou shalt not forsake the worke of thy hands. And now neither is this doutfull, that Christ when he prayeth for all the faithfull, asketh the same thinge for them which he asketh for
Luk 22 32. Peter, that their faith may neuer faint. Whereby we gather, that they are out of daunger of fallinge away, because the sonne of God, askinge stedfast continuance for their godlinesse, suffered no denial. What woulde Christ haue vs to learne hereby, but that we shoulde trust that we shall perpetually be safe, because we are ones made his?

7 But it daily happeneth, that they which seemed to be Christes, do againe reuolt from him & fal. Yea & in the very same place where he affirmeth that none had perished of them which were giuen him
Ioh.16. 12. of the Father, yet he excepteth the sonne of perdition. That is true in deede: but this is also as certaine, that such did neuer cleaue to Christ with that affiance of heart with which I say that the assurednes of our
1.Ioh.2 19. election is stablished. They went out from vs (sayth Iohn) but they were not of vs. For if they had bin of vs, they had still tarried with vs. Neither do I deny that they haue like signes of callinge as the elect haue: but I do not graunt that they haue that sure stablishment of election which I bid the faithfull to fetch out of the worde of the Gospell. Wherefore let not such examples moue vs but that we quietely
Iohn 3 16. & 6 39. rest vpon the promise of the Lorde, where he pronounceth, that all they are giuē to him of the Father, which receiue him with true faith, of whom sith he is their keper and Pastor, none shall perish. Of Iudas we shall speake hereafter. Paule doth not counsell Christians from assuredneſſe altogether, but from careleſſe and looſe aſſuredneſſe of the flesh, which draweth with it, pride, presumption, & disdaine of other, and quencheth humility and the reuerence of God, & bringeth forgetfulnes of grace receiued. For he speaketh to the Gentiles, whom he teacheth, that they ought not proudly & vngently to reproch the Iewes for this, that the Iewes beinge disherited, they were set in their stede. Feare also he requireth not wherwith they should be dismayed and stagger, but which framing vs to the hūbler receiuing of the grace of

of God, should abate nothing of the affiance thereof, as we haue sayd in an other place. Beside that, he doth not there speake to euery man particularly, but to the sectes thẽselues generally. For when ỹ Church was diuided into two parts, & enuy bred dissension. Paule putteth the Gentiles in minde that their being supplied into the place of ỹ peculiar & holy people, ought to be to them a cause of feare & modesty. And among them there were many puffed vp with glory, whose vain bosting it was profitable to beat down. But we haue in an other place shewed, that our hope is extended to the time to come euen beyond death, and that nothing is more contrary to the nature of it, than to dout what shall become of vs.

8 That saying of Christ, of many beinge called but few chosen, is very ill taken after that maner. There shalbe nothinge doutfull if we hold fast that which ought to be cleare by the things aboue spoken, that there are two sorts of calling. For there is an vniuersall callinge wherby through the outward preaching of the word, God calleth altogether to him, euen them also to whom he setteth it forth vnto the sauor of death, & vnto matter of more grieuous condemnation. The other is a speciall calling which for the most parte he vouchsaueth to giue only to the faithfull, when by the inward enlightning of his spirit he maketh ỹ the word preached is settled in their hearts. Yet somtime he maketh them also partakers of it whome he enlighteneth but for a time, & afterward by the deseruing of their vnthankfulnes forsaketh them, & striketh them with greater blindenes. Now when the Lorde saw the Gospell to be published farre and wide, and to be despised of many, but to be had in due price of fewe: he describeth to vs God vnder the person of a king, which preparinge a solemne feast sendeth his messengers rounde about to bidde a great multitude to be his gestes, and yet can get but a fewe, because euery one alleageth lettes for his excuse, so that at length he is compelled vpon their refusall, to call out of the hie wayes euery one that he meeteth. Hitherto euery man seeth that the parable must be vnderstande of the outward callinge. He addeth afterward that God doth like a good maker of a feast, which goeth about the tables, to cheere his gestes. If he finde any not clothed with a wedding garment, he will not suffer him with his vncleanlinesse to dishonour the solemnity of the feast. This parte of the parable, I graunt, is to be vnderstande of them which enter into the Church by the profession of faith, but are not clothed with the sanctification of Christ. Such dishonors and as it were botches of his Church, the Lord will not suffer for euer: but, as their filthinesse deserueth he will cast them out. Therefore fewe are Mat. 22.

choſen out of a great number of them that are called, but yet not with that callinge by which we ſay that the faithfull ought to iudge their election. For, that generall callinge is alſo common to the wicked: but this ſpeciall Callinge bringeth with it the ſpirite of regeneration, which is the earneſt & ſeale of the inheritãce to come, wherewith our hearts are ſealed vp againſt the day of the Lord. In a ſumme ſith hypocrites boaſt of godlineſſe as well as the true worſhippers of God, Chriſt pronounceth ỹ at length they ſhalbe caſt out of the place which they wrongfully poſſeſſe: as it is ſayd in the Pſalme, Lord, who ſhall dwell in thy tabernacle? The innocent in handes, & the man of a pure heart. Again in an other place. This is the generation of them that ſeeke God, of them that ſeeke the face of the God of Iacob. And ſo doth the Spirit exhorte the faithfull to ſufferance, that they take it not grieuouſly that the Iſraelites be mingled with thẽ in the Church: for at length their viſor ſhalbe plucked from them & they ſhalbe caſt out without ſhame.

Ephe. 1. 13.
Pſa. 15. 1.
Pſa. 22 2.

8 The ſame reſon is of ỹ exceptiõ euẽ now alleaged, where Chriſt ſayth that none periſhed but the ſonne of perdition. It is in deede an vnproper ſpeeche, but yet not darke. For he was not accompted amonge the ſhepe of Chriſt, for that he was one in deede, but becauſe he kept the place of one. And where in an other place the Lord affirmeth that he was choſen with the Apoſtles, that is ſpoken onely in reſpect of the miniſtery. Twelue (ſayth he) haue I choſen, and one of them is a Deuil: that is, he had choſen him to the office of an Apoſtle. But when he ſpeaketh of chooſing to ſaluation, he denieth him farre away from the number of the choſen ſayinge: I ſpeake not of all: I knowe whome I haue choſen. If a man do in both places confounde the worde of Chooſinge he ſhall miſerably entangle himſelfe: if he make difference, nothinge is more plaine. Therefore Gregory teacheth very ill and peſtilently when he ſayth that we knowe onely our callinge, but are vncertaine of our election: whereby he moueth all men to feare and tremblinge: vſinge alſo this reaſon, but becauſe we know what we be to day, but what we ſhalbe we know not. But in that place he ſufficiently declareth, how he ſtumbled at this blocke. For, becauſe he hanged election vppon the merites of workes, he had matter enough and more to diſcourage the mindes of men: but he could not ſtrengthen them, which did not remoue them from themſelues to the affiãce of the goodnes of God. Hereof ỹ faithful haue ſome taſt of that which we haue determined at the biginning ỹ predeſtinatiõ if it be rightly thought vpon, bringeth not a ſhaking of faith, but rather the beſt ſtrengthning of it. And yet I deny not, that ỹ holy Ghoſt frameth his

Ioh. 17. 12.
Iohn 6. 70.
Ioh. 13. 18.
Homil. 38.

his talke to the smale mesure of our sense. As when he saith. In the secret of my people they shall not be, and in the rowle of my seruãts they shall not be written. As though God did beginne to write in the booke of life, them whom he reckeneth in the numbre of his: wheras yet we knowe, euen by the witnesse of Christ, that the names of the children of God are from the beginning written in the booke of life. But in these words is only expressed the casting away of them which seemed the chefe among the elect: as it is said in the Psalme. Let them be blotted out of the booke of life, & let them not be written with the righteous. Eze.13. 9. Phil.4. 3. Psa 69. 29.

9 But the elect are neither immediatly from the wombe, nor all at one time, by calling gathered together into the flocke of Christ, but as it pleaseth God to distribute his grace to them. But ere they be gathered together to that chefe shepeherd, they are scattered abroad and stray in the common deserte, and differ nothing from other, saving that they be defended by the singular mercie of God, from fallinge into the extreme hedlonge downefall of death. Therefore if you loke vpon them selues, you shal see the offspring of Adam, which sauoreth of the common corruption of the whole masse. That they be not carried into extreme and despeired vngodlynesse, this commeth not to passe by any goodnesse naturally planted in them but becaus the eye of God watcheth, and his hand is stretched out to their saluation. For they that dreame that from their very natiuitie there is plãted in their heartes I wote not what seede of election, by the vertue whereof they are alway enclined to godlynes and to the feare of God, they both are not holpen to proue it by the authoritie of Scripture, and also are confuted by experience it selfe. They do in deede bring forth a fewe examples to proue that the elect euen before their enlightning, were not vtterly strangers from religion: that Paule in his being a Pharisee liued vnreprouable, that Cornelius was by almes and prayers accepted of God: and such other. Of Paule, we graunt to them: of Cornelius, we say that they are deceiued. For it appeareth that he was then already enlightned and regenerate, so that he wanted nothing but the clere reueling of the Gospell. But what will they wring out by these fewe examples? that all the elect are alway endued with the spirit of goodlinesse? No more than if a man by shewing the vprightnesse of Aristides, Socrates, Xenocrates, Scipio, Curius, Camillius, and other, should thereof gather that all they that are left in blindnesse of idolatrie, were desirous followers of holines & honestie. Yea and the Scripture in more places than one, openly crieth out against them. For, the state which Paul describeth Phil.3. 5. Act 10. 2.

Ephe.2. 2. of the Ephesians before their regeneration, sheweth not one grain of this seede. Ye were (saith he) deade with defaultes and sinnes, in which ye walked according to the time of this worlde, according to the prince of the aire, which nowe worketh in the obstinate children: among whom we all also were sometime conuersant in the lustes of our flesh, doing those things that liked our flesh and minde. And we were by nature the children of wrath, as other also were. Againe, Remembre that ye were somtime without hope, and lacked God in the world. Againe. Ye were somtime darkenesse: but nowe ye are light in the Lorde: walke as the children of light. But parduenture they will haue these things to be referred to the ignorance of the true God, wherewith they denie not that the elect are holden before that they be called. Albeit this were a shameleſſe caulling, sith he thereof concludeth, that they ought nowe no more either to lie or to steale: yet what will they aunswer to other places? as is that place to the Corinthians, where when he had pronounced that neither whoremongers, nor idolatrers, nor adulterers, nor weakelings, nor buggerers, nor theues, nor couetous men, shalbe heires of the kingdome of God: he by & by adderh that they were wrapped in the same haynous offenses before that they knewe Christ: but nowe that they are both washed by his bloode and made free by his Spirit. Againe an other place to the Romaines. As ye haue geuen your membres bond to vncleanneſſe, and to iniquitie vnto iniquitie, nowe yeld them in bondage to righteousneſſe. For what frute had ye of those things, in which ye are nowe worthily ashamed. &c.

Ephe.5. 8.
Ephe.4. 23.
1.Cor. 6.9.
Rom.6. 19.

11 What maner of seede of election, I pray you, did then budde in thē, which being manifoldly defiled in all their life, as it were with desperate wickednes, wallowed in the most abhominable & accursed sinne of all? If he would haue spoken after their opinion, he should haue shewed howe much they were bond to the bountifulneſſe of God, by which they had bene preserued from sliding into so great filthineſſe. So Peter also should haue exhorted his to thankefulneſſe for the perpetuall seede of election. But he contrary wise putteth them in minde that ỹ time past sufficed to make an ende of the lustes of the Gētiles. What if we come to examples? what budde of righteousneſſe was there in Rahab the harlot, before faith? in Manasse, when Hieruſalem was dipped and in a maner drowned in the bloode of the Prophetes? in the Thefe, which among his last gaspings beganne to thinke of repentance? Away therefore with these argumēts which silly curious men do rashely deuise to themselues without the Scripture. But let that abide certaine with vs, which the Scripture hath,

1.Pet.4. 3.
Ioſ 2.1
2.Kin. 21.17.
Luc.23. 16.

hath, that all haue ſtrayed like loſt ſhepe, euery one hath ſwarued into his owne way, that is, perdition. Out of this goulfe of perdition, whom the Lorde hath determined ones to plucke forth, them he differreth til his fit time: onely he preſerueth them, that they fall not vnto vnpardonable blaſphemy. Eſa 53. 6.

12 As the Lorde by the effectualneſſe of his calling towarde the elect, maketh perfect the ſaluation, where vnto he hadde by eternall counſell appointed them: ſo he hath his iudgements againſt the reprobate. whereby he executeth his counſell of them. Whom therfore he hath created vnto the ſhame of life, and deſtruction of death, that they ſhould be inſtrumentes of his wrath, and examples of his ſeueritie: from them, that they may come to their ende, ſomtime he taketh away the power to heare his word, and ſomtime by the preaching of it he more blindeth and amaſeth them. Of the firſt maner, whereas there be innumerable examples, let vs chooſe out one more cleare and notable than all the reſt. There paſſed away about fower thouſande yeares afore Chriſt, in which he hidde from all the Gentiles the light of his health bringing doctrine. If any man anſwer that he therefore made them not to enioy ſo great a benefit bycauſe he iudged them vnworthy, they which come after ſhall not be proued any more worthy. Of which thing, biſide the experience, Malachie is a ſubſtantiall witnes, which reprouing infidelitie mingled with groſſe blaſphemies, yet declareth that there ſhall come a redeemer. Why therefore is he rather geuen to theſe than to thoſe? He ſhall trouble himſelfe in vaine, that ſhall here ſearch for a cauſe hier than the ſecret and vnſearchable counſell of God. Neither is it to be feared leaſt any ſcholer of Porphyrie, ſhould freely gnawe at the righteouſneſſe of God while we aunſwer nothing in defenſe of it. For when we ſay that none periſh vndeſeruing, and that it is of the free bountifulneſſe of God that ſome be deliuered, there is largely enough ſaid for the ſetting forth of his glorie, ſo that it needeth not our ſhifting. The ſoueraigne iudge therefore maketh a way for his predeſtination, when whome he hath ones reiected, them being depriued of the communicating of his light he leaueth in blindeneſſe. Of the other maner there are both daily examples, and alſo many cõteined in the Scripture. One ſelfe ſame preaching is cõmonly made to a hundred, twenty receiue it with ready obedience of faith: the reſt do either ſet naught by it, or ſcorne it, or hiſſe it out, or abhorre it. If any man aunſwer that this diuerſitie proceedeth of their malice and peruerſneſſe, he ſhall not yet ſatiſfie vs: bycauſe the others wit alſo ſhould be poſſeſſed with the ſame malice, vnleſſe God did amende it with Mala 4. 1.

his goodneſſe. Therefore we ſhall ſtill be encombred, vnleſſe we call
1.Cor. 4.7. to mind that which Paul ſaith, Who maketh thee to differ? Whereby he ſignifieth that ſome excell other ſome, not by their owne vertue, but by the onely grace of God.

13 Why therfore doth he in graunting grace to thoſe paſſe ouer
Act.13. 48. theſe? Of thoſe Luke ſheweth a cauſe, Bycauſe they are ordeined to life. Of theſe, what ſhall we think, but becauſe they are the veſſels of
De Gen. ad lite. libr.2. cap.10. wrath vnto diſhonor? Wherefore let it not greue vs to ſay with Auguſtine. God (ſaith he) might turne the will of the euell into good, becauſe he is almighty. He might in deede. Why therefore doth he it not? becauſe he would not. Why he would not, is in himſelf. For we ought to be no more wiſe than we ought to be. And that is much
Homil. de conuerſio. Paul. better, than to ſhift with Chryſoſtome, and ſay that he draweth him that is willing and reacheth his hand, that the difference may not ſeeme to ſtand in the iudgemēt of God, but in the onely will of men. Truely it ſo ſtandeth not in the propre motion of man, that euen the godly and they that feare God haue neede of a ſingular inſtruction
Act.16. 14. of the Spirit. Lidia the purpleſeller feared God, and yet it behoued that her heart ſhould be opened, that ſhe might harken to the doctrine of Paule, and profit in it. This is not ſpoken of one woman alone, but that we ſhould knowe that the profiting of euery man in godlineſſe is the ſecrete worke of the Spirit. This verily can not be brought in queſtion, that the Lord ſendeth his word to many, whoſe blindneſſe he will haue to be more enforced. For, to what purpoſe doth he bidde ſo many commaundements to be carried to Pharao? was it becauſe he hoped that with often repeted meſſages he would be appeaſed? No, but before he beganne, he foreknewe and fore-
Exo.31. Ezec.2. 3 & 12. 2. tolde the ende. Go (ſaid he to Moſes) and declare to him my will, but I will harden his heart, that he obey not. So when he ſtirreth vp Ezechiel, he warneth him aforehande that he ſendeth him to a rebellious and ſtubborne people: to the ende that he ſhould not be afrayde if he perceiue himſelf to ſinge to deſ men. So he foretelleth
Iere.1. 10. Eſa.6.9 to Ieremie, that his doctrine ſhould become a fier, to deſtroy and waſte the people like ſtuble. But the prophecie of Eſaie yet more enforceth it. For he is thus ſent of the Lorde: Go and ſay to the children of Iſraell: With hearing heare ye, and vnderſtande not: With ſeing ſee ye, and knowe not. Make obſtinate the heart of this people, and make heauy their eares, and ouer plaiſter their eyes: leaſt paradventure they may ſee with their eyes, and heare with their eares, and vnderſtand with their heart, that being turned they may be healed. Behold he directeth his voice to them, but that they may waxe more

deſſe, he lighteth a light, but that they may be made more blinde: he
ſheweth forth doctrine, but that they may be made more dull: he
laieth to them a remedy, but not that they may be healed. And Iohn Ioh.12.
alleging this prophecie, affirmeth that the Iewes could not beleue 39.
the doctrine of Chriſt, becauſe this curſe of God lay vpon them.
Neither can this alſo be in controuerſie, that whom God will not
haue to be enlightened, to them he deliuered his doctrine wrapped
vp in darke ſpeches, that they may nothing profit thereby but to be
thruſt into greater dulneſſe. Chriſt alſo teſtifieth, that he doth there-
fore expound onely to the Apoſtles the parables in which he had Mat.13.
ſpoken to the multitude, bycauſe to them it was geuen to knowe the 11.
miſteries of the kingdome of God, but to the common people not
ſo. What meaneth the Lorde (wilt thou ſay) in teaching them, of
whome he prouideth that he may not be vnderſtanded? Conſider
whenſe is the fault, and thou wilt ceſſe to aſke. For in the word howe
great darkneſſe ſoeuer there be, yet there is alway light enough to
conuince the conſcience of the wicked.

14 Nowe remaineth for vs to ſee, why the Lord doth that which
it is plaine that he doth. If it be aunſwered that it is ſo done becauſe
men haue ſo deſerued by their vngodlineſſe, wickednes, & vnthanke-
fulnes: the ſame ſhall in dede be well & truely ſaid: but becauſe there
appeareth not yet the reaſon of this diuerſitie, why when ſome are
bowed to obedience, other ſome continue hardened, in ſearching it
we muſt needes go to that which Paule hath noted out of Moſes, Rom.9.
namely that God hath raiſed them vp from the beginning, that he 17.
might ſhewe his name in the whole earth. Whereas therefore the
reprobate do not obey the word of God opened vnto them, that
ſhalbe well imputed to the malice and peruerſeneſſe of their heart,
ſo that this be therewithall added that they are therefore geuen into
this peruerſneſſe, becauſe by the righteous but yet vnſearcheable
iudgemẽt of God they are raiſed vp to ſet forth his glorie with their
damnation. Likewiſe when it is ſaid of the ſonnes of Hely, that they 1.Sam.
harkened not to holſome warnings, becauſe the Lorde willed to kill 2.25.
them: it is not denied that the ſtubborneſſe proceded of their owne
naughtineſſe: but it is therewithall touched why they were lefte in
ſtubborneſſe, when the Lorde might haue ſoftened their heartes,
namly becauſe his vnchãgeable decree hadde ones appointed them
to deſtruction. To the ſame purpoſe ſerueth that ſaying of Iohn, Ioh.12.
When he had done ſo great ſignes, no man beleued in him: that the 38.
word of Eſaie might be fulfilled, Lorde, who hath beleued our ſay-
ing? For though he do not excuſe the ſtifnecked from blame, yet he

is cõtent with that reaſon, that the grace of God is vnſauorie to vs,
till the holy Ghoſt bring taſt. And Chriſt alleging the prophecie of
Iohn.6. Eſaie, They ſhall all be taught of God, tendeth to no other ende but
45. to proue that the Iewes are reprobate and ſtrangers frõ the Church,
becauſe they are vnapt to learne: and he bringeth no other cauſe
thereof, but for that the promiſe of God doth not perteine to them.
1.Cor.1 Which thing this ſaying of Paule confirmeth, that Chriſt which is
23. the Iewes is an offenſe, and to the gentiles fooliſhnes, is to the called
the ſtrength and wiſedome of God. For when he hath tolde what
commonly happeneth ſo oft as the Goſpell is preached, namely that
ſome it maketh more obſtinate, and of ſome it is deſpiſed, he ſaith
that it is had in price of them onely which are called. He had in
deede a little before named them beleuers, but he meant not to take
away the due degree from the grace of God which goeth before
faith, but rather he added this ſeconde ſaying by way of Correction,
that they which had embraced the Goſpell ſhould geue the praiſe of
their faith to the calling of God. As alſo a little after he teacheth that
they are choſen of God. When the vngodly heare theſe things, they
crie out that God with inordinate power abuſeth his poore crea-
tures for a ſporte to his crueltie. But we which knowe that all men
are ſo many wayes endangered to the iudgement ſeate of God, that
being aſked of a thouſand things they can not ſatisfie in one, do con-
feſſe that the reprobate ſuffer nothing which agreeth not with the
moſt iuſt iudgement of God. Whereas we do not clerely atteine the
reaſon thereof, let vs not be diſcontent to be ignorant: of ſomewhat
where the wiſedom of God lifteth vp it ſelfe into ſo great heigth.

15 But foraſmuch as there are a fewe places of ſcripture wont
to be obiected, in which God ſeemeth to denie that it is done by his
ordinance that the wicked do periſh, but by this that, he crieng out
againſt it, they wilfully bring death vpon themſelues: let vs by briefly
declaring theſe places, ſhewe that they make nothing againſt the ſen-
Eze.34. tence aboue ſet. There is brought forth a place of Ezechiel, that God
11. will not the death of a ſinner, but rather that he may be turned and
liue. If they will extende this to all mankinde: why doth he not move
many to repentance, whoſe mindes are more pliable to obedience
than theirs which at his daily allurements waxe harder and harder?
Mat.13 With the Sodomites (as Chriſt witneſſeth) the preaching of the
23. Goſpell and miracles would haue brought forth more frute than
Iurie. Howe commeth it to paſſe therfore, if God will all to be ſaued,
that he openeth not the gate of repentance to thoſe miſerable men
that would haue bene more ready to receiue grace? Hereby we
that

hat the place is violently wrested, if the will of God, whereof the Prophet maketh mention, be set against his eternall counsell, whereby he hath seuered the elect from the reprobate. Now if we seke for he true naturall meaning of the Prophet: his purpose is to bring ope of pardon to ỹ penitent. And this is the summe, that it is not to e douted but that God is ready to forgeue so sone as the sinner turneth. Therefore he willeth not his death, in so much as he willeth is repentance. But experience teacheth that he so willeth them to epent whome he generally calleth to him, that yet he toucheth not ll their heartes. Yet is it therefore to be said that he dealeth deceitfully, because although the outward voice do but make them nexcusable which heare & do not obey it, yet it is truely accompted he testimonie of the grace of God, by which testimonie he reconcileth men to himselfe. Therefore let vs holde this for the meaning f the Prophet, that the death of a sinner pleaseth not God: that the odly may haue affiance, that so sone as they shalbe touched with epentace, there is pardon ready for them with God: and the wicked nay sele that their fault is doubled, because they aunswer not to so reat mercifull kindenesse and gentlenesse of God. The mercie of God therefore wil alway mete repentance, but to whom repentance geuen, both all the Prophets, and Apostles, and Ezechiell himselfe do plainely teach. Secondly there is alleged a place of Paule, 1 Tim. 2 4.
here he saith that God willeth all men to be saued, which although haue a diuerse meaning from the other, yet in somthing they agree ogether. I aunswer, first that by the rest of the texte it is made plaine owe he willeth. For Paule coupleth together, that he willeth them o be saued, and to come to the acknowledging of the trueth. If hey will haue this to be determined by the eternall counsell of God, that they receiue the doctrine of saluation: what meaneth that ying of Moses, What nation is so noble, that God commeth Deut. 4. 7.
eare to it as he doth to thee? How came it to passe that God restrained from many peoples the light of the Gospell, which other nioyed? Howe came it to passe that the pure knowledge of godlyesse neuer came to some, and some scarcely tasted so much as any arke principles of it? Hereof it shall nowe be easy to gather, where- Paule tendeth. He hadde commaunded Timothee to make solemne prayers in the Churche for kinges and princes. But when it emed somewhat an absurditie that prayers shoulde be made to od for a kinde of menne in a manner despeired (because they ere not onely strangers from the body of Christ, but also endeoured with all their forces to oppresse his kingdome) he added, that

the ſame is acceptable to God which willeth all men to be ſaued. Whereby verily he ſignifieth nothing els but that he hath ſtopped vp the way vnto ſaluation to no degree of men: but rather that he hath ſo powred out his mercie that he willeth no man to be voide of it. The other ſentēces do not declare what God hath by his ſecret iudgemēt determined of all men: but do ſhewe that there is pardon redy for all ſinners which do onely turne themſelues to requyre it. For if they more ſtifly ſtande vpon this that it is ſaid that he will haue mercie vpon all, I will on the contrarie ſide aunſwer them with that
Pſa.115. 3. which is written in an other place, That our God is in heauen where he doth whatſoeuer he will. This word therfore muſt ſo be expounded
Exo.33. 19. that it may agree with the other, I will haue mercie vpon whome I will haue mercy, and I will ſhewe mercie to whom I will ſhew mercy. He that chooſeth out them whom he will haue mercie on, doth not geue it to all. But ſith it clearely appereth that in that place is ſpoken not of all particular men, but of degrees of men, we wil make no longer diſputing about it. Howebeit it is alſo to be noted, that Paul doth not affirme what God doth alway and euery where and in all men, but leaueth it to him at his libertie at length to make kings and magiſtrats partakers of the heauenly doctrine, although by reaſon of their blindeneſſe they do nowe rage againſt it. They ſeeme to preſſe vs more ſtrongly with obiecting the place of Peter, that God willeth none to periſh, but receiueth all to repentance. But the vndoing of this knot doth by and by offer it ſelfe in the ſecond worde, bycauſe the will to receiue can not be vnderſtāded to be any other than that
Eze 36. 26. which is euery where taught. Truely the turning is in the hand of God: whether he will turne all or no, let himſelfe be aſked, when he promiſeth that he will geue to a certaine fewe men a fleſhly heart, leauing to other ſome a ſtony heart. It is true in deede, that vnleſſe he were ready to receiue them which call vpon his mercie, this ſaying
Zach.1. 3. ſhould be falſe, Turne to me, and I will turne to you. But I ſay that none of all mortall men doth come to God but he that is preuented
2 Tim 2.25. of God. And if repentance were in the will of man, Paule would not ſay, If paraduenture he geue them repentance. Yea vnleſſe the ſame God which with word exhorteth all men to repentance, did with ſecret mouing of his ſpirit bring the choſen to it: Ieremie would
Iere.31. 18. not ſay, Turne me, Lorde, and I ſhalbe turned: for when thou haſt turned me, I haue repented.

16 But (thou wilt ſay) if it be ſo, there ſhalbe ſmal truth in the promiſes of the Goſpell, which when they teſtifie of the will of God, affirme that he willeth that which is againſt his inuiolable decree.

Not

not ſo. For howſoeuer the promiſes of ſaluation be vniuerſall, yet they nothing diſagree with the predeſtination of the reprobate, ſo that we direct our mindes to the effect of them. We knowe that then and not till then the promiſes are effectuall to vs, when we receiue them by faith, on the other ſide when faith is made voide, the promiſe is therewithall aboliſhed. If this be the nature of them, let vs then ſee whether theſe things diſagree together: that it is ſaid that God hath from eternitie ordeined whome he will embrace with loue, and vpon whom he will exerciſe wrath: and that he promiſeth ſaluation to all without difference. Truely I ſay that they agree very well. For in ſo promiſing he meaneth nothing els than that his mercy is ſet open for all which do couet and crave it: which thing none do but they whom he hath enlightned. And them he enlightneth, whom he hath predeſtinate to ſaluation. They (I ſay) haue the truth of the promiſes ſure and vnſhaken, ſo as it can not be ſaid that there is any diſagreement betwene the eternall election of God, and the teſtimonie of his grace which he offereth to the faithfull. But why ſaith he All? verily that the conſciences of the godly may the more ſafely reſt, when they vnderſtand that there is no difference of ſinners, ſo that faith be preſent: and that the wicked may not cauill for their excuſe, that they want a ſanctuary whervnto they may withdrawe themſelues from the bondage of ſinne, when with their owne vnthankfulneſſe they refuſe it being offred them. Therfore when the mercie of God is by the Goſpell offred to both ſortes, it is faith, that is to ſay the enlightning of God, which maketh difference betwene the godly and vngodly, ſo as the one ſort feleth the effectualneſſe of the Goſpell, and the other ſort obteine no frute therof. The enlightning it ſelf alſo hath the eternall election of God for the rule therof. The cõplaint of Chriſt, which they allege, Ieruſalem, Ieruſalem, how Mat. 23. 37.
oft haue I willed to gather together thy chickens, but thou wouldeſt not? maketh nothing for them. I graunt that Chriſt there ſpeketh not onely in the perſon of man, but alſo reprocheth them that in all ages they haue refuſed his grace. But we muſt define ỹ will of God which is entreated of. For neither is it vnknowen, howe diligently God endeuored to kepe ſtill that people, and with how great ſtiffenneſſe they reſiſten from the firſt to the laſt being geuen to their wandering deſires refuſed to be gathered together: but it followeth not thereof that the counſell of God was made voide by the malice of men. They anſwer and ſay that nothing leſſe agreeth with the nature of God than to haue a double will in him. Which I graunt to thẽ, ſo that they truly expound it. But why do they not conſider ſo many teſtimonies,

where God putting vpon him the affections of man deſcendeth be-
Eſa. 65. 2. neath his owne maieſty? He ſaith that he hath with ſtretched out armes called the rebellious people, that he hath early & late trauailed to bring them backe to him. If they wil apply all theſe things to God, and not conſider the figure, there ſhall ariſe many ſuperfluous contentions, which this one ſolution bringeth to agreement, that the propretie of man is figuratiuely applied to God. Howebeit the ſolution which we haue brought in an other place largely ſufficeth, that although the will of God be, as to our ſenſe manifold: yet he doth not in himſelfe diuerſly will this and that, but according to his wiſe-
Ephe. 3. 10. dome, which is diuerſly manifold (as Paule calleth it) he amaſeth our ſenſes, till it ſhall be geuē vs to know that he marueilouſly willeth that which now ſeemeth to be againſt his will. They alſo mocke with cauillations, that ſith God is the father of all, it is vnrighteous that he ſhould diſherit any that hath not before with his own fault deſerued this puniſhmēt. As though the liberalitie of God ſtretcheth not euen to hogges & dogges. But if they ſpeake only of mankind, let thē anſwere why God bound himſelf to one people, to be the father therof: and why alſo out of the ſame people he picked a ſmal numbre as it were a floure. But their owne luſt of euell ſpeaking hindereth these railers that they cōſider not that God ſo bringeth forth his ſunne to ſhine vpon the good and euell, that the inheritance is layed vp for a fewe, to whome it ſhall one day be ſaid, Come ye bleſſed of my Fa-
Matt. 5. 45. ther, poſſeſſe the kingdome. &c. They obiect alſo that God hateth
Mat. 25. 34. none of theſe things that he hath made. Which although I graunt them, yet this remaineth ſafe which I teache, that the reprobate are hatefull to God, and that very rightfully, becauſe they being deſtitute of his Spirit can bring forth nothing but cauſe of curſe. They ſay further, that there is no difference of the Iewe and the Gentile, and therefore that the grace of God is without difference ſet before all
Rom. 9. 24. menne: namely if they graunt (as Paul determineth) that God calleth as well out of the Iewes as out of the Gentiles, according to his good pleaſure, ſo that he is bound to no man. After this maner alſo is that
Rom 11. 32. wiped away which they obiect in an other place, that God hath cloſed all things vnder ſinne, that he may haue mercy vpon all: namely becauſe he will that the ſaluation of all them that are ſaued be aſcribed to his mercie, although this benefite be not common to all. Nowe when many things are alleaged on both parts, let this be our concluſion, to tremble with Paule at ſo great depth, and if wanton
Rom. 9. 20. tongues ſhall be buſie, that we be not aſhamed of this his crieng out. O man, what arte thou that ſtriueſt with God? For Auguſtine truely

affirmeth that they do peruerſly which meaſure the righteouſneſſe of God by the meaſure of the righteouſneſſe of man. De prædeſt. & gratia. cap.2.

The xxv. Chapter.

Of the laſt Reſurrection.

ALthough Chriſt the ſonne of righteouſneſſe, hauing ouercome death, ſhining by the Goſpel, geueth vs the light of life (as Paule witneſſeth) whereby alſo it is ſaid that by beleuing we haue paſſed from death into life, being nowe not foreners and ſtrangers, but citizens with the ſaintes, and of the houſholde of God, which hath made vs to ſit with the onely begotten ſonne himſelfe in heauenly places, that nothing may be wanting to perfect felicitie: yet leaſt it ſhould be greuous vnto vs to be exerciſed vnder this hard warfare, as though we had no frute of the victorie which Chriſt hath gotten, we muſt holde faſt that which is in an other place taught of the nature of hope. For, becauſe we hope for thoſe things which appeare not, & (as it is ſaid in an other place) faith is a demonſtration of things inuiſible: ſo long as we are encloſed in the priſon of the fleſh, we are wayfaring from the Lorde. For which reaſon the ſame Paule ſaith in an other place that we are deade, and that our life is hidden with Chriſt in God, and that when he which is our life, ſhall appeare, then ſhall we alſo appeare with him in glorie. This therefore is our condition, that with liuing ſoberly and iuſtly and godlily in this worlde, we loke for the bleſſed hope, and the comming of the glorie of the great God, and of our ſauiour Ieſus Chriſt. Here we neede a ſingular patience, that we be not wearied and either tourne backe our courſe, or forſake our ſtanding. Therefore whatſoeuer hath bene hetherto ſet out concerning our ſaluation, requireth mindes lifted vp to heauen, that we may loue Chriſt whome we haue not ſeen, and beleuing in him may reioiſe with vnſpeakeable and glorious ioyfulneſſe, till we receiue the ende of our faith, as Peter telleth vs. After which maner, Paule ſaith that the faith and charitie of the godly hath reſpect to the hope which is layed vp in heauē. When we thus with our eyes faſtened vpon Chriſt do hang of heauen, and nothing withholdeth them in earth, from carrieng vs to the promiſed bleſſedneſſe: then is that truely fulfilled, Our heart is where our treaſure is. Hereupon commeth that faith is ſo rare in the world, becauſe nothing is more hard to our dulneſſe then through innumerable ſteppes to climbe vp aboue them with endeuoring forward to the price of our heauenly calling: To the great heape of miſeries wherewith we be almoſt ouerwhelmed, are

2. Tim. 1.10. Iohn. 5. 24. Ephe. 2. 19. Rom. 8. 28. Heb. 11. 1. 2. Cor. 5. 6. Colo 3. 3. Tit. 2. 12. 1 Pet. 1. 8. Colo. 1. 5. Mat. 7. 21.

added the mockings of vngodly men, wherewith our ſimplicitie is railed at, when volũtarily forſaking the alluremẽtes of preſent good things, we ſeeme to followe the bleſſednes hidden from vs, as it were a fleeing ſhadow. Finally aboue and beneth vs, before vs and behinde vs, violent tentations beſege vs, to the ſuſteining of the feare wherof our courages ſhould be farre to weake, vnleſſe beinge vncumbred of earthly things they were faſt bound to the heauenly life, which in ſeming is farre from vs. Wherefore onely it hath ſoundly profited in the Goſpell, which is enured to a cõtinuall meditation of the bleſſed reſurrection.

2 Of the ſoueraigne ende of good things, the philoſophers haue in olde time curiouſly diſputed, and alſo ſtriued among themſelues: yet none except Plato, acknowledged the ſoueraigne good of man to be his conioining with God. But what maner of conioining that was, he could not perceiue ſo much as with any ſmale taſt, and no maruel, ſith he had neuer learned of the holy bonde thereof. To vs the only and perfect felicitie is knowẽ euen in this earthly wayfaring: but, ſuch as daily more and more enkindleth our heartes with deſire of it, till the full enioyinge may ſatisfie vs. Therefore I ſaid that none receiue frute of the benefites of Chriſt, but they that lift vp their mindes to
Phil 3. 8. the reſurrectiõ. For, Paul ſetteth vp this marke to the faithfull, toward which he ſaith that he endeuoreth, and forgetteth all things till he come to it. And ſo much the more cherfully ought we to trauail towarde it, leaſt if this world withholde vs, we ſuffer greuous punithment for our ſlothfulneſſe. Wherefore in an other place he marketh the faithfull with this marke, that their conuerſation is in heauen, from whenſe alſo they looke for their ſauiour. And ẏ their courages ſhould not faint in this race, he ioineth all creatures companiõs with them. For, becauſe euery where are ſeen deformed ruines, he ſaith that all things in heauen & earth do endeuour to the renewing. For
Rom. 8. 19. ſith Adam by his fall diſſolued the perfect ordre of nature to the creatures, their bondage is peinefull and greuous, wherunto they are ſubiect by reaſon of the ſinne of man, not for that they are endued with any feling, but for that they naturally couet the perfect eſtate from which they are fallen. Therefore Paul ſaith that they grone, and are as in peine of childe bearing, that we to whom are geuen the firſt frutes of the Spirit, may be aſhamed to pine away in our corruption, and not at the leaſt to followe the dead elements, which beare paine of an others ſinne. And the more to pricke vs forward, he calleth the laſt comming of Chriſt our redemption. It is true in deede that all the partes of our redemptiõ are already fulfilled: but becauſe Chriſt hath

hath ones bene offered for ſinnes, he ſhall be ſeene againe without ſinne vnto ſaluation. With what miſeries ſoeuer we be preſſed, let this redemption ſuſteine vs euen vntill the performance of it. Heb.10.

3 The very weight of the thing it ſelfe ſhall whet our endeuor. For neither doth Paul without cauſe affirme that the whole Goſpel is void and deceitfull, vnleſſe the dead do riſe againe: becauſe our ſtate ſhould be more miſerable than the ſtate of all men, namely ſith we lieng open to the hatredes and reproches of many, are euery houre in danger, yea & are as ſhepe appointed to the ſlaughter: and therefore the authority thereof ſhould fall away not only in one part, but alſo in the whole ſumme which both our adoption and the effect of our ſaluation cõteineth. And ſo let vs be hedefully bent to this moſt earneſt thing of all, that no continuance of time may make vs wery. For which purpoſe I haue differred to this place that which I hadde breefely to entreate of it, that the readers may learne, when they haue receiued Chriſt the author of their ſaluation, to riſe vp hier, and may knowe that he is clothed with heauenly immortality and glorie, that the whole body may be made like faſhioned to the heade: as alſo the holy Ghoſt oftentimes ſetteth forth in his perſon an example of the reſurrection. It is a thing harde to be beleued, that bodies when they haue bene conſumed with rottenneſſe, ſhall at their appointed time riſe vp againe. Therefore where many of the Philoſophers haue affirmed ſoules to be immortall: the reſurrectiõ of the fleſh hath bene allowed of fewe: wherin although there was no excuſe, yet we are thereby put in minde, that it is to harde thing to drawe mans ſenſes to beleue it. That faith may ouercome ſo great a ſtoppe, the ſcripture miniſtreth two helpes: the one is in the likenes of Chriſt, the other is the almightines of God. Nowe ſo oft as the reſurrection is thought of, let the image of Chriſt come into our mindes: which in ỹ nature that he tooke of vs, ſo ranne out the race of mortall life, that nowe hauing obteined immortalitie, he is to vs a pledge of the reſurrectiõ to come. For in ỹ miſeries wherewith we are beſeged, we carie about his mortifying in our fleſh, that his life may be openly ſhewed in vs. And we may not ſeuere him from vs, neither can we poſſibly, but that he muſt be torne in ſunder. Wherupon commeth that argumẽt of Paul, If the deade do not riſe againe, then neither is Chriſt riſen againe: becauſe verily he taketh ỹ principle for confeſſed, that Chriſt was not made ſubiect to death, nor obteined victorie of death by riſinge againe, priuately for him ſelfe: but, that that was begon in the heade which muſt needes be fulfilled in all the membres, accordinge to the degree and ordre of euery one. For it were not right that they 2 Cor. 4.10. 1. Cor. 15.13. 1. Cor. 15.14.

Psa 16. 10. should in all points be made egall with him. It is said in the Psalme. Thou shalt not suffer they meke one to see corruption. Although a portion of this trust perteine to vs according to the measure of gift, yet the full effect hath not appeared but in Christ, which being free from all rotting hath receiued againe his body whole. Nowe least the Phil. 3. 21. fellowship of blessed resurrection with Christ should be douttull to vs, that we may be contented with this pledge, Paule expressly affirmeth that he therefore sitteth in heauen, and shall come at the last day a iudge, that he may make our base and vile body likefashioned to his glorious body. In an other place also he teacheth, that God raised not vp his sonne from death to the entent to shewe a token of his power: but to stretch out the same effectuall force of the Spirit toward vs which are faithfull: whom he therefore calleth life, while he liueth in vs, becaus he was geuen to this ende that he should make aliue that which is mortall in vs. I knit vp in a brefe bridgemēt those things which might both be more largely handeled and are worthy to be more gorgeously set out: and yet I trust that the godly readers shall in fewe words finde matter enough which may suffice to edifie their faith. Christ therfore is risen againe, that he might haue vs companiōs of the life to come He was raised vp of the father, in so much as he was ỹ head of the Church, from which he doth in no wise suffer himselfe to be plucked away. He was raised vp by the power of the Spirit, which is common to vs vnto the office of quickening. Finally he was raised vp, that he should be resurrectiō and life. But as we haue said that in this mirrour, there is to be seene of vs a liuely image of the resurrection, so let it be to vs a sure substāce to stay our minde, so that yet we be not lothfull or wery of long tarieng: bycause it is not our part to measure the seasons of times by our will, but patiently to rest, till God at his own fit time repaire his kingdome. To which purpose seemeth that exhortation of Paule. The first frutes is Christ and 1. Cor. 15. then they that are Christes, euery one in his ordre. But ỹ no question should be moued of the resurrection of Christ, vpon which the resurrection of vs all is founded, we se by howe many and how diuerse meanes he hath made it approued by witnesse to vs. Fine nosed men wil laugh at ỹ history which the Euangelistes rehearse, as at a childish mockerie. For of what importāce shall the message be which fearefull silly women bring, and afterward the disciples confirme being in a maner astonished? Why did not Christ rather set vp the triumphing enfignes of his victorie in the middest of the temple and the market place? Why came he not forth terrible into the sight of Pilate? Why doth he not also proue himself to the priests, and to whole Hierusalē

that

that he is risen vp aliue againe? As for the witnesses which he chose, prophane men will scarcely graunt them to be sufficient. I aunswer that although in these beginnings the weakenesse thereof was contemptible, yet all this was gouerned by the wonderful prouidence of God: that partly the loue of Christ and zele of godlinesse, and partly their owne hardnesse of beleefe should carry them in hast to the sepulchre which had lately bine dismaied for feare, that they might not only be seing witnesses of ỹ thing, but also should heare of ỹ Angels that which they sawe with their eyes. How shall we suspect their credit, who thought it to be a fable which they had heard of the womē, till they were brought to the present sight of the thing it selfe? As for all the people and the Ruler himself, after that they had bene largely cōuinced, it is no maruell if as well the sight of Christ, as other signes, was not graunted thē. The sepulchre was sealed vp, the watchemen watched it, the third day the body was not found, The soldiours corrupted with mony scattered a rumor ỹ his Disciples had stolen him away. As though they had had power to gather a band together, or had armure, or were practised men to enterprise any such feate. If the soldiars had not courage enough to driue them away, why did they not pursue them, that with the helpe of the people they might haue taken some of them? Pilate therefore with his ring truely sealed the resurrection of Christ: and the watchemen which were set at the sepulchre both in their holding their peace and in their lieng, were made publishers of the same resurrection. In the meane time the voice of Angels sounded, He is risen, he is not here. The heauenly glistering plainely shewed that they were not men but Angels. Afterward, if there remained any douting, Christ himselfe tooke it away. The disciples sawe him ofter than ones, and also felt his feete and his handes, and their hardnesse of beleuing not a litle profited to the strengthening of our faith. He disputeth among them of the misteries of the kingdome of God, and at the last in their sightes beholding him, he ascended into heauen. And not onely this sight was shewed to the xj. Apostles, but also he was seen at ones of mo than fiue hundred brethren. Nowe when he sent the holy Ghost, he shewed a sure proofe not onely of life, but also of the souereigne power: as he had said before, It is profitable for you that I go: otherwise the holy Ghost shall not come. But nowe Paule was ouerthrowen by the way not by the strength of a dead man, but he felt him whom he persecuted to haue most hye power. To Stephan he appeared for an other ende, namely that with assurednes of life he might ouercome the feare of death. To discredit so many authentike

Mat. 27. 64. and 28. 11.

Luc. 24. 6.

Act. 1. 1

1. Cor. 15. 6.

Ioh. 16.

Act. 9 4

Act. 7. 55.

witneſſes is, not onely a parte of diſtruſtfulneſſe, but alſo of frowarde and furious ſtubbournesſe.

4 This which we haue ſaid, that in prouing the reſurrection our ſenſes muſt be directed to the infinite power of God, Paule breſely teacheth, that he may make (ſaith he) our vile body likefaſhioned to the body of his brightnes, according to the working of his power, by which he may ſubdue all things to himſelfe. Wherefore nothing is more vnmete, than here to haue reſpect what may naturally be done, where an ineſtimable miracle is ſet before vs, which with ỹ greatnes thereof ſwalloweth vp our ſenſes. Yet Paul by ſetting forth an example of nature, reproueth their dulnes which deny the reſurrection. Thou foole (ſaith he) that which thou ſoweſt is not quickened vnleſſe it firſt dy. &c. He ſaith that in ſeede is ſene a forme of the reſurrectó, becauſe out of rottennes groweth corne. Neither were it ſo harde a thing to beleue, if we were as heedefull as we ought to be to the miracles which throughout all the coſtes of the world do offer themſelues to our eyes. But let vs remembre that none is truely perſwaded of the reſurrection to come, but he which being rauiſhed into admiration, ſeueth to the power of God his glory. Eſaie liſted vp with this affiance, crieth out, Thy deade ſhall liue, my carcaſe ſhall riſe againe. Awake ye, & praiſe, ye dwellers of the duſt. In deſpeired caſe he liſteth vp himſelfe to God the author of life, in whoſe hande are the endes of death, as it is ſaid in the Pſalme. Iob alſo being liker to a carion than to a man, truſting vpō the power of God ſticketh not as though he were whole and ſounde to liſte vp himſelfe to that day ſaying, I knowe that my redeemer liueth: and in the laſt day he ſhall riſe vpon the duſt (namely to ſhewe forth his power therein) and I ſhall againe be compaſſed with my ſkinne, and in my fleſh I ſhall ſee God, I ſhall ſee him, and none other. For albeit that ſome do ſurtely wreſte theſe places, as though they ought not to bee vnderſtande of the reſurrection, yet they ſtrengthen that which they couet to ouerthrowe: becauſe the holy menne in their euels ſeeke comforte from no where els, than from the likeneſſe of the reſurrection. Which better appeareth by the place of Ezechiell. For when the Iewes beleued not the promiſe of their returne, and obiected that it was no more likely that a way ſhould be made open for them, than that deade menne ſhould come out of their graue: there was a viſion ſhewed to the Prophet, a fielde full of dry bones: thoſe the Lorde commaunded to take againe fleſh and ſinewes. Although vnder that figure he raiſeth vp the people to hope of returne: yet the matter of hoping he gathereth of the reſurrection: as it is to vs an examplar of the deliuerances

Phil. 3. 20.

Eſa. 26. 19.

Pſa. 68.

Iob. 19. 25.

Eze. 37. 8.

which

which the faithfull do feele in this world. So Chriſt, when he hadde taught that the voyce of the Goſpell giueth life: becauſe the Iewes receiued not this, he byandby ſayd further: Maruell not at this, becauſe the houre commeth in which all that are in the graues ſhall heare the voyce of the ſonne of God, and ſhall come forth. Therfore after this example of Paule, let vs already cherefully triumphe in the middeſt of battels, becauſe he which hath promiſed life to come, is mighty to keepe that which is left with him: and ſo let vs glory that a crowne of righteouſneſſe is layd vp for vs, which the iuſt iudge ſhal deliuer vs. So ſhall it come to paſſe, that whatſoeuer grieues we ſuffer, they ſhalbe to vs a ſhewinge of the life to come, becauſe it agreeth with the nature of God to render affliction to the wicked which afflict vs: but to vs which are vniuſtly afflicted, reſt at the appearinge of Chriſt with the Angels of his power, in a flame of fire. But that is to be holden which he addeth by and by afterwarde, that he ſhall come that he may be glorified in his ſaintes, and be made wonderfull in all them that haue beleued, becauſe the Goſpell hath bin beleued. John. 5. 27. 2. Ti. 4. 8.

5 But although the mindes of men ought to haue bin continually occupied in this ſtudy: yet as though they would of ſet purpoſe deſtroy all remembrance of the reſurrection, they haue called death the vttermoſt bound of all things & the deſtruction of man. For verily Salomon ſpeaketh of the common and receiued opinion, when he ſayth that a liuing dogge is better than a dead Lió. And in an other place: Who knoweth whether the ſoule of a man go vpward, & the ſoule of a beaſt go downeward? But in all ages this brutiſh ſenſles errour hath bin common in the world, yea & hath broken into the Church it ſelf: for, the Sadduces haue preſumed to profeſſe openly that there is no reſurrection, yea and that ſoules are mortall. But that this groſſe ignorance ſhould not help to excuſe any man, the infidels euen by very inſtinct of nature haue alway had an image of the reſurrection before their eies. For to what purpoſe ſerued that holy and inuiolable maner of burying, but to be an earneſt of new life? Neither may it be anſwered that this ſpring of errour: becauſe the religiouſneſſe of buriall was alway in vre amonge the holy Fathers, and God willed the ſame maner to remaine among the Gentiles, that an image of the reſurrectió ſet before them might awake their drowſines. But although that ceremony wanted his vſe of profiting, yet it is profitable for vs if we wiſely marke the end of it, becauſe it is no ſclender confutation of vnbeliefe, that altogether profeſſed that which no man beleued. But Satan hath not only aſtoniſhed the ſenſes of men, ſo that they haue Eccle. 9 4. Eccle 3 21. Mar. 12. 18. Luk. 20 27. Act. 2. 3

buried with the bodies the remembrance of the reſurrection, but alſo hath practiſed to corrupt this part of doctrine with diuerſe fained inuentions, that at length it might vtterly die. I paſſe ouer how in Paules time Satan began to pinch at it: but in a litle after there followed the Millenaries, which limited ỹ reigne of Chriſt to a thouſande yeares. This errour is ſo childiſh, that it needeth not or is not worthy
Reu. 20. 4. of any confutation. Neither doth the Reuelation make on their ſide, by which it is certaine that they coloured their errour: foraſmuch as in the place where he mentioneth the number of a thouſand, he entreateth not of the eternal bleſſednes of the Church, but only of the diuers troubles which were to come vppon the Church, while it yet trauailed in earth. But the whole Scripture crieth out that there ſhalbe no end of the bleſſednes of the elect, nor of the puniſhment of the reprobate. Now of all thinges which both are hidden from our ſight and do farre paſſe the capacity of our minde, either we muſt fetch the credit out of ỹ certaine oracles of God, or we muſt vtterly caſt it away. They which aſſigne to the children of God a thouſande yeres to enioy the inheritãce of the life to come, do not marke how great a diſhonor they do both to Chriſt and his kingdom. For if they ſhall not be clothed with immortality: then neither is Chriſt himſelf, to whoſe glory they ſhalbe newly faſhioned, receiued into the immortall glory. If their bleſſednes ſhall haue any end: then the kingdome of Chriſt, vpon the ſtedfaſtnes whereof it ſtandeth, endureth but for a time. Finally either they are moſt vnskilfull of all matter cõcerning God, or they go about with crooked maliciouſneſſe to ouerthrow the whole grace of God and power of Chriſt, the fulfilling wherof is no otherwiſe perfect, but when ſinne being blotted out & death ſwallowed vp, eternal life is fully reſtored. But very blinde men may ſee how fondly they play the fooles, which feare that they ſhold aſcribe to God to great cruelty if the reprobate be condemned to euerlaſting paines. The Lord forſooth ſhall do wronge, if he deny his kingdome to them which haue by their vnthankefulneſſe made themſelues vnworthy of it. But (ſay they) their ſinnes endure but for a time I graunt: but the maieſty, yea and the righteouſneſſe of God, which they haue offended by ſinning, is eternall. Worthily therefore the remembrance of iniquity dieth not: But ſo the paine excedeth the meaſure of the fault. This is a blaſphemy not to be ſuffred, when the maieſty of God is ſo litle ſet by, when the deſpiſing thereof is eſteemed at no greater value than the deſtruction of one ſoule. But let vs leaue theſe trifles, leaſt contrary to that which we haue before ſayd, we may ſeeme to iudge their dotages worthy of confutation.

6 Beſide theſe, there haue bin two other doting errours brought in by men peruerſly curious. The one ſorte thought, as though the whole man died, that the ſoules ſhall riſe againe with the bodies. The other foraſmuch as they graunt that the ſoules be immortall ſpirites, ſay that they ſhalbe clothed with new bodies: whereby they deny the reſurrectiō of the fleſh. Of the firſt ſort, becauſe I haue touched ſomwhat in ſpeaking of the creation of man, it ſhalbe enough for me to warne the readers againe, how beaſtly an errour it is to make of a ſpirit faſhioned after the image of God, a vaniſhinge blaſt which doth nothing but quicke the body in this fraile life: & to bring the temple of the holy Ghoſt to nothing: Finally to ſpoyle that part of vs wherin diuineneſſe chiefely ſhineth and marks of immortality appeare, to ſpoyle it (I ſay) of this gift: ſo that the eſtate of the body ſhoulde be better & more excellent than the eſtate of the ſoule. The Scripture teacheth farre otherwiſe, which compareth the body to a cotage, out of which it ſayeth that we remoue when we die, becauſe it eſteemeth vs by that part which maketh vs differinge from brute beaſtes. So Peter beinge nie to death, ſayth that the time is come, when he muſt lay away his tent. And Paule ſpeakinge of the faithfull, after that he hath ſayd: That when our earthly houſe ſhalbe diſſolued, there is a buildinge for vs in heauen, adioyneth that we are wayfaringe from the Lord ſo long as we abide in the body, but do deſire the preſence of God in the abſcence of the body. If the ſoules do not ouerliue the bodies, what is it that hath God preſent when it is ſeuered from the body? But the Apoſtle taketh away all doutinge, when he teacheth that we are ioyned in fellowſhip to the ſpirites of the righteous. By which words he ſheweth, that we are ioyned in fellowſhip to the holy fathers, which euen being dead do kepe the ſame godlineſſe with vs, ſo that we can not be the members of Chriſt vnleſſe we grow together with them. Vnleſſe alſo the ſoules being vnclothed of the bodies, did keepe ſtill their ſubſtance and were able to receiue bleſſed glory, Chriſt would not haue ſayd to the thiefe: This day thou ſhalt be with me in paradiſe. Hauinge ſo cleare teſtimonies, let vs not dout after the example of Chriſt when we are dyinge, to commende our ſoules to God, or after the example of Stephen to commit them to Chriſt to keepe, which not vnworthily is called a faithfull ſhepeherd and Biſhop of them. To enquire of their meane ſtate, is neither lawful nor expedient. Many do much comber themſelues with diſputing what place they kepe, and whether they do now enioy the heauenly glory or no. But it is folly and raſhneſſe, to ſearch deepelier of vnknowen thinges, than God doth giue vs leaue to knowe. When the

1. Pe. 1. 14. 2. Cor. 5 1. Heb. 12. 23. Luk 23 43. Act 7. 59. 1. Pe. 2. 25.

Mat.5.8 and 26. Ioh.12. 32. Scripture hath ſayd that Chriſt is preſent with them, and receiueth them into paradiſe that they may enioy comfort, on ỹ other ſide that the ſoules of the reprobate do ſuffer ſuch paines as they haue deſerued: it goeth no further. What teacher or maiſter ſhall now open to vs that which God hath hidden? Of the place, the queſtion is no leſſe fonde and vaine: foraſmuch as we know that there is not the ſame dimenſion of the ſoule which is of the body. Whereas the bleſſed gathering together of holy ſpirits is called the boſome of Abraham, it is enough for vs after this wayfaringe to be receiued of the common father of the faithfull, that he may communicate with vs the frute of his faith. In the meane time ſith the Scripture euery where biddeth vs to hang vpon the expectation of Chriſtes comminge, and differreth the crowne of glorie till then: let vs be content with their bondes appointed vs of God: namely, that the ſoules of the godly hauing ended the labor of their warfare do go into a bleſſed reſt, where with happy ioyfulneſſe they looke for the enioyinge of the promiſed glory: and that ſo all thinges are holden in ſuſpenſe till Chriſt the redeemer appeare. As for the reprobate, it is no dout that they haue the Iud.1.6 ſame eſtate which Iude aſſigneth to the Deuils, to be holden bounde with cheines, till they be drawen to the puniſhment whereunto they are condemned.

7 No leſſe monſtruous is their errour, which imagine that ſoules ſhall not receiue againe the ſame bodies wherwith they are now clothed, but ſhal haue new and other bodies. And the reaſon of the Manichees was very triflinge, that is, that it is not meete that fleſh which is vncleane ſhould riſe againe. As though there were no vncleannes of ſoules, which yet they debarred not from the hope of euerlaſtinge life. It was therefore all one as if they ſhould ſay that that which is infected with the filth of ſinne can not be cleanſed by God. For I nowe paſſe ouer that dotage, ỹ fleſh was naturally vncleane, becauſe it was create of the Deuill: Onely I ſhew that whatſoeuer is nowe in vs vnworthy of heauen, it hindereth not the reſurrection. And firſt wherin 2.Cor.7 1. Paule biddeth the faithfull to cleanſe themſelues from all defilinge of the fleſhe and of the Spirite, thereupon followeth the iudgement 2.Cor.5 10. which he in an other place pronoũceth, that euery man ſhal receiue by his body either good or euill. Wherewith agreeth that which he 2.Cor.4 10. wryteth to the Corinthians, That the life of Ieſus Chriſt may be openly ſhewed in our mortall fleſh. For which reaſon in an other place 1.The.5 23. he doth no leſſe pray that God preſerue the bodies whole vnto the day of Chriſt, than the ſoules and ſpirites. And no maruell, becauſe it were a moſt great abſurdity that the bodies which God hath dedicate

to be temples to himſelfe, ſhoulde fall away into rottenneſſe without hope of riſinge againe. What ſay we to this, that they are alſo the members of Chriſt? that God commaundeth all the partes of them to be ſanctified to himſelfe? that he willeth his name to be praiſed with tongues, pure handes to be lifted vp to him, ſacrifices to be offered? What madneſſe is it therefore that that part to which the heauenly iudge hath vouchesaued to graunt ſo great honor, ſhoulde be brought from a mortal man into duſt without any hope of reſtoring? Likewiſe when Paule exhorteth vs to ſuffer the Lord as well in body as in ſoule, becauſe both belong to God, verily he ſuffereth not that which he chalengeth to God as holy, to be adiudged to eternall rottenneſſe. Neither is there a plainer determination of the Scripture for any thing, than for the riſing againe of this fleſh which we beare. This corruptible (ſayth Paule) muſt put on vncorruption, and this mortall muſt put on immortality. If God did make new bodies, where is this changing of quality? If it had bin ſayd that we muſt be renued, the doutful ſpech paraduenture mought haue giuen occaſion to their cauillation. But nowe when poyntinge with his finger to the bodies wherewith we are clothed, he promiſeth to them vncorruption, he plainely enough denieth any new bodies to be made. Yea he coulde not (ſayth Tertullian) ſpeake more plainly, vnleſſe he had holden his owne skinne in his hande. And they can by no cauillation eſcape fró this, that where in an other place he ſayth that Chriſt ſhalbe ý iudge of the worlde, he alleageth this teſtimony of Eſay, I liue (ſayth the Lord) euery knee ſhal bow to me: for as much as he plainly pronounceth ý they to whom he ſpeaketh ſhalbe ſubiect to yeeld an accompt of their life: which could not agree, if new bodies ſhoulde be brought before the iudgement ſeate. Now in the words of Daniell there is no doutfulneſſe: And many of them that ſlepe in the earth of duſt, ſhall awake, ſome to eternall life, and ſome to reproches and to euerlaſting contempt: ſith he fetcheth not new matter out of the foure elementes to make men, but calleth dead men out of their graues. And this very plaine reſon teacheth. For if mortality which tooke beginning at the fall of man, be accidentall: then the repayring, which Chriſt brought, pertaineth to the ſame body which beganne to be mortall. And truely, whereas the Athenians laughed when Paule affirmed the reſurrection, thereupon we may gather what maner of reſurrection he preached: and that ſame laughinge not ſmally auaileth to ſtrengthen our faith. The ſaying of Chriſt alſo is worthy to be noted: Feare not them which kill the body, and can not kill the ſoule: but feare him which can throwe both the ſoule and the body into hell of fire. For there

1. Cor. 6 15.
2. Tim. 2 8.
1. Cor. 6 20.
1. Cor. 15. 53.
Ro. 14. 11.
Eſa. 49. 18.
Dan. 12.
Mat. 10. 28.

is no cause to feare, vnlesse the body which we nowe beare be subiect to punishment. And no lesse plaine is an other sayinge of the same Christ, The houre commeth, when all they that are in graues, shal heare the voice of the sonne of God, & shal come forth: they that haue done good, into the resurrection of life: but they that haue done euill, into the resurrection of iudgement. Shall we say that soules rest in the graues, that they lying there may heare Christ? and not rather that at his commaundement the bodies shall returne into the liuelines which they had lost? Moreouer if we shall haue new bodies geue vs, where is the like fashioning of the head and the members? Christ rose againe: was it with forging to himselfe a new body? No, but as he had said before, Destroy this temple, and in three dayes I wil build it vp: he tooke againe the same body which he hadde before borne mortall, For he had not much profited vs, if a new body being put in place, ỹ old body had bin destroied which was offred vp for a sacrifice of satisfactory cleansinge. We must also holde fast that felowship which the Apostle preacheth? That we rise againe, because Christ hath risen againe: for nothing is lesse probable than that our flesh in which we beare about the mortifyinge of Christ, should be depriued of the resurrectiō of Christ. Which verily appeared by a notable example, when at ỹ rising againe of Christ, many bodies of the Saintes came out of the graues. For it can not be denied that this was a forshewing, or rather an earnest of the last resurrection which we hope for: such as was before in Enoch and Elias, whome Tertullian calleth New possessors of the resurrection: because they being in body & soule deliuered from corruption, were receiued into the keping of God.

Iohn. 5. 28.

Iohn. 2. 19.

1. Cor. 15. 12.

Mat. 17. 52.

Candidati, mē clothed in vvhite, as vver amonge the Romaines they that vvere suters or nevv ly elected into office.

8 I am ashamed in so cleare a matter to spende so many words: but the readers shall contentedly beare this trouble with me, that no hole may be open for froward and bolde wittes to deceiue the simple. The fleinge spirites with whom I now dispute, bring forth a fained inuention of their owne braine, that at ỹ resurrection there shal be a creation of new bodies. What reason moueth them to thinke so, but becausse it seemeth to them incredible, that a carion consumed with so long rottennes should returne into his auncient state? Therefore only vnbeliefe is the mother of this opinion. But vs on ỹ other side the Spirit of God eeh where in the Scripture exhorteth to hope for the resurrection of our flesh. For this reason baptisme (as Paul witnesseth) is to vs a seale of the resurrection to come: and likewise the holy Supper allureth vs to the trust thereof, when we receiue with our mouth the Signes of spirituall grace. And truely the whole exhorta-

Colo. 2. 12.

tion

ion of Paule, that we giue our members to be weapons vnto the obedience of righteouſneſſe, ſhoulde be colde vnleſſe that were ioyned which he addeth afterwarde, He that hath raiſed vp Chriſt from the deade, ſhall quicken alſo your mortall bodies. For, what ſhoulde it profite to applie our feete, handes, eyes, and tongues vnto the ſeruice of God, vnleſſe they were partakers of the frute and rewarde? Which thinge Paule plainely confirmeth with his owne wordes, ſayinge: The body not to fornication, but to the Lord: and the Lord to the body. And he that hath raiſed vp Chriſt, ſhall alſo raiſe vp vs by his power. More playne are thoſe wordes which followe: that our bodies are the temples of the holy Ghoſt & the members of Chriſt. In the meane time we ſee howe he ioyneth the reſurrection with chaſtitie and holineſſe, as a litle after he ſayeth that the price of redemption pertaineth alſo to the bodies. Now it were not reaſonable that the body of Paule, in which he hath borne the printes of Chriſt, and in which he honorably glorified Chriſt, ſhould looſe the rewarde of the crowne. Whereupon alſo came that glorynge, We looke for the redeemer from heauen, which ſhall make our vile body likefaſhioned to the body of his brightnes. And if this be true, that we muſt by many afflictions enter into the kingdom of God, no reaſon ſuffreth to debarre the bodies from this entry, which God both exerciſeth vnder the ſtandard of the croſſe, and honoreth with the praiſe of victory. Therefore of this matter there aroſe amóg the Saintes no doutinge, but that they hoped to be companions of Chriſt, which remoueth into his own perſon all the afflictions wherwith we are proued, to teache that they bring life. Yea and vnder the law he exerciſed the holy fathers in this faith with an outward ceremony. For to what purpoſe ſerued the vſage of buryinge, as we haue alredy ſhewed, but that they ſhould know that there is new life prepared for the bodies that are layd vp? Hereunto alſo tended the ſpices & other ſignes of immortality, wherewith vnder ỹ law the darkeneſſe of faith was holpen euen as it was by the ſacrifices. Neither was that maner bredde by ſuperſtition, foraſmuch as we ſee that the Spirite doth no leſſe diligently rehearſe burialles than the chiefe myſteries of fayth. And Chriſt commendeth that worke as a ſpeciall worke, truely for none other reaſon but becauſe it lifteth vp our eyes from beholding of the graue which corrupteth & deſtroyeth al, to the ſight of the renuinge. Moreouer the ſo diligent obſeruinge of the ceremony which is praiſed in the Fathers, ſufficiently proueth that it was to them a rare and pretious help of faith. For neither would Abraham haue ſo carefully prouided for the buryinge place of his wife,

2. Cor. 6. 4. and 7. Rom. 8. 11.
1. Cor. 6. 12. & 15. 19.
Gala. 6. 17.
Phili. 3. 21.
Act. 14. 22.
Mat. 26. 10.
Gen. 23. 4. & 49.

vnleſſe there had bin ſet before his eyes a religion and a profite byer than the world, namely that garniſhinge the deade body of his wife with the ſignes of the reſurrection he might confirme both his owne
Gen.47 30. faith and the faith of his houſehold. But a clearer proofe of this thing appeareth in the example of Iacob, which to teſtifie to his poſterity that the hope of the promiſed lande was not euen by death fallen out of his minde, commaunded his bones to be caried thither. I beſeech you, if he was to be clothed with a newe body, ſhoulde he not haue giuen a fonde commaundement concerninge duſt that ſhoulde be brought to nothinge? Wherefore if their authority of the Scripture be of any force with vs, there can be required of no doctrine either a more cleare or more certaine proofe. For this euen children vnderſtande by the wordes of Reſurrection, and raiſing vp againe. For neither can we call it the Reſurrection of that which is now firſt creIohn. 6 33. ted, neither ſhoulde that ſaying of Chriſt ſtande faſt, Whatſoeuer the Father hath giuen me, it ſhall not periſh, but I will raiſe it vp in the laſt day. To the ſame purpoſe ſerueth the word of Sleping, which pertaineth only to the bodies. Whereupon alſo burying places were called Cœmeteria, Sleping places. Nowe it remaineth that I ſpeake ſome
1. Cor. 15.51. what of the maner of the reſurrection. I vſe this word, becauſe Paule calling it a miſtery, exhorteth vs to ſobriety, and bridleth the liberty to diſpute like Philoſophers freely & ſutrelly of it. Firſt we muſt hold, as we haue ſayd, that we ſhall riſe againe in the ſame fleſh which we beare, as touching the ſubſtãce, but the quality ſhalbe other. As whi the ſame fleſh of Chriſt which had bin offred for ſacrifice, was raiſed vp againe, yet it excelled in other qualities as if it had bin altogether an other fleſh. Which thing Paule declareth by familiar examples. For as there is all one ſubſtance of the fleſhe of a man, and of a beaſt, but not all one quality: as all ſtarres haue like matter, but not like brightneſſe: ſo he teacheth that though we ſhall kepe ſtill the ſubſtãce of our body, yet there ſhalbe a change, that the ſtate of it may be much more excellent. The body therefore, that we may be raiſed vp againe, ſhal not periſh nor vaniſh away: but putting of corruption, it ſhall put on vncorruption. But foraſmuch as God hath all the elementes ready at his becke, no hardineſſe ſhall hinder him, but that he may commaunde both the earth and waters and fier, to render that
Eſa.26. 21. which ſeemeth to be conſumed by them. Which alſo Eſay teſtifieth though not without a figure, where he ſayth, Beholde, the Lorde ſhall go forth of his place, that he may viſit the inquity of the earth: & the earth ſhall diſcouer her bloode, and ſhall no more hide her dead. But there is to be noted a difference betwene them that haue bin deade

longe before, and those whom that day shall finde aliue. For we shall not all slepe (as Paul sayth) but we shall all be changed: that is to say, it shall not be of necessitie that there be a distance of time betwene death and the beginning of the second life: because in a moment of time, and in the twinclinge of an eye, the sounde of the trompet shall pearce, to raise vp the deade vncorruptible, & with a sodaine change to fashion againe the liuing into the same glory So in an other place he comforteth the faithfull which must die: because they which shall then remaine aliue shal not go before the dead, but rather they shal first rise againe which haue slept in Christ. If any obiect that sayinge of the Apostle, that it is appointed to all mortall men ones to die, it is easie to answere it with saying that when the state of nature is changed, it is a kinde of death, and is fitely so called. And therefore these things agree wel together, that all shalbe renued by death when they shall put of their mortall body: and yet that it is not necessary that there be a seueringe of the body and the soule where there shalbe a sodaine changing.

1. Cor. 15. 51. 1. The. 4 15. Hebr. 9 27.

9 But here ariseth a harder question: by what right the resurrectiō which is the singular benefit of Christ is common also to the wicked and the accursed of God. We knowe that all were in Adam condemned to death: Christ came the resurrectiō & life. Came he to giue life to all mankinde vniuersally without choise? But what is more against reason, than that they shoulde by their obstinate blindenesse obtaine that which the godly worshippers of God do obtaine by onely faith? Yet this remaineth certaine, that there shalbe one resurrection of iudgement, and an other resurrection of life, & that Christ shal come so seuere the Lambes frō the Goates. I answere, that this ought not to seeme strange, the likenesse whereof we see in dayly experience. We see that in Adam we were depriued of the inheritance of the whole world, and that we are by no lesse iuste reason debarred from common foode, than from the eating of the tree of life. Whense then commeth it to passe, that God doth not onely make his sunne to rise vpon the good and euill, but also as touching the vses of this present life, his inestimable liberality continually floweth forth to them with large plentuousnesse? Hereby verily we knowe that those thinges which properly belonge to Christ and his members, do also ouerflow to the wicked: not that it is their rightfull possession, but that they may be made ỹ more inexcusable. So the wicked do oftentimes binde God beneficiall, by more than meane proues, yea such as somtime do darken all the blessinges of the Godly, but yet do turne to their greater damnation. If any man obiect, that the resurrection is

Ioh. 11. 25. Mat. 25. 31. Matt. 5 45.

not fitly compared to fadinge and earthly benefites: here also I answere that so soone as they were estranged from God the fountaine of life, they deserued the death of the Deuill, whereby they shoulde be vtterly destroyed: Yet by the maruelous counsell of God there was found a meane state that out of life they might liue in death. No more absurdity ought it to seeme, if the resurrectiō happen to the wicked, which draweth them against their willes to the iudgement seate of Christ, whom now they refuse to heare for their maister and teacher. For it were a small paine to be consumed away with death, if they were not, to suffer punishment for their obstinacy, brought before the iudge, whose vengeance they haue without ende and measure prouoked against themselues. But although we must holde that
Act. 24. 15. which we haue sayd, and which that notable confession of Paul before Felix containeth, that he looketh for ỹ resurrection of the righteous and wicked: yet the Scripture oftentimes setteth foorth election together with the heauenly glory to the only children of God: Because Christ properly came not to the destruction, but to the saluation of the world. Therefore in the Creede there is made mention of the blessed life only.

Ose. 13. 14. 1 Cor. 15. 54. 10 But forasmuch as the Prophecy of death swallowed vp by victory, shall then and not till then be fulfilled: let vs alway haue in minde the eternall felicity, the ende of the resurrection: of the excellency whereof, if all thinges were spoken which the tongues of men were able to speake, yet scarcely the smallest parcell thereof shoulde be expressed. For howesoeuer we truely heare that the kingdome of God shalbe stuffed full with brightnesse, ioy, felicity, and glory: yet those thinges that are spoken of are most farre remoued from our sense, and remaine as it were wrapped in darke speaches, vntill that day come when he himselfe shall giue to vs his glory to be seene face
1. Ioh. 3. 2. to face. We know (saith Iohn) that we are the children of God, but it hath not yet appeared. But when we shalbe like to him, then we shall see him such as he is. Wherefore the Prophetes, because they could by no wordes expresse the spiritual blessednesse in it selfe, did in a maner grosly portray it out vnder bodily thinges. But forasmuch as the feruentnesse of desire must with some tast of that sweetenesse be kindled in vs, let vs chiefely continue in this thought, ỹ if God do as a certaine fountaine which can not be drawen drie, containe in him the fulnesse of all good thinges, nothinge is beyonde him to be coueted of them that tende towarde the soueraigne good and the full perfection of felicity: as we are taught in many places. Abraham, I am
Gen. 15 2. thy rewarde exceedinge great. With which sayinge accordeth Da-

uid, The Lord is my portion, the lot hath very well fallen to me. A- Pſa.16.
gaine in an other place, I ſhalbe ſatisfied with thy countenance. But 6
Peter pronounceth that the faithfull are called to this end, that they Pſa. 17.
may be made partakers of the nature of God. Howe ſo? becauſe he 15.
ſhalbe glorified in all his ſaintes, and ſhalbe made wonderful in them 2.Pet.1.
that haue beleued. If the Lord will enterparten his glory, power, and 4.
righeouſnes with his elect, yea and will giue himſelfe to them to be
enioyed, and (which is better) will after a certaine maner grow into
one with them: let vs remember that vnder this benefit is contained
all kinde of felicity. And when we haue much profited in this medi-
tation, let vs reknowledge that we yet ſtay beneth at the bottome of
the rootes, if the conceiuing of our minde be cõpared with the hi-
neſſe of this miſtery. Wherefore in this behalfe we muſt keepe ſo-
briety, leaſt with how much greater boldneſſe we ſhall flie vp on hie
beinge vnmindefull of our owne ſmall meaſure, ſo much more the
brightneſſe of the heauenly glory ouerwhelme vs. We feele alſo how
the vnmeaſurable gredineſſe to know more than is lawefull, tickleth
vs: from whenſe both triflinge and hurtfull queſtions do ſpring from
time to time: trifling I call thoſe of which there can no profit be ga-
thered. But this ſecond kind is worſe, becauſe they which giue them-
ſelues to them, do entangle themſelues with pernicious ſpeculatiõs,
and therefore I call them hurtefull. That which the Scriptures do
teach, ought to be out of all dout with vs: namely that as God diuerſly
diſtributinge his giftes to the Saintes in this worlde, doth vnequal-
ly enlighten them, ſo the meaſure of glorie ſhall not be equall in hea-
uen where God ſhal crowne his gifts. For neither doth this belonge
indifferently to all which Paule ſayth, Ye are my glorie and crowne 1 Theſ.
in the day of Chriſt: nor alſo that ſayinge of Chriſt to the Apoſtles: 2.19.
Ye ſhall ſit iudginge the twelue tribes of Iſraell. But Paule (which Mat.19.
knewe that as God enricheth the holy ones with ſpirituall giftes in 28.
earth, ſo he beautifieth them with glorie in heauen) douteth not
that there is a peculiar crowne layd vppe for him accordinge to the
rate of his labours. And Chriſt to ſet forth to the Apoſtles the digni-
ty of the office which they did beare, telleth them that the frute ther-
of is layd vp for them in heauen. So Daniell alſo ſayth, But the wiſe Dan.12
ſhall ſhine as the brightneſſe of the firmament, and they which tu- 3.
rniſe many, as Starres to the worldes ende and for euer. And if a
manne heedefully conſider the Scriptures, they do not onely pro-
miſe eternall life to the faithful, but alſo ſpeciall reward to euery one.
Whereupon commeth that ſayinge of Paule, The Lorde render to 2.Tim.4
him in that day. Which the promiſe of Chriſt confirmeth, Ye ſhall 14.

Mat.19.29. receiue a hundred folde in the eternall life. Finally as Christ beginneth in this worlde the glory of his body with manifolde diuersity of giftes, and encreaseth it by degrees: so he shall also make it perfect in heauen.

11 But as all the godly will receiue this with one consent, because it is sufficiently testified by the word of God: so on the other side leauing crabbed questions, which they shall know to be a hinderance to them, they will not passe their appointed boundes. As for my parte, I do not onely priuately forbeare superfluous searchinge of vnprofitable thinges, but I also thinke that I ought to beware that I do not with aunsweringe nourishe the lightnesse of other. Menne hungrie of vayne knowledge do aske howe great shall be the distance betwene the Prophetes and the Apostles, and agayne betwene the Apostles and the Martyrs: howe many degrees Virgines differ from maried folkes: finally they leaue no corner of heauen vnsearched. Then it commeth in their mindes to enquire to what purpose serueth the repairinge of the worlde, sith the children of God shal neede nothinge of all this so great and incomparable plenty: but shalbe like to the Angels, whose not eatinge is a Signe of the eternall blessednesse. But I aunswere that in the very sight there shal be so great pleasauntnesse, so great sweetenesse in the onely knowledge without any vse, that this felicity shall farre passe all the helpes wherewith we be nowe holpen. Lette vs imagine our selues to be sette in the most wealthy coast of the worlde, and where we shall want no pleasure: yet who is there whome his sickenesse do not sometime hinder and not suffer to vse the benefites of God? Who is there whose course his owne intemperance doth not oft breake in sunder? Whereupon followeth that a cleare enioyinge and pure from all fault, although there be no vse of corruptible life, is the perfection of felicity. Some go further and aske whether drosse and other corruptions in metalles, is not farre from restoringe and are contrary to it. Which though in
Rom.8.22. some respect I graunt them, yet I looke with Paule for the reparinge of these faultes which tooke their beginninge at sinne, towarde which repayringe they grone and are in trauaile. Yet they proceede further, and aske what better estate is prepared for manne, sith the blessinge of issue shall then be at an ende. This knot is also easie to be loosed. Whereas the Scripture so honorably setteth out that kinde of blessinge, that is referred to the encreasces wherewith God continually draweth forwarde the order of nature her marke: but in the perfection it is knowen that there is an other manner. But sith the vnware are easily taken with allurementes, and then the maze dro-

weth them in deeplier, and at length when euery mannes deuiſes pleaſe himſelfe there is no end of ſtriuinge: therefore let this be a ſhorte way for vs, to be contented with the glaſſe and darke ſpeech vntill we ſhall ſee face to face. For fewe of a great multitude care which way they may go to heauen: but all do before their time couet to know what is done there. All beinge commonly ſluggiſh and ſlow to enter into battels, do already paint out to themſelues imagined triumphes.

12 Now becauſe no deſcription can matche the grieuouſneſſe of the vengeance of God vppon the reprobate, their tormentes and paines are figured to vs by bodily thinges, namely by darkenes, wepinge, gnaſhinge of teeth, vnquencheable fier, and a worme endeleſſely gnawing the heart. For by ſuch maners of ſpeech it is certaine that the holy Ghoſt meant to trouble all our ſenſes with horrour: as when it is ſayd that there is prepared from eternity a deepe Hell, that the nouriſhmentes thereof are fire and much woode: that the blaſt of the Lorde, as a ſtreame of brimſtone, doth ſet it on fier. As by ſuch thinges we muſt be holpen after a certaine maner to conceiue the miſerable ſtate of the wicked, ſo we ought chiefely to faſten our thought vpon this howe wretched a thinge it is to be eſtranged from the fellowſhippe of God: and not that onely, bur alſo to feele the maieſty of God ſo bent againſt thee, that thou canſt not eſcape but be faſt ſtrained of it. For firſt his diſpleaſure is like a moſt violent fier, with touchinge whereof all thinges are deuoured and ſwallowed vp. Then, all creatures ſo ſerue him to execute his iudgement, that they to whom the Lord ſhall ſo ſhew his wrath, ſhal fele the heauen, earth, ſea, and beaſtes, as it were with cruell indignation emflamed againſt them and armed to their deſtruction. Wherefore it is no ſmall thinge that the Apoſtle pronounceth when he ſayth that the vnbeleuinge ſhall ſuffer eternall puniſhment by dyinge from the face of the Lord, and from the glory of his power. And ſo oft as the Propheres do caſt vs in feare with bodily figures, although they ſpeake nothinge exceſſiuely for our dulneſſe, yet they adde foreſhewinges of the iudgement co come, in the ſunne and the moone and the whole frame of the world. Wherefore the vnhappy conſciences do finde no reſt, from being vexed and toſſed with a terrible whirlewinde, frō feeling themſelues to be torne in peeces by God beinge angirly bent againſt them, from being pearced and launced with deadly ſtinges, from trembling at the lighteninge of God, and beinge brooſed with the weight of his hand: ſo that it is much more eaſe to enter into al bottomles depthes and deuouringe pittes, than to ſtande one moment in thoſe terrours.

Matt. 8. 12. & 22 13.

Marc. 9 43.

Eſa. 66. 24.

Eſa. 30. 33.

1. Theſ. 1 9.

What and how great then is this, to be preſſed with euerlaſting and neuer ceaſſing ſiege of him? Of which thing the 90. Pſalme contayneth a notable ſentence: that although with only ſight he ſcatter abroade all mortall men and bringe them to nought, yet his worshippers, how much more fearefull they are in the worlde, ſo much more he enforceth them and pricketh them forward loden with the croſſe, vntill he be all in all.

THE FOVRTH BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION, WHICH intreateth of the outward meanes or helpes, whereby God allureth vs into the felowshippe of Chriſt and holdeth vs therein.

The firſt Chapter.

Of the true Church vvith vvhich vve ought to kepe vnity, becauſe it is the mother of all the godly.

THat by Faith of the Goſpel Chriſt is become ours, & we be made partakers of the ſaluation brought by him & of eternal bleſſednes, is already declared in the laſt booke. But becauſe our rudeneſſe, and ſlothfulneſſe, yea and vanity of wit, do nede outward helpes whereby Faith in vs may both be engendred, and grow and encreaſe in proceeding toward the marke wherunto it tendeth: God hath alſo added them therby to prouide for our weakenes. And that the Preaching of the Goſpel might floriſh, he hath left that treaſure with the Church. He hath appointed Paſtors and teachers, by whoſe mouth he might teach them that be his: he hath furniſhed them with authority, finally he hath left nothing vndone that might auaile to the holy conſent of faith and right order. Firſt of all he hath ordained Sacramentes, which we feele by experience to be more than profitable helpes to nouriſhe and confirme Faith. For becauſe being enclоſed in the priſon of our fleſh, we do not yet attaine to the degree of Angels, God applying himſelfe to our cappacity according to his

Ephe. 4 11.

wonderful Prouidence, hath appointed a meane whereby we being farre diſtant from him might come vnto him. Wherefore the order of teaching requireth that now we entreate of the Church, & of the gouernement, orders, & power of it, & then of the Sacramentes, and laſtly alſo of ciuile order: and therwithall that we call away the godly readers from thoſe corruptions wherewith Satan in the Papacy hath depraued all things that God hath appointed for our ſaluation. I will beginne at the Church, into whoſe boſome God will haue his children to be gathered together, not only that they ſhould by her helpe and miniſtery be nouriſhed while they are infantes and yonge children, but alſo be ruled by her motherly care till they grow to riper age, and at length come to the marke of Faith. For it is not lawfull that thoſe things be ſeuered which God hath conioined, that to whom he is a Father, the Church be alſo their mother: and that not only vnder the law, but alſo ſince the cõming of Chriſt, as Paul witneſſeth, which teacheth that we are the children of the new & heauenly Hieruſalem. Mat. 10 9. Gala. 8. 26.

2 In the Creede, where we profeſſe that we beleue the Church, that is not ſpoken onely of the viſible Church whereof we nowe entreate, but of all the elect of God, in whoſe nũber they are alſo cõprehended that are departed by death. And therfore this word Beleue is there ſet, becauſe oftentimes there can no other difference be noted betwene the children of God & the vngodly, betwene his peculiar flocke and ſauage beaſtes. For whereas many do enterlace this worde in, that is without probable reaſon. I graunt in deede that it is the more commonly vſed, & alſo wãteth not the conſenting teſtimony of antiquity, foraſmuch as euen the Nicen Crede, as it is reported in the Eccleſiaſtical hiſtory, addeth the prepoſition in. But therewithall we may marke by the wrytings of the aunciẽt Fathers, that it was in olde time receiued without controuerſie to ſay, that they beleued the Church & not in the Church. For Auguſtine, & that ancient writer whatſoeuer he was, whoſe work remaineth vnder ỹ name of Cyprian concerning the expoſition of the Crede, do not only ſo ſpeake thẽſelues, but alſo do expreſly note that it ſhould be an vnproper maner of ſpeakinge if the prepoſition were adioyned, & they confirme their opinion with no triſling reaſon. For we therfore teſtifie that we beleue in God becauſe vpõ him as a true ſpeaker our mind repoſeth it ſelfe, & in him our confidence reſteth which could not ſo cõuenientlye be ſpoken to ſay in the Church, no more than it could be ſayd, I beleue in the forgiuenes of ſinnes, or in the reſurrectiõ of the fleſh. Therefore although I woulde not ſtriue about wordes, yet I hadde

rather follow the propriety of ſpeakinge that ſhoulde be fitteſt to expreſſe the matter, than curiouſly to ſeeke for formes of ſpeech whereby the matter may without cauſe be darkened. But the ende is, that we ſhoulde knowe that although the Deuill attempt all meanes to ouerthrowe the grace of Chriſt, and though the enemies of God be caried with violent rage to the ſame entent: yet it can not be extinguiſhed, nor the bloude of Chriſt be made barren, but that it will bring foorth ſome frute. And ſo is both the ſecret election of God, and his inwarde callinge to be conſidered: becauſe he alone knoweth who be his, and holdeth them encloſed vnder a ſeale as Paule tearmeth it: ſaying that they beare his tokens whereby they may be ſeuerally knowen from the reprobate. But becauſe a ſmall and contemptible number lieth hid vnder a huge multitude, & a few graines of wheate are couered with a heape of chaffe, to God onely is to be left the knowledge of his Church, the fundation whereof is his ſecret electiō. But it is not ſufficient to conceiue in thought and minde the multitude of the elect, vnleſſe we thinke vppon ſuch an vnity of the Church into which we be truly perſwaded that we our ſelues be engraffed. For vnleſſe we be vnder our heade Chriſt vnited together with all the reſt of his members, there abideth for vs no hope of the inheritance to come. It is therefore called Catholike or Vniuerſall, becauſe we can not finde two or three Churches but that Chriſt muſt be torne in ſonder, which can not be done. But all the elect of God are ſo knit together in Chriſt, that as they hang vppon one head, ſo they may growe together as it were into one body, cleauing together with ſuch a compacting of ioyntes as the members of one ſelfe body: being truely made one, which with one hope, Faith, Charity, with one ſelfe Spirite of God do liue together, beinge called not only into one inheritance of eternal life, but alſo into one partakinge of one God and Chriſt. Wherefore although the ſorowefull deſolation that on eche ſide preſenteth it ſelfe in ſight, crieth out that there is nothinge left of the Church, yet lette vs know that Chriſtes death is frutefull and that God maruellouſly as it were in ſecrete corners preſerueth his Church. As it was ſayd to Elias, I haue kept to my ſelfe ſeuen thouſand men that haue not bowed their knee before Baal.

Ephe.1. 13.

1. Reg. 19. 18.

3 Albeit this article of the Creede doth in ſome reſpect belonge to the outwarde Church, that euery one of vs ſhould holde himſelfe in brotherly conſent with all the children of God, ſhoulde yeelde vnto the Church that authoritie which it deſerueth, finally ſhould ſo behaue himſelfe as a ſhepe of the flocke. And therfore is adioyned the

communion of Saintes. Which parcell, although commonly the olde writers do leaue it out, yet is not to be neglected: becauſe it very well expreſſeth the qualitie of the Churche: as if it had bene ſayed that the Saints are gathered together into the fellowſhippe of Chriſt with this condition, that whatſoeuer benefites God beſtoweth vpon them they ſhould continually communicate them one to an other. Whereby yet the diuerſitie of graces is not taken away, as we knowe that the giftes of the holy Ghoſt are diuerſly diſtributed: neither is the order of ciuile gouernement diſturbed, by which it is lawfull for euery man priuately to enioy his owne poſſeſſions, as it is neceſſary, that for preſeruation of peace among men, they ſhould haue among them ſelues peculiare and deuided properties of things. But there is a community affirmed, ſuch as Luke deſcribeth, that of the multitude of the beleuers there was one harte and one ſoule: and Paule, when he exhorteth the Epheſians to be one body, one Spirit, as they be called in one hope. For it is not poſſible, if they be truely perſwaded that God is the common father, and Chriſt the common head to them all, but that being conioined among themſelues with brotherly loue, they ſhould continually communicate thoſe things that they haue. Nowe it much behoueth vs to knowe what profite thereupon returneth vnto vs. For we beleue the Churche to this ende, that we may be certainly perſwaded that we are the members of it. For by this meane, our ſaluation reſteth vpon ſure and ſounde ſtayes, that it, although the whole frame of the world be ſhaken, can not come to ruine and fall downe. Firſt it ſtandeth with goddes election, neither can it vary or faile but together with his eternall Prouidence. Then, it is after a certaine maner ioined with the ſtedfaſtneſſe of Chriſt, which will no more ſuffer his faithfull to be plucked from him, than his owne members to be rente and torne in peces. Beſide that, we are aſſured that trueth ſhall alway abide with vs, ſo long as we are holden in the boſome of the Church. Laſt of al that we fele that theſe promiſes belong to vs, there ſhalbe ſaluation in Syon, God ſhall for euer abide in Hieruſalem, that it may not at any time be moued. So much can the partaking of the Church do, that it holdeth vs in the fellowippe of God. Alſo in the very worde Communion is much comfort: becauſe while it remaineth certaine, that whatſoeuer the Lorde geueth to his and our members, belongeth to vs, our hope is by all their good things confirmed. But in ſuch ſorte to embrace the vnitie of the Church, it is not needefull (as we haue already ſayed) to ſee the Church it ſelfe with our eyes, or fele it with our handes: but rather by this that it conſiſteth in Faith, we are admoniſhed that

Act. 4. 32.
Ephe. 4. 4.
Ioel. 2. 32. Abd. 17 Pſa. 46. 6.

we ought no leſſe to thinke it to be, when it paſſeth our vnderſtanding, than if it openly appeared. Neither is our faith therefore the worſe, becauſe it conceiueth it vnknowen: for aſmuch as we are not here in cõmaunded to diſcerne the reprobate from the elect (which is the office of God onely, and not oures) but to determine aſſuredly in our mindes, that all they that by the mercifull kindneſſe of God the father through the effectuall working of the Holy Ghoſt, are come into the partaking of Chriſt, are ſeuered into the peculiar right and proper poſſeſſion of Chriſt: and that, for aſmuch as we be in the number of thoſe, we are partakers of ſo great a grace.

4 But ſith it is now our purpoſe to entreat of the viſible Church, let vs learne euen by this one title of Mother, how much ỹ knowledge thereof is profitable, yea neceſſary for vs: for aſmuch as there is no other entry into life, vnleſſe ſhe conceiue vs in her wombe, vnleſſe ſhe bring vs forth, vnleſſe ſhe feede vs with her breaſtes, finally vnleſſe ſhe kepe vs vnder her cuſtody and gouernaunce, vntill ſuch time as being vnclothed of mortall fleſh we ſhall be like vnto Angels. For our weakeneſſe ſuffreth vs not to be diſmiſſed from ſchole, till we haue bene ſcholars throughout the whole courſe of our life. Beſide that out of her boſome there is no forgeueneſſe of ſinnes, and no ſaluation to be hoped for, as witneſſeth Eſaie & Ioel, with whom agreeth Ezechiel when he declareth that they ſhall not be in the number of Goddes people whom he putteth away from the heauenly life. And on the contrary ſide, they are ſayd to write their names among the citezens of Hieruſalẽ, that turne them ſelues to the following of true godlineſſe. After which maner it is alſo ſayed in an other Pſalme: Remember me, Lorde, in the good will of thy people: viſite me in thy ſaluation that I may ſee the benefites of thy elect, that I may be merry in the mirth of thy people, that I may reioiſe with thy enheritaunce. In which wordes the fatherly fauor of God, and the peculiar teſtimonie of the Spirituall life is reſtrained to his flocke, ſo that the departing from the Church is alway damnable.

Mat. 22. 30. Eſa. 37. 31. Ioel. 2. 32. Eze. 13. 9. Pſa. 106 4.

5 But let vs procede to proſecute that which properly belongeth to this place. Paul writeth that Chriſt, that he might fulfill all things, gaue ſome Apoſtles, ſome Prophetes, ſome Euangeliſtes, and ſome Paſtors & teachers, to the reſtoring of the holy ones, into the worke of miniſterie, vnto the edification of the body of Chriſt: vntill we all come into the vnitie of Fayeth, and of the acknowledging of the ſonne of God, vnto a perfect manne, and to the meaſure of the full growen age of Chriſt. We ſee howe God, which was able to make them that be his perfect in a momente, yet will not haue them grow

Ephe. 4. 11.

into manly age but by the bringing vp of the Church. We ſee the meane expreſſed, for that vnto the Paſtors is enioined the preaching of the heauenly doctrine. We ſee howe all, not one excepted, are brought into one rule, that they ſhould with milde Spirit and willing to learne, yelde themſelues to the teachers appointed for that vſe. And by this marke Eſaye had longe before ſet out the kingdome of Chriſt, where he ſayeth: My Spirit which is in thee, and the wordes that I haue put in thy mouth ſhall neuer departe, neither out of thy mouth, nor out of ỹ mouth of thy ſede & thy childrẽs childrẽ. Wherypon followeth that they are worthy to periſh with famine & pining hunger, whoſoeuer they be that refuſe the Spirituall meate of the ſoule reached vnto them of God by the handes of the Church. God doth breath faith into vs, but by the inſtrument of his Goſpell, as Paule ſayeth that faith is by hearing. As alſo with God remaineth his power to ſaue, but (as the ſame Paule witneſſeth) he vttereth and diſplayeth the ſame in the preaching of the Goſpell. For this reaſon in olde time he wlled that there ſhould be made holy aſſemblies to the ſanctuary, that doctrine vttered by the mouth of the Prieſt ſhould nourish the conſente of faith. And to no other ende thoſe glorious titles haue reſpect, where the temple is called the reſt of God, and the ſanctuary his houſe, where he is ſayed to ſit betwene the Cherubins, but to bring eſtimation, loue, reuerence and dignitie to the miniſterie of the heauenly doctrine, which otherwiſe the ſight of a mortall and deſpiſed man would not a litle diminiſh. Therefore that we ſhould knowe, that out of earthen veſſels is brought fourth vnto vs ineſtimable treaſure, God himſelf cõmeth fourth, & in as much as he is author of this degree, ſo he will haue himſelf to be acknowledged preſente in his inſtitution. Therfore after that he hath forbidden vs to giue themſelues to iudgement by flying of birdes, to ſouth ſayings, magicall artes, necromancy and other ſuperſtitions, he immediatly addeth that he will geue them that which ought to ſuffice in ſtede of all, that is to ſay, that they ſhall neuer be deſtitute of Prophetes. But like as he ſent not the olde people to Angels, but raiſed vp teachers out of the earth, which might truely performe the office of Angels: ſo at this day alſo his will is to teach vs by men. And as in the olde time he was not contente with the onely lawe, but added Prieſts for expoſitors, at whoſe lippes the people ſhould enquire for the true meaninge thereof: ſo at this day he not onely willeth vs to be hedefully bent to reading, but alſo appointeth maiſters ouer vs, by whoſe trauail we may be holpen: whereof cõmeth double profit. For on the one parte by a very good triall it proueth our obedience,

Iſa 59. 21.

Rom. 10 17.

Pſa 132 14.

Pſa 80. 2.

2. Cor. 4 7.

Leui 19 31.

where we heare his miniſters ſpeaking euen as it were himſelfe. On the other ſide it alſo prouideth for our weakneſſe, while after the maner of men he had rather ſpeake vnto vs by interpreters to allure vs vnto him, than with thondring driue vs away from him. And truely howe expedient this familiar maner of teaching is for vs, all the godly do fele by the feare wherewith the maieſtie of God doth worthily aſtoniſh them. But they that thinke that the authoritie of the doctrine is abaced by the contempt of the men that are called to teach, do bewray their vnthankefulneſſe: becauſe among ſo many excellent giftes wherewith God hath garniſhed mankinde: this is a ſingular prerogatiue, that he voucheſaueth to conſecrat the mouthes and tonges of men to himſelfe, that his owne voice ſhould ſound in them. Wherefore on our behalues let vs not be greued obediently to embrace the doctrine of ſaluation ſet foorth by his commaundement and by his owne mouth: becauſe although the power of God is not bounde to outwarde meanes, yet he hath bounde vs to an ordinary maner of teaching: which whyle phrentike menne refuſe to kepe, they wrappe themſelues in many deadly ſnares. Either pride, or diſdainefulneſſe, or enuie moueth many to perſwade themſelues that they can ſufficiently profit by their owne priuate reading and ſtudy, and ſo to deſpiſe publike aſſemblies, and to accompte preaching ſuperfluous. But ſith they do as much as in thē is loſe or breake in ſonder the holy bonde of vnitie, no man eſcapeth the due puniſhment of this diuorce, but he bewitcheth himſelfe with peſtilent errours and moſt wicked dotages. Wherefore, that the pure ſimplicitie of faith may floriſh among vs, let vs not be grieued to vſe this exerciſe of godlineſſe, which God by his inſtitution hath ſhewed to be neceſſarie for vs and ſo earneſtly cōmendeth. But there was neuer yet foūd any euen of the moſt wanton dogges which would ſay that we ought to ſtoppe our eares againſt God: but in all ages the Prophets and godly teachers haue had a hard ſtrife againſt the wicked, whoes ſtubborneſſe can neuer come vnder this yoke, to be taught by the mouth and miniſterie of menne. Which is as much as to blotte out the face of God which ſhineth vnto vs in doctrine. For, in olde time the faithfull were commaunded to ſeke the face of God in the Sanctuarie, and the ſame is ſo ofte repeted in the lawe, for no other cauſe but for that the doctrine of the lawe and the exhortations of the Prophets were to them a liuely image of God: as Paule affirmeth that in his preaching ſhineth the glorie of God in the face of Chriſt. Howe much the more deteſtable are the Apoſtates, which gredely ſeeke to deuide Churches, as though they did driue theyr

Pſa. 115. 4.
1. Cor. 3. 6.

from their foldes and caſt them into the mouthes of wolues. But we muſt holde that which we haue alleged out of Paul, that the Church is no otherwiſe bilded but by outwarde preaching, and that the holy ones are holden together with no other bonde but when with learning and profiting with one conſente they kepe the order appointed by God to the Church. To this ende principally, as I haue ſayed, the faithfull in olde time vnder the lawe were commaunded to reſorte to the ſanctuary. Becauſe when Moſes ſpeaketh of the dwelling place of God, he doth there withall call it the place of name, where God hath ſet the memorie of his name. Whereby he plainely teacheth that without the doctrine of godlineſſe there is no vſe thereof. And it is not doutefull but that for the ſame reaſon Dauid with great bitterneſſe of Spirit complaineth that he is by the tyrannous crueltie of his enemies kept from entring into the Tabernacle. It ſemeth commonly to many, a childiſh lamẽtation, becauſe it ſhould be but a very ſmall loſſe, and alſo no great pleaſure ſhould be forgone thereby, to wante the entrie of the temple, ſo that there were enough of other delitefull things. But he bewaileth that with this one griefe, anguiſh, and ſorowe, he is fretted & vexed & in a maner waſted. For nothing is of greater eſtimation with the faithfull, than this helpe whereby God by degrees lifteth vp his on hie. For this is alſo to be noted, that God in the mirror of his doctrine alway ſo ſhewed himſelfe to the holy Fathers, that the knowledge was ſpirituall. Wherefore the temple is called not onely his face, but alſo (to take away all ſuperſtition) his foote ſtole. And this is that happy meting into vnitie of faith, while from the hieſt euen to the loweſt all do aſpire to the head. All the temples that euer the Gentiles vpon any other purpoſe builded to God, were but a mere prophaning of his worſhip: whereunto though not with like groſſenes, yet ſomwhat the Iewes fell. Whereof Stephen out of the mouth of Eſay reprocheth thẽ, where he ſayeth, that God dwelleth not in temples made with handes. &c. Becauſe onely God doth by his worde ſanctifie to himſelfe temples to the lawefull vſe. And if we raſhly attempt any thing without his commaundement, by and by to an euill beginning do cleaue newe deuiſes by which ỹ euill is ſpreade abrode without meaſure. Yet Xerxes, when by the coũſell of the Magitiãs he burned vp or plucked downe all the tẽples of Greece, vndiſcretely ſayed, that the goddes to whom all things ought to be freely open were incloſed within wals & tiles. As though it were not in the power of God, to the entente he might be nere vs, after a certaine maner to deſcende vnto vs, & yet neither to chaunge place, nor to faſten vs to earthly meanes: but rather by

Exo. 20. 24.

Pſa. 132 7.

Pſa. 99. 5.

1. Par. 28 2.

Act 7. 48.

certaine chariotes to carry vs vp to his heauenly glory, which with the inmeasurable greatnesse therof filleth all things, yea & in hoght surmounteth the heauens.

6 Nowe forasmuch as at this time there hath bene great strife about the effectualnesse of the ministery, while some excessiuely amplifie the dignitie thereof: and some other affirme that that which is properly belonging to the Holy Ghost is wrongfully geuen away to mortall man, if we thinke that ministers and teachers do pearce to the mindes & hartes, to amende as well the blindnesse of the minde as the hardnesse of hartes: it is mete that we geue a right determination of this cõtrouersy. All that they contende on both partes shal easily be accorded by expresly noting the places where God the author of preaching ioining his Spirit with it promiseth fruit therof: but againe, when seuering himself from outwarde helpes he chalengeth to himselfe alone as well the beginnings of faith as the whole course thereof. It was the office of the secõde Elias (as Malachie witnesseth) Mala.4. 6. Ioh.15. 16. to enlighten the mindes, and to turne the hartes of fathers to the children, and vnbeleuers to the wisedome of the righteous. Christ 1.Pet 1. 23. pronounceth that he sendeth the Apostles, that they should bring 1.Cor. 4.15. fruite of their labor. But what that fruite is Peter shortly declareth, saying that we be regenerate with incorruptible seede. And therefore 1.Cor 9 2. Paule glorieth that he by the Gospell begate the Corinthians, and that they were the seale of his Apostleshippe: yea that he was 2.Cor. 3.6. not a literall minister, such as did onely beate the eares with sounde 1.Cor. 2.4. of voice, but that there was geuen him an effectualnesse of Spirit, that his doctrine should not be vnprofitable. In which meaning also Gal.3.2 in an other place he sayeth, that his Gospell was not in word onely, 1.Cor. 3.9. but in power. He affirmeth also that the Galathians by hearinge receiued the Spirit of faith. Finally in many places he maketh himselfe not onely a worker together with God, but also assigneth himselfe the office of geuing saluation. Truely he neuer brought fourth all these things to this entent to geue vnto himselfe any thing were it neuer so little seuerally from God: as in an other place he shortly declareth, saying: our labour was not vnprofitable in the Lorde, ac- 1.Thes. 2.5 cording to his power mightily working in me. Againe in an other Gala.2. 8. place, he that was mightie in Peter towarde the circumcision, was also mightie in me towarde the Gentiles. But howe he leaueth nothing seuerally to the ministers, appeareth by other places, as: he that 1.Cor. 3.7. planteth is nothing, and he that watereth is nothing, but God that geueth the encrease. Again: I haue laboured more than all: not I but the grace of God that was with me. And truely we must holde fast that

thoſe ſayings, where God aſcribing to himſelfe the enlightening of the minde, and the renewing of the harte, teacheth that it is a robberie of God if man take vpon himſelf any parte of either of them. In the meane time if any man offer himſelfe to the miniſters whom God ordeineth, willing to learne, he ſhall knowe by the frute, that this maner of teaching not in vaine pleaſed God, and that this yoke of modeſty was not in vaine layed vpon the faithfull.

7 But as for the Church viſible and which is within the compaſſe of our knowledge, what iudgement is mete to be geuen thereof, I thinke it already appeare euidently by that which we haue before ſayed. For we haue ſayed, that the holy Scripture ſpeaketh of the Church after two ſortes. Somtime when it nameth the Church, it meaneth that Church which is in dede before God, into which none are receiued but they that are both by grace of adoptiō the children of God, and by ſanctification of the Spirit the true members of Chriſt. And then truely it comprehendeth not onely the holy ones that dwell in earth, but alſo all the elect that haue bene ſince the beginning of the world. But oftentimes vnder the name of the Church it ſignifieth the vniuerſall multitude of men ſcattered abrode in the world, which profeſſe that they worſhip one God and Chriſt, by Baptiſme entre into his faith, by partaking of the Supper teſtifie their vnitie in true doctrine and charitie, haue an agreement in the word of the Lorde, and for the preaching thereof do kepe the miniſterie ordeined by Chriſt. In this Church there be mingled many hypocrites which haue nothing of Chriſt but the name and outwarde shewe: there be many ambicious, couetous, enuious, euill ſpeakers, some of vncleane life: which be ſuffred for a time, either becauſe they can not by lawfull order of iudgemēt be conuinced, or becauſe there is not alway in vre that ſeueritie of diſcipline that ought to be. Therefore as we muſt needes beleue that the Church which is inuiſible to vs, is to be ſeen with the eyes of God onely: ſo are we commaunded to regarde this Church which is called a Church in reſpect of men, and to kepe the communion of it.

7 Therefore ſo much as behoued vs to knowe it, the Lord hath ſet it out by certaine markes and as it were ſignes vnto vs. This is indeede the ſingular prerogatiue of God himſelfe, to knowe who are his, as we haue already alleaged out of Paule. And truely that raſheneſſe of menne ſhould not crepe ſo farre, it is prouided, by the very ſucceſſe of thinges daily putting vs in minde, howe farre the ſecret iudgementes do ſurmounte our vnderſtanding. For euen they that ſeemed moſt deſperate, and accompted vtterly paſt hope,

2. Tim. 2. 19.

are by his goodneſſe called backe into the way: & they that ſeemed to ſtande faſt in compariſon of other, doo oftentimes fall. Therefore according to the ſecret predeſtination of God (as Auguſtine ſayeth) there be many ſhepe without, and many wolues within. For he knoweth them, and hath them marked that knowe neither him nor themſelues. But of thoſe that openly beare his badge, his onely eyen do ſee who be both holy without fayning, and who will cõtinue euen to the ende, which is the very chiefe point of ſaluation. Yet on the other ſide, foraſmuch as he forſawe it to be ſomedeale expedient, that we ſhould knowe who were to be accompted his children, he hath in this parte applied himſelfe to our capacitie. And becauſe the certaintie of faith was not neceſſarie, he hath put in place thereof a certaine iudgement of charitie: whereby we ſhould acknowledge for membres of the Church thoſe that both with confeſſion of faith, and with example of life, and with partaking of ſacraments, do profeſſe the ſame God and Chriſt with vs. But as for the knowledge of the body thereof, howe much more that he knewe it to be neceſſary for our ſaluation, with ſo much ẏ more certaine markes he hath ſet it out.

Homel. in Ioã. 45.

9 Loe hereupon groweth & ariſeth vnto vs, a face of the Church viſible to our eyes. For whereſoeuer we ſee the word of God to be purely preached and hearde, and the ſacraments to be miniſtred according to the inſtitutiõ of Chriſt, there it is in no wiſe to be doubted that there is ſome Church of God: foraſmuch as his promiſe cannot deceiue, Wherſoeuer two or three are gathered together in my name, there I am in the middes of them. But that we may euidently vnderſtande the ſumme of this matter, we muſt procede by theſe as it were degrees: that is to ſay, that the vniuerſall Church is a multitude gathered together out of all natiõs whatſoeuer they be, which being ſondered and ſeuerally ſcattered by diſtances of places, yet doth agree in one truth of godly doctrine, and is bounde together with the bonde of one ſelfe religion: And that ſo vnder this are cõprehended all particular Churches which are in all townes and ſtreetes according to the order of mens neceſſitie, ſo that euery one of them may rightfully haue the name and authoritie of a Church: And that all particular men which by profeſſiõ of godlineſſe are reckened among ſuch Churches, although they be in dede ſtrãgers from the Church, yet do after a certaine maner belong vnto it, till by publike iudgement they be baniſhed out of it. Howbeit there is ſomwhat a diuers maner in iudging of priuate men and of Churches. For it may fall in experience, that ſuch men as we ſhall thinke not to be altogether worthy of the company of the godly, yet we muſt vſe like brethren, and ac-

Mat. 18. 20.

compt

compt them amonge the faithfull, for the common conſent of the Church, wherby they are ſuffered and borne withall in the body of Chriſt. We do not by oure teſtimonie allowe ſuch to be members of the Church: but we leaue them the place that they haue amonge the people of God, till it be by orderly right of lawe take away from them. But of the very multitude we muſt otherwiſe thinke: which if it hath and honoreth the miniſtery of the Word, and the adminiſtration of Sacramentes, it deſerueth without dout to be eſteemed & iudged a Church: becauſe it is certaine that thoſe things are not without fruite. So we do alſo preſerue to the vniuerſall Church her vnitie, which diueliſhe ſpirits haue alway trauailed to cut in ſunder: neither do we defraude of their authoritie thoſe lawfull aſſemblies which are diſpoſed according to the fitneſſe of places.

10 We haue ſet for ſigns to diſcerne the Church by, the preaching of the Word, and the obſeruing of the Sacraments. For theſe can be no where but they muſt bring forth fruite, and be proſpered with the bleſſing of God. I do not ſay, that whereſoeuer the word is preached, there by and by ſpringeth vp fruit: but I ſay that no where it is receiued and hath a ſtayed ſeate, but that it bringeth forth the effectualneſſe thereof. Where the preaching of the Goſpell is reuerently heard, and the Sacraments are not neglected, howeſoeuer it be, there for that time appeareth a not deceitfull & not doutfull face of the Church, whereof no man may vnpuniſhed either deſpiſe the authoritie, or refuſe the admonitions, or reſiſt the counſells, or mocke at the corrections: much leſſe to depart from it, and to breake in ſunder the vnitie of it. For the Lorde ſo hiely eſteemeth the Communion of his Church, that he compteth him for a traiterous runne away and forſaker of Religion, whoſoeuer ſhal ſtubbornely eſtraunge himſelfe from any Chriſtian fellowſhip, ſo that it be ſuch a one as hath the true miniſterie of the Word and Sacraments. He ſo commendeth the Churches authority, that when it is violate, he iudgeth his owne diminiſhed. Neither is it of ſmall importaunce, that the Church is called the piller and ſtrong ſtay of truth and the houſe of God. By which wordes Paule ſignifieth, that to the ende the truth of God ſhould not decay in the world, the Church is a faithful keper thereof: becauſe Gods will was to haue the preaching of his word kept pure, and to ſhewe himſelfe vnto vs a father of houſholde by her miniſterie and labour, while ſhe feedeth vs with ſpirituall nourſhements, and procureth all things that make for our ſaluation. It is alſo a ſclender praiſe, that it is ſaid that ſhe is choſen and ſeuered by Chriſt to be his ſpouſe, that ſhould be without wrinkle and ſpot, the

1. Tim. 3. 15.

Epeſ. 5. 27.

Ephe. 1. 23.

body and fulnes of him. Whereupon followeth, that departing from the Church is a denying of God and of Christ. Therefore so much the more we must beware of so wicked disagreement. For while we go about, so much as in vs lieth, to procure the ruine of Gods truth, we are worthy that he should sende downe his lightening with the whole violent force of his wrath to destroy vs. Neither can there be imagined any faulte more hainous, than with wicked breache of faith to defile the mariage that the onely begotten sonne of God hath vouchesaued to contracte with vs.

11 Wherefore let vs diligently kepe these markes emprinted in our mindes, and let vs esteeme them according to the Lordes will. For there is no thing that Satan more endeuoureth than to take away and abolish the one of these, or both: sometime that when these markes are raced and blotted out, he may take away the true and naturall distinction of the Church: sometime that when they are brought in contempt, he may with open falling away plucke vs from the Church. By his craft it is brought about, that in certain ages past the pure preaching of the word hath vanished away: and nowe he doth with as great importunacy trauaile to ouerthrowe the ministerie, which yet Christ hath so stablished in the Church, that when it is taken away, the edification of the Church perisheth. But nowe, howe daungerous, yea howe deadly a tentation is it when it doth but come in our minde to depart from that congregation, wherein are seene the signes and tokens by which the Lorde thought his Church sufficiently described? We se howe great hede is to be taken on both sides. For, that we shoulde not be deceiued vnder the title of the Church, euery cõgregation that pretẽdeth the name of the Church must be examined by that maner of triall, as by a touchstone. If it haue in the word and Sacraments the order appointed by the Lord, it will not deceiue vs: let vs boldly yeld vnto it the honor due to Churches. But contrary wise if it boast it selfe without the word and Sacramẽts, we must no lesse with fearefull conscience beware of such deceits, than on the other side we must flee rashenesse and pride.

12 Where as we say that the pure ministerie of the word and the pure vsage in celebrating the Sacraments, is a sufficient pledge and earnest, so that we may safely embrace as the Church any fellowshippe wherein both these shalbe: this extendeth so farre, that it is neuer to be cast of, so longe as it shall continue in those, although it swarme full of many other faultes. Yea and there may some fauntnesse creepe into it, in the administration either of Doctrine, or of the Sacramentes, which ought not to estraunge vs from the Com-

munion

munion of it. For all the articles of true Doctrine be not of one ſorte. Some be ſo neceſſarie to be knowen, that they ought to be certaine and vndouted to all men, as the propre principles of Religion: of which ſort are, That there is one God. That Chriſt is God, and the ſonne of God: that our Saluation conſiſteth in the mercy of God: and ſuch like. There be other that being in controuerſie betwene Churches, yet do not breake the vnitie of faith. For thoſe Churches that diſagree about this one point, if without luſt of contention, without ſtubburneſſe of affirming, the one thinke that ſoules when they departe from the bodies do flie vp into heauen, and the other Church dare determine nothing of the place, but yet certainely holdeth that they liue to the Lorde. The wordes of the Apoſtle are: Let all vs that be perfect thinke all one thing: but if ye thinke any thing otherwiſe, this the Lorde ſhall alſo reuele vnto you. Doth he not ſufficiently ſhewe that diuerſitie of opinions about theſe matters, that be not ſo neceſſary, ought to be no grounde of diſagreement among Chriſtians? It is in deede a principall pointe, that we agree in all things. But for as much as there is no man that is not wrapped with ſome litteli clowde of ignoraunce: either we muſte leaue no Church at all, or we muſt pardon a beinge deceiued in ſuch things as may be vnknowen without violating the ſumme of Religion, and without loſſe of ſaluation. But I meane not here to defend any errors be they neuer ſo litle, ſo as I would thinke that they ſhould be cheriſhed with flattering and winking at them: but I ſay that we ought not rathly for euery light diſſention forſake the Church, in which at leaſt that Doctrine is reteined ſafe and vncorrupted, wherin ſtandeth the ſafetie of godlineſſe, and the vſe of Sacramentes is kept as it was inſtitute by the Lorde. In the meane time if we endeuor to amend that which diſpleaſeth vs, we do therin according to our dutie. And hereunto belongeth that ſaying of Paule: If any thing better be reueled to him that ſitteth, let the firſt holde his peace. Whereby it is euidente, that all the membres of the Church are euery one charged with endeuour to publike edification, according to the meaſure of his grace, ſo that it be done comely and according to order: that is, that we neither do forſake the communion of the Church, nor abiding in it, do trouble the peace and well ordred diſcipline thereof.

Phil 3. 19.

1. Cor. 14. 30.

13 But in bearinge with the imperfection of life, our gentle tenderneſſe ought to go much further. For herein is a very ſlipperie eaſineſſe to fall: and herein with no ſmall deuiſes doth Satan lay wait for vs. For there haue bene alway ſome, which filled with falſe per-

ſwaſion of perfect holineſſe as though they were already made certaine ayry ſpirits, deſpiſed the company of all men, in whome they ſawe remaining any thing of the nature of man. Such in old time were the Cathary, and they that were as madde as they, the Donatiſtes. Such at this day are ſome of the Anabaptiſtes, which would ſeeme to haue profited aboue the reſt. Some there be that offende more by an vndiſcrete zele of righteouſneſſe, than by that madde pride. For when they ſee among them to whom the Goſpell is preached, the fruit of life not agreably anſwering to the doctrine therof, they by and by iudge that there is no Church. It is in deede a moſt iuſt diſpleaſure, and ſuch a one whereunto in this moſt miſerable age of the world, we geue to much occaſion. Neither may we excuſe our accurſed ſlouthfulneſſe, which the Lorde will not ſuffer vnpuniſhed: as euen already he beginneth with greuous ſcourges to chaſtiſe it. Wo therefore to vs, which with ſo diſſolute licentiouſneſſe of wicked doinges, make that weake conſciences be wounded by reaſon of vs. But in this againe they offende whom I haue ſpoken of, becauſe they can not meaſure their beeing diſpleaſed. For where the Lorde requireth clemencie, they leauing it, do geue them ſelues wholly to immeaſurable rigorouſneſſe. For, becauſe they thinke that there is no Church where there is not ſounde pureneſſe and vprightneſſe of life, for hatred of ſinnes they departe from the lawfull Church, while they thinke that they ſwarue from a company of wicked men. They alledge that the Church of Chriſt is holy. But that they may alſo vnderſtande that it is mingled of good and euill men, let them heare this parable out of the mouth of Chriſt, wherin it is
Mat. 13. 47. compared to a nette, in which fiſhes of all kindes are gathered together: & are not choſen out til they be laid abrode vpon ỹ ſhoare. Let
Mat 13. 24. them heare that it is like vnto a corne fielde, which being ſowen with
Matt. 3. 12. good graine, is by the enemies fraude ſcattered with tares, of which it is not cleanſed vntill the croppe be brought into the barne floore. Finally let them heare that it is like vnto a floore, wherein the wheat is ſo gathered together, that it lieth hidden vnder the chaffe, till being clenſed with fanne and ſyue it be at length laid vp in the grainer. If the Lorde pronounce that the Church ſhall euen to the day of Iudgement be troubled with this euill, to be burdened with mingling of euill men: they do in vaine ſeeke for a Church ſprinkled with no ſpotte.

14 But they crie out that it is an intollerable thing, that the peſtilence of vices ſo raungeth abroade. What if the ſaying of the Apoſtle do here alſo anſwere them? Among the Corinthians not only a few

a fewe had gone out of the way, but the infection hadde in a maner poſſeſſed the whole body: There was not onely one kinde of ſinne, but many: neither were they light offences, but certaine horrible outragious doings: it was not only corruption of maners, but alſo of doctrine. What in this caſe ſaith the holy Apoſtle, that is to ſay, the inſtrument of the Holy Ghoſt, by whoes teſtimonie the Churche ſtandeth and falleth? Doth he require a diuiſion from them? Doth he baniſh them out of the kingdome of Chriſt? Doth he ſtrike them with the extremeſt thunderbolt of curſe? He not onely doth none of all theſe thinges: but he both acknowledgeth and reporteth it a Church of Chriſt and fellowſhip of ſainctes. If there remaine a Church among the Corinthians, where contentions, ſectes, and enuious partakinges do broile: where quarels and brawlinges be in vre, with a gredineſſe of hauing where that wicked dooing is openly allowed, which were abhominable among the very Gentiles: where Paules name is vniuſtly railed at, whom they ought to haue honoured as their father: where ſome ſcorne at the reſurrection of the dead, with ruine whereof the whole Goſpell falleth: where the gracious gifts of God ſerue to ambition, & not to charitie: where many things are vncomely and vnorderly doone: and if therefore there ſtill remaine a Church, becauſe the miniſterie of the word and of the Sacraments is there not refuſed, who dare take away the name of the Church from them that can not be charged with the tenth part of theſe faultes? They that with ſo great preciſeneſſe deale ſo cruelly againſt the Churches of this preſent time: what (I pray you) would they haue done to the Galathiãs, which were almoſt vtter forſakers of the Goſpell amõg whom yet the ſame Apoſtle founde Churches:

1. Cor. 1. 11. & 3. 2. & 5. 1. &. 6. 7. &. 9 1. and 15. 12.

Gala. 1.

15 They obiect alſo, howe that Paule grieuouſely rebuketh the Corinthians for ſuffering in their company a man that was a hainous ſinner, and then he ſetteth a generall ſentence wherin he pronounceth, that it is vnlawefull euen to eate breade with a manne of reprochefull life. Here they crie out: If it be not lawefull to eate common breade, howe may it be lawefull to eate with them the bread of the Lorde. I confeſſe in deede that it is a great diſhonour, if hogges and dogges haue place among the children of God: it is alſo a much more diſhonour if the holy body of Chriſt be geuen forth to them. And truely if they be well ordred Churches, they will not ſuffer wicked men in their boſome, and will not without choiſe admitte both worthy and vnworthy together to that holy banket. But foraſmuch as the Paſtors do not alway ſo diligently watche, yea and ſometime are more tender in bearing with men than they ought to be, or

1. Cor. 5. 2.

are hindered ſo that they can not vſe that ſeueritie that they would: it commeth to paſſe that euen they that are openly euill, are not alway thruſt out of the company of the holy ones. This I graunte to be a faulte: neither will I diminiſhe it, ſith Paule doth ſo ſharpely rebuke it in the Corinthians. But although the Church be ſlacke in her duetie, it ſhall not be therefore immediately in the power of euery priuate man, to take vppon him ſelfe the iudgement to ſeuer him. I do in dede not deny that it is the doing of a godly mā to withdrawe himſelfe from all priuate company of euill men, to entangle himſelfe in no willing familiaritie with them. But it is one thing to flee the compame of euill men, and an other thing for hatred of them to forſake the Communion of the Church. But where as they thinke it ſacrilege to be partakers of the Lordes bread with them, they are therin much more rigorous than Paule is. For where he exhorteth vs to a holy and pure partaking, he requireth not that one ſhould examine an other, or euery man ỹ whole Church, but ỹ they ſhoulde echone proue himſelfe. If it were vnlawfull to communicate with an vnworthy man, then truely Paul would bid vs to looke circumſpectly whether there were any in the multitude, by whoes vncleanneſſe we might be defiled. Nowe when he requireth onely of euery man the proofe of themſelues, he ſheweth that it nothing hurteth vs if any vnworthy do thruſt themſelues in among vs. And nothing els is ment by this which he ſayeth afterwarde, He that eateth vnworthily, eateth and drinketh iudgement to himſelfe. He doth not ſay, to other, but to himſelf. And rightfully. For it ought not to ſtande in the choiſe of euery particular man, who be to be receiued, & who to be reiected. The knowledge thereof belongeth to the whole Churche, which knowledge can not be had without lawefull order, as hereafter ſhall be ſaid more at large. Therefore it ſhould be vnrighteous, that any priuate man ſhould be defiled with the vnworthineſſe of an other, whom he neither can nor ought to kepe backe from comming to it.

1.Cor. 11.18.

1.Cor. 11.29.

16 But although by this vndiſcrete zeale of righteouſneſſe this tentation doth ſometime alſo entre into good men: yet this we ſhall finde that to much preciſeneſſe groweth rather of pride, diſdainfulneſſe, and falſe opinion of holyneſſe, than of true holineſſe and true zeale thereof. Therefore they that are bolder than other, and as it were ſtanderd bearers to make any departing from the Church, for the moſt parte do it vpon no other cauſe, but in deſpiſing of all men to boaſt themſelues to be better than other. Therefore Auguſtine ſayeth well and wiſely: When godly order & maner of Eccleſiaſticall diſcipline ought principally to haue regarde vnto the vnitie of Spirit

Contra par. lib 3. ca. 1.

in the bonde of peace: which the Apoſtle commaunded to be kept by bearing one with an other: and which beinge not kept, the medicine of reuenge is proued to be not only ſuperfluous, but alſo pernicious, and therefore nowe to be no medicine at all: thoſe euill children, which not for hatred of other mens iniquities, but for affection of their owne contentions, do gredily labour either wholy to drawe or at leaſt to diuide the weake common people entangled with the boſting of their name, ſwelling with pride, madde with ſtubburneſſe, traiterous with ſclaunders, troubleſome with ſeditions, leaſt they ſhould ſeeme to want the light of truth, do pretende a ſhadowe of rigorous ſeueritie: and thoſe things that are in the holy Scriptures cõmaunded to be done with a gentler kinde of healing, ſauing the ſinceritie of loue, and keping the vnitie of peace, to correct the faultes of brethren, they abuſe it to ſacrilege of ſchiſme, and to occaſion of cutting of. But to godly and quiet men he geueth this counſell, that they mercifully correct that which they can, and that which they can not, paciently beare, and grone and mourne with loue, vntill God either amende and correct them, or at the harueſt roote vp the tares, and fanne out the chaffe. Let the godly trauaile to fortifie themſelues with theſe armures, leaſt while they ſeeme to themſelues ſtrong and couragious reuengers of righteouſnes, they departe from the kingdome of heauen, which is the onely kingdome of righteouſneſſe. For ſith it is Gods will to haue the communion of his Church to be kept in this outward felowſhip: he that for hatred of euil men doth break the token of that feloſhip, entreth into a way whereby is a ſlipperie falling from the communiõ of ſaints. Let them thinke that in a great multitude there be many truely holy and innocent before the eyes of the Lord, whom they ſee not. Let them think that euen of them that be diſeaſed there be many that do not pleaſe or flatter themſelues in their faultes, but being nowe and then awakened with earneſt feare of God do aſpire to a greater vprightneſſe. Let them thinke that iudgement ought not to be geuen of a man by one deede: foraſmuch as the holieſt do ſomtime fall away with a moſt greuous fall. Let them thinke that to gather a Church there lieth more weight both in the miniſterie of the word and in the partakinge of the holy myſteries, than that all ẏ force ſhould vaniſhe away by the fault of ſome wicked men. Laſt of all let them conſider, that in iudging the Church, the iudgement of God is of greater value than the iudgement of man.

Euſeb. lib. c. 2.

17 Where alſo they pretẽd that the Church is not without cauſe called Holy, it is mete to wey with what holineſſe it excelleth: leaſt if we will admitte no Church but ſuch a one as is in all pointes perfect,

Ephe. 5. 15. we leaue no Church at all: It is true in deede which Paule ſaith, that Chriſt gaue himſelfe for the Church to ſanctifie it: that he cleanſed it with the lauer of water with the word of life, to make her vnto himſelfe a glorious ſpouſe hauing no ſpotte or wrinkle &c. Yet this is alſo nothing leſſe true, that the Lorde daily worketh in ſmothing her wrinkles and wiping away her ſpottes. Whereupon followeth that her holineſſe is not yet fully finiſhed. Therefore the Church is ſo holy, that it daily profiteth and is not yet perfect, dayely procedeth, & is not yet come to the marke of holineſſe: as alſo in an other place Ioel. 3. 17. ſhalbe more largely declared, whereas therefore the Prophets prophecie that there ſhalbe a holy Hieruſalem, through which ſtraungers Eſa. 35. 8. ſhall not paſſe: and a holy temple whereinto vncleane men ſhall not entre: let vs not ſo take it, as if there were no ſpotte in the members of the Church: but for that with their whole endeuour they aſpire to holineſſe and ſound pureneſſe, by the goodneſſe of God cleanneſſe is aſcribed to them, which they haue not yet fully obteined. And although oftentimes there be but rare tokens of ſuch ſanctification amonge men: yet we muſt determine ẏ there hath bene no time ſince the creation of the world wherin the Lord hath not had his Church, and that there ſhall alſo be no time to the very ende of the world, wherin he ſhall not haue it. For albeit immediatly frō the beginning the whole kinde of men is corrupt and defiled by the ſinne of Adam: yet out of this, as it were a polluted maſſe, God alway ſanctifieth ſome veſſels vnto honour, that there ſhould be no age without feling of his mercie. Which he hath teſtified by certaine promiſes: as theire Pſa. 89. 4. I haue ordeined a teſtament to my elect: I haue ſworne to Dauid my ſeruant, I will for euer continue thy ſeede: I will builde thy ſeate in Pſa. 132 13. generation and generation. Againe, the Lorde hath choſen Syon, he Hier 31. 35. hath choſen it for a dwelling to himſelfe: This is my reſt for euer, &c. Againe, Theſe things ſaith the Lord which geueth the Sunne for the light of ẏ day, the mone & ſtarres for the light of the night. If theſe lawes ſhall faile before me, then the ſeede of Iſraell ſhall alſo faile.

18 Hereof Chriſt himſelfe, the Apoſtles, and in maner all the Prophets haue geuen vs example. Horrible are thoſe deſcriptions wherin Eſaie, Hieremie, Ioel, Abacuc, and the other do lament the ſickneſſes of the Church of Hieruſalem. In the common people, in the magiſtrat, in the Prieſts all things were ſo corrupt, that Eſaie doubteth not to match Hieruſalem with Sodom and Gomorrha. Religion was partely deſpiſed, partely defiled: in their maners are commonly reported theftes, extortions, breaches of faith, murthers and like miſchieues. Yet therefore the Prophets did neither erect to themſelues new

newe Churches, nor build vp newe altars on which they might haue ſeuerall ſacrifices: but of whatſoeuer maner men they were, yet becauſe they conſidered, that God had left his word with them, and ordained Ceremonies whereby he was there worſhipped, in the middeſt of the aſſembly of the wicked they helde vp pure handes vnto him. Truely if they had thought that they did gather any infection thereby, they woulde rather haue died a hundred times than haue ſuffred themſelues to be drawen thereunto. Therfore nothing withheld them frō departing, but deſire to the keping of vnity. But if the Prophets thought it againſt conſcience, to eſtrange themſelues from the Church, for many & great wicked doings, not of one or two men, but in maner of the whole people: then we take too much vpon vs, if we dare byandby depart frō the communiō of the Church, where not all mens maners do ſatisfie either our iudgemēt, yea or the Chriſtian profeſſion.

19 Now what maner worlde was there in the time of Chriſt and the Apoſtles? And yet that deſperate vngodlineſſe of the Phariſees, and the diſſolute licentiouſneſſe of liuinge, which then eche where reigned, could not hinder, but that they vſed the ſame Ceremonies with the people, and aſſembled with the reſt into one temple to the publike exerciſes of religion. Whereof came that, but becauſe they knew that the felowſhip of euil men did not defile them, which with a pure conſcience did communicate at the ſame Ceremonies. If any man be litle moued with the Prophets and Apoſtles, let him yet obey the authority of Chriſt. Therefore Cyprian well ſayth, though there be ſeene tares or vncleane veſſels in the Church, yet there is no cauſe why we ſhould depart from the Church: we muſt only labour that we may be wheate: we muſt vſe diligence and endeuour as much as we may ỳ we may be a golden or ſiluer veſſel. But to breake the earthen veſſels, is the only worke of the Lord, to whom alſo is giuen an iron rodde. And let no man chalenge to himſelfe that which is properly belonging to the Sonne onely, to be able alone to fanne the floore, and cleanſe the chaffe, and ſeuere all the tares by mans iudgement. This is a proude obſtinacy, and a preſumption ful of ſacrilege, which peruerſe furour taketh to it ſelfe. &c. Therefore let both theſe thinges remaine certainely fixed. Firſt that he hath no excuſe, that of his owne will forſaketh the outwarde communion of the Church. Where the word of God is preached and the ſacramentes miniſtred: then that the faultes of a fewe or of many are no hindrance, but that we may therein rightly profeſſe our faith by the Ceremonies inſtitute by God: becauſe a godly conſcience is not hurt by the vnworthines

Lib. 1. epiſt. 5.

of any other either paſtor or priuate man, and the miſteries are not holy & vpright man neuertheleſſe pure & holſome becauſe they are togethers handled of vncleane men.

20 Their preciſeneſſe and diſdainfulnes proceedeth yet further becauſe they acknowledge no Church but ſuch a one as is pure from all ſpottes be they neuer ſo ſmall: yea they are angry with good teachers, for that in exhortinge the faithfull to go forward, they teache them all their life long to grone vnder the burden of vices, & to flee vnto pardō. For they prate ẏ by this meane men be led frō perfectiō. I graunt in deede, that in earneſt callinge vpon perfection we ought not ſlowely or coldly to trauaill, much leſſe to be idle: but to fill our mindes with confidence thereof while we be yet in our courſe, I ſay, it is a deueliſhe inuention. Therefore in the Creede the forgiueneſſe of ſinnes is aptly ioyned next after the Church. For none do attaine it, but only they that are citizens and of the houſhold of the Church, as it is read in the Prophet. Therefore the buildinge of the heauenly Eſa 33. 24. Hieruſalem ought to go before, wherein afterward this merciſulneſſe of God may haue place, that whoſoeuer come vnto it, their iniquity may be taken away. I ſay that it ought firſt to be builded, not for that there can be any Church without the forgiuenes of ſinnes, but becauſe the Lord hath not promiſed his mercy but in the Communion of Saintes. Therfore the firſt entry for vs into the Church and kingdome of God, is the forgiueneſſe of ſinnes, without which we haue Oſe. 2. 18. no couenant or conioyning with God. For thus he ſayth by the Prophet: In that day I will ſtrike you a couenant with the beaſt of the fielde, with the fowle of the aire, and with the vermine of the earth. I will breake the ſworde and warre from out of the earth, and I will make men to ſleepe without feare. I will eſpouſe you vnto me for euer. I will eſpouſe you (I ſay) in righteouſneſſe, in iudgement, in mercy, and in compaſſions. We ſee how by his mercy the Lord reconcileth vs to himſelfe. And ſo in an other place, when he foreſayth that the people ſhalbe gathered together againe, whom he had ſcattered Iere. 33. 8. abroade in his wrath, he ſayth, I will cleanſe them from all wickedneſſe wherewith they haue ſinned againſt me. Wherefore by the ſigne of waſhinge we enter into the feloſhippe of the Church, whereby we may be taught, that there is no entry open for vs into ẏ houſholde of God, vnleſſe our filthines be firſt wiped away with his goodneſſe.

21 But by the forgiueneſſe of ſinnes the Lord doth not onely receiue & adopt vs once into the Church, but by the ſame he alſo preſerueth and maintaineth vs ſtill in it. For to what purpoſe were it, a

haue ſuch a pardon graunted vs, as ſhould ſerue for no vſe? But euery one of the godly is a witneſſe to himſelfe that the mercy of God ſhould be vaine and mocking, if it ſhould be graunted only but once: becauſe there is none ỹ is not in his owne conſcięce prime through out his whole life of many weakneſſes, which nede ỹ mercy of God. And truely not in vaine God promiſeth this grace peculiarly to thẽ of his owne houſholde: and not in vaine he commaundeth the ſame meſſage of reconciliation to be daily offred vnto them. Therefore as throughout all our life we cary about vs the remnantes of ſinne, vnleſſe we be ſuſtained with the continuall grace of the Lorde in forgiuing our ſinnes, we ſhall ſcarcely abide one moment in the Church. For the Lord hath called his vnto eternall ſaluation. Therefore they ought to thinke that there is pardon alway ready for their ſinnes. Wherfore we ought to holde aſſuredly, that by the liberality of God ỹ meane of Chriſtes deſeruing through the Sanctificatiõ of the Spirit, ſinnes, haue bin and are daily pardoned to vs which be called and graffed into the body of the Church.

22 To deale this benefit vnto vs, the keies were giuẽ to the Church for when Chriſt gaue the Apoſtles commaundement, and deliuered thẽ power to forgiue ſinnes, he meant not this onely, that they ſhould poſe thẽ from ſinnes that were frõ vngodlines cõuerted to the faith of Chriſt: but rather that they ſhould continually execute this office among the faithfull. Which thing Paul teacheth, whẽ he writeth that the embaſſage of reconciliation was left with the miniſters of the Church, whereby they ſhoulde often times in Chriſtes name exhorte the people to reconcile themſelues to God. Therefore in the Communion of Saintes, by the miniſtery of the Church it ſelfe, ſinnes are continually forgiuen vs, when the Prieſtes or Biſhops, to whom that office is committed, do with the promiſes of the Goſpell confirme godly conſciences in hope of pardon and forgiuenes: and that as well publikely as priuately, accordinge as neceſſity requireth. For there be very many, which for their weakenes do neede a ſingular atonement. And Paul reporteth that not only in common preaching, but alſo in priuate he bid ſtabliſhed the Faith in Chriſt, and ſeuerally admoniſhed every one of the doctrine of ſaluation. Therefore we haue here three things to be noted: Firſt, that with how great holines ſoeuer the children of God do excell, yet they be alway in this eſtate, ſo long as they dwell in a mortall body, that without forgiueneſſe of ſinnes they can not ſtande before God. Secondly, that this benefit is ſo proper to the Church, that we canne not otherwiſe enioy it, but if we abide in the communion thereof. Thirdly, that it is diſtributed vnto vs by the mi-

Mat. 16 19 & 18 18.
Ioh 20. 23.
1 Cor. 5 20.
Act 20. 20.

niſters and Paſtors, either by preachinge of the Goſpell, or by miniſtring of the Sacraments: & that in this behalfe principally appeareth the power of the keies, which the Lord hath giuen to the felowſhip of the faithful. Wherfore let euery one of vs think this to be his duety, no where elſe to ſeeke forgiuenes of ſinnes, than where the Lord hath ſet it. Of publike reconciliation which belongeth to diſcipline we ſhall ſpeake in place fit for it.

23 But foraſmuch as thoſe phrentike Spirites that I haue ſpoken of, do go about to plucke away from the Church this only anchore of ſaluation, conſciences are the more ſtrongly to be confirmed againſt a ſo peſtilent opinion. The Nouatiãs in old time troubled the Church with this doctrine: but not much vnlike to the Nouatiãs our age alſo hath many of the Anabaptiſtes which fall to the ſame dotages. For they faine that the people of God are in Baptiſme regenerate into a pure and Angelike life, that is corrupted with no filthines of the fleſh. But if any man offend after Baptiſme, they leaue vnto him nothing but ỹ vnappeaſable iudgemẽt of God. Briefly they graunt no hope of pardon to a ſinner fallẽ after grace receiued: becauſe they acknowledge no other forgiuenes of ſinnes but that whereby we be firſt regenerate. But although there be no lie more clearely confuted by the Scripture: yet becauſe theſe men finde ſome whom they may deceiue (as alſo in old time Nouatus had many folowers) let vs ſhortly ſhew how mad they be to their owne and others deſtruction. Firſt, whereas by the commaundement of the Lod, the holy ones do daily repeate this praier: forgiue vs our dettes: truely they do confeſſe themſelues detters. Neither do they craue it in vaine becauſe the Lord hath alway appointed no other thinge to be asked, than that which he himſelfe would giue. Yea whereas he hath teſtified that the whole praier ſhalbe heard of his father, yet he hath alſo ſealed this abſolution with a peculiar promiſe. What wil we more? The Lord requireth of the holy ones all their life long a confeſſion of ſinnes, yea and that continuall, & promiſeth pardon. What boldnes is it, either to exempt them from ſinne, or if they haue ſtumbled, vtterly to exclude them from grace? Now whom doth he will vs to forgiue ſeuenty times ſeuen times? not to our brethren? To what end did he commaund it, but that we ſhoulde folow his clemency. He forgiueth therefore, not once or twiſe: but as often as being ſtriken downe with the acknowledging of ſinnes they ſigh vnto him.

Matt. 6 11.

24 But that (we may begin in a maner at the very ſwadling cloutes of the Church) the Patriarches were circumciſed, being allured to partakinge of the couenant hauinge vndoutedly by their fathers di-

gence bin taught righteousneſſe and innocence, when they conſpired to murther their brother: this was a miſchieuous act, to be abhorred euen of the moſt deſperate theeues. At the laſt being meekened with the monitions of Iudas, they ſolde him: this was alſo an intolerable haynouſneſſe. Simeon and Leui, with wicked reuenge, and ſuch as was alſo condemned by their owne fathers iudgement, vſed cruelty againſt the Sichemites. Ruben with moſt vncleane luſt defiled his fathers bed. Iudas when he would giue himſelfe to fornication againſt the law of nature, went into his ſonnes wife. And yet ſo farre are they from being wiped out of the choſen people, that they be rather raiſed vp to be heades of it. But what did Dauid? when he was a gouernour of iuſtice, with how great wickedneſſe did he by ſheding of innocent bloude open the way to his blinde luſt? He was already regenerate, and among the regenerate garniſhed with notable praiſes of the Lord: neuertheleſſe he committed that haynous offence, which is horrible euen amoge the Gentiles: and yet he obtained pardon. And (that we may not tary vpon ſingle examples) how many promiſes there are in the law and the Prophetes of Gods mercy towarde the Iſraelites, ſo oft it is proued that the Lord ſheweth himſelfe appeaſeable to the offenſes of his people. For what doth Moſes promiſe to come to paſſe, when the people beinge fallen into Apoſtaſie ſhall returne vnto the Lord? He ſhall bringe thee backe out of captiuity, and ſhall haue mercy on thee, & ſhall gather thee together out of the peoples to whom thou haſt bin diſperſed. If thou be ſcattered euen to the borders of the heauen, I will from thenſe agayne gather thee together.

Gen. 37 18. Gen. 13 28. Gen. 34 25 Gen. 35 22. Gen. 38 16. 2. Sa. 11. 4. & 15 Deu. 30 3.

25 But I will not beginne a recital that ſhoulde neuer be ended. For the Prophetes are full of ſuch promiſes, which do yet offer mercy to the people couered with infinite wicked doinges. What offenſe is there more hainous thā rebellion? for it is called a diuorce betwene God and the Church. But this is ouercome by the goodneſſe of God. What man is there (ſayth he by Ieremy) that if his wife giue foorth her body in common to adulterers, can abide to returne into fauour with her? but with thy fornications all the wayes are polluted, O Iuda, the earth hath bin filled with thy filthy loues. But returne vnto me, and I will receiue thee. Returne thou turne away, I will not turne away my face from thee: becauſe I am holy, and am not angry for euer And truely he can be no otherwiſe minded, which affirmeth ỳ he wilth not the death of a ſinner, but rather that he ſhould be conuerted & liue. Therfore when Salomon did dedicate the temple, he appoind it alſo to this vſe, that the praiers made for obtainınge pardon of

Ier. 1. 3. & 12. Eze 18. 23. & 33. 1 Reg. 8 46.

sinnes shoulde be heard from thense. If (sayd he) thy sonnes shal sinne (for there is no man that sinneth not) and thou beinge angry shalt deliuer them to their enemies, & they shal repent in their hart, and beinge turned shall entreate thee in their captiuity, sayinge, we haue sinned, we haue done wickedly, and shall pray towarde the lande which thou hast giuen to their fathers, and towarde this holy temple: thou shalt heare their praiers in heauen, and shalt be made mercifull to thy people that hath sinned against thee, and to all their wickednesses wherewith they haue offended thee. And not vainely the Lorde ordained in the lawe daily Sacrifices for sinnes. For if the Lord had not foreseene that his people should be troubled with continuall diseases of sinnes, he woulde neuer haue appointed these remedies for them.

Nu. 28. 3.

26 Was this benefite taken away from the faithfull, by the comming of Christ, wherein the fulnes of grace was shewed forth, so that they dare not now pray for pardon of sinnes? that if they offende the Lord they may not obtaine any mercy? What shall this be else, but to say that Christ came to the destruction of them that be his, & not to their saluation, if that mercifulnesse of God in pardoninge sinnes which in the old testament was continually ready for the holy ones, be now sayd to be vtterly taken away? But if we beleue the Scriptures which expresly crie out, that in Christ only the grace & kindenes of the Lord fully appeared, that the plentifulnesse of mercy was powred out, that the reconciliation of God and men was fulfilled: let vs not doute that there floweth vnto vs a more bountifull mercifulnes of the heauenly father, than that it is cut of or shortned. And hereof there want not examples. Peter which had heard that he should be denied before the Angels of God that cõfessed not the name of Christ before men, denied him thrise in one night, and that not without execration: yet he was not put away from pardon. They that lued inordinatly amonge the Thessalonians are so chastised, that yet they be gently called to repentance. Euen Symon the Magician himselfe is not cast in desperation, but he is rather commaunded to hope well when Peter counselleth him to flee to praiers.

Tit. 1. 9 & 3. 4 2. Tim. 1 9. Mat. 10. 33 Marc. 6 38. Mat 26 39. 2 Thes. 3 6. Act. 8. 22. Gal. 1. 6 & 3. 1 & 4. 9. 2. Cor. 12. 21.

27 Yea most haynous sinnes haue sometime possessed whole Churches, out of which Paule rather gently vnwrapped them, than pronounced them accursed. The falling away of the Galathians was no meane offense. The Corinthians were so much lesse excusable than they, as they abounded in mo & those nothing lighter sinnes: yet neither of thẽ are excluded from the mercy of God. Yea euen they that had sinned aboue the rest in vncleanes, fornication & vnchastitie, are

namely called to repentance. For the couenant of the Lorde remaineth & ſhall remaine for euer inuiolable, which he ſolemnely made with Chriſt the true Salomon & his members, in theſe wordes: If his ſonnes ſhall forſake my law, & ſhall not walke in my iudgementes, if Pſa. 89.
they ſhal defile my righteouſneſſes, & not kepe my cõmaundements, 31.
I will viſite their iniquities with a rod, & their ſinnes with ſtripes: But my mercy I will not take away from him. Finally by the very order of the Creede we be taught, that there remaineth in the Church of Chriſt continuall pardon of ſinnes: for that when the Church is as it were ſtabliſhed, yet forgiueneſſe of ſinnes is adioyned.

28 Some that be ſomewhat wiſer, when they ſee the doctrine of Nouatus to be confuted with ſo great plainneſſe of Scripture, make not euery ſinne vnpardonable, but wilful tranſgreſſing of the law, into which a man wittingly & willingly falleth. Now they that ſay ſo, do vouchſaue to graunt pardõ to no ſinne, but where a man hath erred by ignorance. But whereas the Lord in the law cõmaundeth one Leui. 4.
ſorte of Sacrifices to be offred for clenſing of the wilful ſinnes of the faithfull, and other to redeme their ignorances: how great lewdnes ſhall it be to graunt no clenſing to wilful ſinne? I ſay that there is nothing plainer, than that the onely Sacrifice of Chriſt auaileth to forgiue the wilful ſinnes of the holy ones: foraſmuch as the Lorde hath eſtſhed the ſame by carnall Sacrifices as by ſignes. Againe who can excuſe Dauid by ignorance, whome it is euident to haue bin ſo well inſtructed in the law? Did Dauid not know, how great was the fault of adultry & manſlaughter, which daily puniſhed the ſame in other? Did brotherſlaughter ſeme to ỹ Patriarches a lawful thing? Had the Corinthians ſo ill profited that they thought that wantonneſſe, vncleanneſſe, whordom, hatreds & contentions pleaſed God? Did Peter beinge ſo diligently admoniſhed not know howe great a matter it was to forſweare his maiſter? Therefore let vs not with our owne couſneſſe ſtop vp the way againſt the mercy of God that ſo gently entereth it ſelfe.

29 Truely I am not ignorant that the olde wryters expounded thoſe ſinnes that are daily forgiuen to the faithfull, to be the light offenſes that crepe in by weakeneſſe of the fleſh: & that they thought that the ſolemne repentance which was then required for haynous miſdeedes might no more be iterate than Baptiſme. Which ſayinge is not ſo to be taken, as though they would either throw them downe headlonge into deſperation that after their firſt repentance had fallen againe, or extenuate thoſe other ſinnes as though they were ſmal in the ſight of God. For they knew that the holy ones do oftentimes

ſtagger by infidelity that ſuperfluous othes do ſometimes fall from them, that they nowe and then are chafed vnto anger, yea that they breake out euen into manifeſt raylinges, & beſide theſe be troubled with other euils which the Lord not ſclenderly abhorreth: but they ſo called them, to put a difference betwene them and publike crimes ỹ with great offenſe came to the knowledge of the Church. But whereas they did ſo hardly pardon them that had cõmitted any thing worthy of Eccleſiaſticall correction, they did not this therefore, becauſe they thought that ſuch ſhould hardly haue pardon with the Lord: but by this ſeuerity they meant to make other afraid that they ſhould not raſhly runne into wicked doings, by the deſeruing wherof they might be eſtranged from the Communion of the Church: howbeit truely the word of the Lord which herein ought to be the only rule vnto vs, appointeth a greater moderation. For it teacheth that the rigor of diſcipline is ſo farre to be extended, that he that ought chiefely to be prouided for be not ſwallowed vp with heauines: as we haue before declared more at large.

The ij. Chapter.

A compariſon of the falſe Church with the true Church.

OF howe great value the miniſtery of the worde and Sacramentes ought to be with vs, and how farre the reuerence of it ought to proceede, that it be vnto vs a perpetuall token whereby to diſcerne the Church, it hath bin already declared. That is to ſay, whereſoeuer that miniſtery abideth whole and vncorrupted, there the faultes or diſeaſes of maners are no impediment, but that it may beare the name of a Church. Then, that the very miniſtery it ſelfe is by ſmall errours not ſo corrupted, but that it may be eſtemed lawful. Moreouer we haue ſhewed that the errours that ought ſo to be pardoned, are thoſe wherby the principal doctrine of religion is not hurt, wherby thoſe chiefe pointes of religion that ought to be agreeably holden among the faithful are not deſtroied, and in the Sacramentes, thoſe that do not aboliſh nor empaire the lawfull inſtitution of him that ordained them. But ſo ſoone as lying is broken into the chiefe tower of religion, ſo ſoone as the ſumme of neceſſary doctrine is peruerted, and the vſe of the Sacramentes falleth: truely the deſtruction of the Church followeth: like as a mans life is at an end when his throte is thruſt through or his hart deadly wounded. And
Ephe. 2. 20. this is clearely proued by the wordes of Paule, when he teacheth that the fundation of the Church is layd vppon the doctrine of the Apoſtles

ſtles and Prophets, Chriſt himſelfe beinge the head corner ſtone. If the fundation of the Church be the doctrine of the Prophets & Apoſtles, by which the faithful are commaunded to repoſe their ſaluation in onely Chriſt: then take away that doctrine, and how ſhall the building ſtande any longer? Therefore the Church muſt needes fall downe, where that ſumme of religiō falleth which is only able to vpholde it. Againe, if the true Church be the piller & ſtay of the trueth, 1. Tim. 3
it is certaine, that there is no Church, where lying & falſhoode haue 15.
vſurped the dominion.

Sith it is in ſuch caſe vnder the Papiſtry, we may vnderſtande how much of the Church is there remaininge. In ſtede of the miniſtery of the word, there reigneth a peruerſe gouernement and made of lies mingled together, which partly quencheth and partly choketh the pure light. Into the place of the Lordes Supper is entred a moſt filthy ſacrilege: the forme of worſhippinge God is deformed with a manifold and intolerable heape of ſuperſtitions: the doctrine, without which Chriſtianity can not ſtande, is altogether buried and driuen out: the publike aſſemblies are the ſchooles of idolatry and vngodlineſſe. Therefore there is no perill leaſt in departing from a damnable partaking of ſo many miſchieues, we be plucked frō the Church of Chriſt. The communion of the Church was not ordained to this end, that it ſhould be a bond whereby we ſhould be entangled with idolatry, vngodlineſſe, ignorance of God, and other kindes of euils: but rather whereby we ſhould be faſt holden in the feare of God & obedience of truth. They do in dede glorioully ſet out their Church vnto vs, that there ſhould ſeeme to be no other Church in the worlde: and afterward, as though the victory were gotten, they decree that all the Schiſmatikes that dare withdrawe themſelues from the obedience of that Church that they paint out: and that all be heretikes that dare once mutter againſt the doctrine thereof. But by what proues do they confirme that they haue the true Church? They alleage out of the ancient Chronicles, what in olde time was in Italy, in Fraunce, in Spaine. They ſay that they fetch their beginning from thoſe holy mē that with ſound doctrine founded & raiſed vp Churches, & ſtabliſhed the ſame doctrine & edifying of ỹ Church with their bloud. And that the Church hath bin among thē ſo conſecrate both with ſpiritual giftes, & with the bloud of martyrs, & preſerued with continuall ſucceſſion of Biſhops, ỹ it might not fall away. They rehearſe how much Ireneus, Tertullian, Origen, Auguſtine, & other eſtemed this ſucceſſion. But how trifling theſe things be, & how they be but very mockes, I wil make them very eaſily to vnderſtande that wil be content a

litle to wey them with me. Truely I woulde alſo exhort themſelues earneſtly to take hede hereunto, if I did truſt that I might any thing preuaile with them by teachinge. But foraſmuch as they, leauinge all regard of trueth, do bend themſelues to this only purpoſe, by all the wayes that they can, to defend their owne cauſe, I will only ſpeake a few thinges whereby good men and thoſe that loue the trueth, may winde themſelues out of their ſutle cauillatiõs. Firſt I aske of them, why they do not alleage Aphrike, and Egypt, and all Aſia? Euen becauſe in all thoſe countreyes this holy Succeſſion of Biſhops hath ceaſſed, by meane whereof they boaſt that they haue preſerued Churches. They come therefore to this point to ſay, that they therfore haue a true Church, becauſe ſince it firſt beganne to be, it hath not bin deſtitute of Biſhops: for in perpetuall courſe they haue ſucceded one an other. But what if I caſt Greece in their way? Therfore I aske againe of them, why they ſay that the Church is loſt amonge the Grecians, among whom that ſucceſſion of Biſhops was neuer interrupted, which in their opinion is the only keeper and preſeruer of the Church. They make ỹ Grecians Schiſmatikes, but by what right becauſe in departing frõ the Apoſtolike ſea, they haue loſt their priuilege: what? Do not they much more deſerue to looſe it that depart from Chriſt himſelfe? It foloweth therfore, that the pretence of ſucceſſion is but vaine, vnleſſe the poſterity do kepe faſt and abide in the truth of Chriſt, which they haue receiued of their fathers from hand to hand.

3 Therefore the Romaniſtes at this day do alleage nothinge elſe but that, which it appeareth that the Iewes in old time alleaged when they were by the Prophetes of the Lord reproued of blindenes, vngodlines and idolatry. For they glorioufly boaſted of the temple, Ceremonies & prieſthoodes, by which things, by great reaſon as they thinke they meaſured the Church. So in ſteede of the Church, they ſhewe certaine outwarde viſours, that oftentimes are farre from the Church, and without which the Church may very well ſtand. Therefore we neede to confute them with no other argument, then that wherewith Hieremy fought againſt the fooliſh preſumptuouſnes of the Iewes: that is, that they ſhould not boaſt in lying wordes, ſaying, The temple of the Lord, the temple of the Lord, it is the temple of the Lorde. Foraſmuch as the Lord doth no where acknowledge any thinge for his, but where his word is heard and reuerently obſerued. So when the glory of God did ſit betwene the Cherubins in the Sanctuary, & he had promiſed them that that ſhould be his ſtedfaſt reſt, yet when the Prieſtes once corrupted the worſhippinge of him with

Ier. 7. 4

Eze. 10. 4

perueꝛſe ſuperſtitions, he remoued elſe where, & left the place without any holineſſe. If the ſame temple which ſeemed to be holily appointed to the perpetuall dwelling of God, might be forſakē of God and become vnholy: there is no cauſe why theſe men ſhould faine to vs that God is ſo bound to perſons or places, and ſo faſt tied to outward obſeruations, that he muſt needes abide with them that haue onely the title and ſhewe of the Church. And this is it about which Paule contendeth in the Epiſtle to the Romaines, from the 9. chapter to the 12. For this did ſore trouble weake cōſciences, that the Iewes when they ſeemed to be the people of God, did not only refuſe the doctrine of the Goſpell, but alſo perſecute it. Therfore after that he hath ſet out the doctrine, he remoueth this dout, and denieth that thoſe Iewes beinge enemies of the trueth are the Church, howſoeuer they wanted nothinge that otherwiſe might be required to the outward forme of the Church. And therefore he denieth it, becauſe they embraced not Chriſt. But ſomwhat more expreſſly in the Epiſtle to the Galathians: wherein cōparing Iſmael with Iſaac, he ſayth that many hold place in the Church, to whom the inheritance belongeth not, becauſe they are not begotten of the free mother. From whence alſo he deſcendeth to the compariſon of two Hieruſalems. Becauſe as the lawe was giuen in the mount Sina, but the Goſpell came out of Hieruſalem. So many being ſeruilely borne and brought vp do without doutinge boaſt themſelues to be the children of God and of the Church, yea they proudly deſpiſe the naturall children of God, whē thēſelues be but baſtards. On the other ſide alſo, when we heare that it was once pronounced from heauen: Caſt out the bond woman and her ſonne, let vs, ſtanding vppon this inuiolable decree, boldely deſpiſe their vnſauery boaſtings. For if they be proud by reaſon of outward profeſſion, Iſmael was alſo circumciſed: if they contende by antiquity, he was the firſt begotten, and yet we ſee that he is put away. If the cauſe be demaunded, Paule aſſigneth it, for that none are accompted children, but they that are begotten of the pure and lawful ſeede of doctrine. According to this reaſon God denieth that he is bounde to wicked Prieſtes by this that he couenanted with their Father Leui that he ſhoulde be his Angell or interpreter: yea he turneth againſt themſelues their falſe boaſting, wherwith they were wont to riſe vp againſt the Prophetes, that the dignity of Prieſthoode was to be had in ſingular eſtimation. This he willingely admitteth, and with the ſame condition he debateth with them, becauſe he is ready to keepe his couenant, but when they do not mutually perform their part to him, they deſerue to be reiected. Loe what ſucceſſion auaileth,

Gala. 4. 22.

Gen. 21. 10.

Ro. 9.

vnleſſe therewithal be alſo ioyned an inuitation & euenly continuinge courſe: euen to this effect that the ſucceſſors, ſo ſoone as they be proued to haue ſwarued from their originall, be deprived of all honor. Vnleſſe perhappes becauſe Caiphas ſucceeded many Godly Biſhoppes (yea there was euen from Aaron to him a continuall vnbroken courſe of ſucceſſion) therfore that ſame miſchieuous aſſembly was worthy the name of the Church. But this were not tolerable euen in earthly dominions, that the tyranny of Caligula, Nero, Heliogabalus and ſuch other, ſhould be called a true ſtate of Common weale, for that they ſucceeded the Brutes, Scipions, & Camilles. But ſpecially in the gouernement of the Church there is nothinge more fonde, than leauinge the Doctrine to ſet the ſucceſſion in the Perſons onely, but neither did the holy doctours whom they falſely thruſt in vnto vs, meane any thing leſſe, then to pray that preciſely as it were by right of inheritance Churches be there where Biſhops are ſucceſſiuely placed one after an other. But where as it was then out of controuerſie, that from the very beginninge to that age nothinge was chaunged in Doctrine, they alleaged that which might ſuffice to make an ende of all newe errours, that is, that by thoſe was that doctrine oppugned, which had bin euen from the Apoſtles conſtantly and with one agreeinge conſent retained. There is therefore no cauſe, why they ſhould any longer go forward to deceiue by pretending a falſe colour vnder the name of the Church, which we do reuerently eſteme as becommeth vs: but when they come to the definitō of it, not only water (as the common ſayinge is) cleaueth vnto them, but they ſticke faſt in their owne myre becauſe they put a ſtinkinge harlot in place of the holy ſpouſe of Chriſt. That this puttinge in of a changeling ſhoulde not deceiue vs, beſide other admonitions, let vs reméber this alſo of Auguſtine. For ſpeaking of the Church, he ſayth. It is it that is ſomtime darkened, & couered with multitude of offences as with a cloude: ſometime calmeneſſe of time appeareth quiet & free: ſometime is hidden and troubled with wane of tribulations and temptations. He bringeth forth examples, ỳ oftentimes the ſtrongeſt pillers either valiantly ſuffred baniſhmēt for the faith, or were hidden in the whole world.

Ad Vincen. epiſt. 48.

4 In like maner the Romaniſtes do vexe vs, and make afraid the ignorant with the name of the Church, whereas they be the deadly enemies of Chriſt. Therefore although they pretende the temple, the prieſthoode and the other ſuch outward ſhewes, this vaine glaſtringe wherewith the eies of the ſimple be daſeled ought nothing to moue vs to graunt that there is a Church where the Word of God doth not

appear.

appeare. For this is the perpetual marke wherwith God hath marked them that be his. He that is of the trueth (saith he) heareth my voice. Againe, I am that good shepeherd, and I know my shepe, & am knowen of them. My shepe heare my voyce, and I know them and they follow me. And a litle before he had sayd, that the shepe follow their shepeherd, because they know his voice: but they follow not a stranger, but runne away from him, because they knowe not the voice of strangers. Why are we therefore wilfully mad in iudging the Church, whereas Christ hath marked it with an vndoutful signe, which whersoeuer it is seene can not deceiue, but that it certainely sheweth the Church to be there: but where it is not, there remaineth nothing that can giue a true signification of the Church. For Paule rehearseth that the church was builded, not vpon the iudgementes of men, not vpon priesthoodes, but vpon the doctrine of the Apostles and Prophetes. But rather Hierusalem is to be seuerally knowen from Babilon, and the Church of Christ from the conspiracy of Satan, by that difference wherewith Christ hath made them different one from the other. He that is of God (saith he) heareth ỹ Words of God. Ye therefore heare not, because ye are not of God. In a summe, forasmuch as the church is the kingdom of Christ, & he reigneth not but by his word, can it be now doutfull to any man, but that those be the wordes of lyinge, by which Christes kingdome is fained to be without his scepter, that is to say without his holy word?

Ioh. 18. 37. Ioh. 10. 14. Ephe. 2. 20. Iohn. 8. 47.

5 But now where as they accuse vs of Schisme & heresie, because we both preach a contrary doctrine to them, & obey not their lawes, and haue our assemblies to Praiers, to Baptisme, to the ministration of the Supper, and other holy doings, seuerally from them: it is in deede a very sore accusation, but such as nedeth not a long or laborsome defence. They are called heretikes & schismatikes, which making a diuision, do breake in sunder the communion of the Church. And this communion is holden together with true bondes, that is to say, the agrement of true Doctrine, & brotherly charity. Wherupon Augustin porteth this difference betwene heretikes & schismatikes, that heretikes in dede do with false doctrines corrupt the purenes of faith, but the Schismatikes sometime euen where there is like faith, do breake the bonde of felowship. But this is also to be noted, that this conioyning of charity so hangeth vpon the vnity of Faith, that Faith ought to be the beginninge thereof, the ende, and finally the only rule. Let vs therefore remember that so oft as the vnity of the Church is commended vnto vs, this is required, that while our mindes agree in Christ, our wils also may be ioyned together w̄ mutuall wel willing in Christ.

Li. quesi. euag secund. Marth.

Eph.4.5 Phili.2.2.&5. Therefore Paule, when he exhorteth vs to that well willinge, taketh for his fundation that there is one God, one Faith, & one Baptisme. Yea wherfoeuer he teacheth vs to be of one minde, and of one will, he byandby addeth in Christ, or according to Christ: meaning yt it is a factious cõpany of the wicked, & not agrement of the faithful which is without the word of the Lord.

6 Cyprian also following Paul deriueth the whole foũtaine of the agreement of the Church, from the only bishoprike of Christ. He afterward addeth the Church is but one, which spredeth abroad more largely into a multitude with encrease of frutefulnesse: like as there be many sunnebeames, but one light: and many braunches of a tree, but one body grounded vpon a fast roote: And when many streames do flow from one fountaine, although the number seeme to be scattered abroade by largenes of ouerflowing plẽty, yet the vnity abideth in the originall. Take away a beame of the sunne from the body, the vnity can suffer no diuision. Breake a braunch from the tree, the broken braunch can not spring. Cut of the streame from the spring hed, being cut of at drieth vp. So also the church being ouerspred with the light of the Lord, is extended ouer the whole world: yet there is but one light that is spred euery where. Nothing could be sayd more fitly to expresse that vndiuidable knitting together, which all the mẽbers of Christ haue one with an other. We see how he continually calleth vs backe to the very head. Wherupon he pronounceth that heresies & schismes do arise hereof, that men do not returne to the originall of trueth, nor do seke the head, nor kepe the doctrine of the heauenly maister. Now let thẽ go & cry that we be heretikes that haue departed frõ their Church: sith there hath bin no cause of our estrainge from them but this one, that they can in no wise abide the pure professing of the trueth: but I tell not how they haue driuen vs out with cursinges and cruel execrations. Which very selfe doing doth abundãtly enough acquite vs, vnles they wil also condemne the Apostles for Schismatikes, with whom we haue all one cause. Christ (I say) did foresay to his Apostles, that the time should come when they should be cast out of the Sinagoges for his names sake. And those Sinagoges of which he speaketh, were then accompted lawefull Churches. Seth therfore it is euident that we be cast out, & we be ready to shew yt the same is done for the names sake of Christ, truely the cause ought not to be enquired of, before that any thinge be determined vpon whether one way or other. Howbeit, if they wil, I am cõtent to discharge them of this point. For it is enough for me, that it behoued that we should depart from them, that we might come to Christ.

De simplicitate prælatorum.

Ioh.16.2.

7 But it shall appeare yet more certainely, in what estimation we ought to haue all the Churches whom the tyranny of that Romishe idoll hath possessed, if it be compared with the old Church of the Israelites, as it is described in the Prophetes. There was then a true Church among the Iewes and Israelites, when they continued in the lawes of the couenant, for they obtained those things by the benefit of God, wherupon the Church cõsisteth. They had the trueth of doctrine in the law: the ministery thereof was among the Priestes & the Prophets: with the signe of circumcision they entred into religion: by other Sacraments they were exercised to the confirmation of Faith. It is no dout that those tides wherwith the Lorde hath honored his Church, fitly pertained to their felowship. After that, forsakinge the law of the Lord, they went out of kinde to idolatry and superstition, they partly lost that prerogatiue. For who dare take away the name of the Church from them, with whom God hath left the preaching of his word and obseruation of his mysteries? Againe, who dare cal that the Church without any exceptiõ, where ỹ word of ỹ Lord is openly & freely troden vnder foote? where the ministery therof, the chief sinew, yea the very soule of the Church is destroyed?

8 What then? will some man say: was there therfore no parcel of a Church remaining among the Iewes after that they fel away to idolatry? The answere is easie. First I say ỹ in the very falling away there were certaine degrees. For we wil not say that there was all one falle of Iuda, and Israell, at such time as they both first swarued from the pure worshipping of God. When Iarobeam first made calues, against the open prohibition of God, & did dedicate an vnlawfull place for worshipping, he did vtterly corrupt religion. The Iewes did first defile themselues with wicked & superstitious maners before ỹ they wrõgfully changed the order in the outward forme of religiõ. For althogh vnder Rechabeam they had already gotten them many peruerse Ceremonies: yet becausе there taried at Hierusalem both the Doctrine of the Law, & the Priesthoode, and the Ceremonious vsages in such sort as God had ordained thẽ, the godly had there a tolerable state of Church. Amonge the Israelites vnto the reigne of Achab, there was no amendement of things, and from thense forth they fell from worse to worse. They that succeeded afterward, to the very destruction of the kingdom, partly were like vnto him, & partly (when they minded to be somwhat better than he) they folowed the example of Iarobeam: but they all euery one were wicked and idolaters. In Iewry there were nowe and then diuerse changes, while some kinges perverted the worshippinge of God with false and forged superstitions,

ſome other reſtored religion that was decaied: vntil the very prieſtes themſelues defiled the temple of God with prophane & abhominable vſages.

9 Now let the Papiſtes if they can howe much ſoeuer they enuate their owne faultes, deny that among them the ſtate of religion is as corrupt and defiled as it was in the kingdom of Iſraell vnder Iarobeam. But they haue a groſſer idolatrie: & in doctrine they are not one droppe purer: vnleſſe paraduenture euen in it alſo they be more vnpure. God, yea all men that are endued but with a meane iudgement, ſhalbe witneſſes with me, and the thinge it ſelfe alſo declareth, how herein I tell nothinge more then trueth. Nowe when they will driue vs to the communion of the Church, they require two thinges of vs: firſt, that we ſhoulde communicate with all their praiers, ſacramentes, and Ceremonies: then that whatſoeuer honor, power and iuriſdiction Chriſt giueth to his Church, we ſhoulde giue the ſame to their Church. As to the firſt point, I graunt that all the Prophets that were at Hieruſalem, when thinges were there very much corrupted, did neither ſeuerally ſacrifice, nor had aſſemblies to pray ſeuerall from other men. For they had a commaundement of God, whereby they
Exo.29.9. were commaunded to come together into Salomons temple: they knew that the Leuiticall prieſtes, howeſoeuer they were vnworthy of that honor, yet becauſe they were ordained by the Lord miniſters of the holy Ceremonies, & were not as then depoſed, did yet ſtill rightfully poſſeſſe that place. But (which is the chiefe point of this queſtion) they were compelled to no ſuperſtitious worſhippinge, yea they tooke in hande to do nothing but that which was ordained by God. But among theſe men, I meane the Papiſtes, what like thing is there? For we can ſcarcely haue any meetinge together with them, wherein we ſhall not defile our ſelues with open idolatrie. Truely the principall bonde of their communion is in the maſſe, which we abhorre as the greateſt ſacrilege. And whether we do this rightfully or wrongfully, ſhalbe ſeene in an other place. At this preſent it is enough to ſhew that in this behalfe we are in other caſe thā the Prophets were, which although they were preſent at the Ceremonies of the wicked, were not cōpelled to behold or vſe any Ceremonies but ſuch as were inſtitute by God. And, if they will needes haue an example altogether like, lette vs take it out of the kingdom of Iſraell. After the ordinance of Ierobeam Circumciſion remayned, the ſacrifices were offered, the lawe was accompted holy, the ſame God was called vpon whom they had receiued of their Fathers: but for the forged and
1.King. 12.31. forbidden formes of worſhippinge, God diſallowed and condemned

all

all that was there done. Shewe me one Prophet, or any one godly man that ones worshipped or sacrificed in Bethell. For they knewe they coulde not do it, but that they should defile themselues with some sacrilege. We haue then thus much, that the communion of the Church ought not so farre to be of force with the godly, that if it should degenerate to prophane and filthy vsages, they should forth with of necessitie followe it.

10 But about the other pointe we contende yet more earnestly. For if the Church be so considered to be such, whoes iudgement we ought to reuerence, whoes authoritie to regarde, whoes monitions to obey, with whoes chastisements to be moued, whoes communion in all things we ought religiously to obserue: then we can not graunt them a Church, but that we must of necessitie be bounde to subiectiō and obedience vnto it. Yet we will willingly graunt them that which the Prophets graunted to the Iewes & Israelites of their time: when things were there in as good, yea or in better state. But we see howe eche where they crie out, that their assemblies are vnholy, to which it is no more lawefull to consent than it is to denie God. And truely if those were Churches, it followeth therfore that in Israell Helias, Micheas and such other: in Iurie, Esaie, Ieremie, Osee and other of that sorte, whom the Prophets, priests and people of that time hated and detested worse than any vncircumcised men, were straungers from the Church of God. If those were Churches, then the Church was not the piller of truth, but the stay of lieng: not the tabernacle of the liuing God, but the receptacle of idoles. Therefore it was needefull for them to depart from the consent of those assemblies, which was nothing els but a wicked conspiracie against God. In like maner if any man acknowledge the assemblies at these dayes being defiled with idolatrie, superstition and wicked doctrine, to be such in whoes full communion a Christian man ought to continue euen to the cōsente of doctrine, he shal greatly erre. For if they be Churches then they haue the power of the keyes. But the keyes are vnseparably knitte with the word, which is from thense quite driuen away. Againe, if they be Churches, then the promise of Christ is of force among them, whatsoeuer ye binde. &c. But they contrariwise do banishe from their communion all such as do professe themselues not sincerely the seruātes of Christ. Therfore either the promise of Christ is vaine, or at least in this respect they are not Churches. Finally in stede of the ministerie of the word they haue scholes of vngodlinesse, and a sinke of all kindes of errors. Therefore either in this respecte they are not Churches, or there shall remaine no token

1 Tim. 3.15

Mat. 16. 19. and 18. 18. Ioh. 20. 23.

whereby the lawefull aſſemblies of the faithfull may be ſeuerally knowen from the meetinges of Turkes.

11 But as in the olde time there yet remained among the Iewes certaine peculiar prerogatiues of the Church, ſo at this day alſo we take not from the Papiſtes ſuch ſteppes as it pleaſed the Lorde to haue remaining among them after the diſſipatiõ of the Church. The Lorde hadde ones made his couenant with the Iewes. That ſame rather beinge vpholden by the ſtedfaſtneſſe of it ſelfe didde continue with ſtriuing againſt their vngodlineſſe, than was preſerued by them. Therefore (ſuch was the aſſuredneſſe and conſtancie of Goddes goodneſſe) there remained the couenant of the Lord, neither could his faithfulneſſe be blotted out by their vnfaithfulneſſe: neither could Circumciſion be ſo prophaned with their vncleane handes, but that it ſtill was the ſigne and ſacrament of that couenante. Whereuppon the childern that were borne of them, the Lorde called his owne, which vnleſſe it were by ſpecial bleſſing, belonged nothing to him. So when he hath left his couenaunt in Fraunce, Italy, Germany, Spaine, Englande: ſins thoſe prouinces haue bene oppreſſed with the tyranny of Antichriſt, yet that his couenaunt might remaine inuiolable, firſt he there preſerued Baptiſme, the teſtimonie of his couenant, which being cõſecrate by his owne mouth reteineth her owne force notwithſtanding the vngodlineſſe of man: then, with his prouidence he hath wrought that there ſhould remaine other remnantes, leaſt the Church ſhould be vtterly deſtroyed. And as oftentimes bildinges are ſo pulled downe, that the foundations and ruines remaine: ſo he hath not ſuffred his Church either to be ouerthrowen by Antichriſt from the very foundation, or to be laid euen with the grounde (howſoeuer to puniſh the vnthankfulneſſe of men that had deſpiſed his word, he ſuffreth horrible ſhaking and diſſipation to chaunce) but euen after the very waſting he willed that the bilding half pulled downe ſhould yet remaine.

12 Wheras therefore we will not ſimply graunt to the Papiſtes the title of the Church, we do not therfore deny that there be Churches among them: but onely we contende of the true and lawfull ordering of the Church: which is required in the communion both of the ſacraments which are the ſignes of profeſſion, but alſo ſpecially of doctrine. Daniel and Paule foretolde that Antichriſt ſhould ſitte in the temple of God. With vs we accompt the biſhop of Rome the captaine and ſtandard bearer of that wicked and abhominable kingdome. Whereas his ſeate is placed in the temple of God, therein is meant that his kingdome ſhalbe ſuch as can not aboliſh the name

Dan. 9. 27.
2 The. 2 4.

of Chriſt nor of his Church. Hereby therfore appeareth, that we do not deny but that euen vnder his tyrannie remain Churches: but ſuch as he hath prophaned with vngodlineſſe full of ſacrilege, ſuch as he hath afflicted with outragious dominion, ſuch as he hath corrupted and in maner killed with euill & damnable doctrines, as with poiſoned drinkes: ſuch wherein Chriſt lieth halfe buried, the Goſpell ouerwhelmed, godlineſſe baniſhed, the worſhipping of God in a maner aboliſhed: ſuch finally wherin all things are ſo troubled, that therin rather appereth the face of Babylon then of the holy citie of God. In a ſumme, I ſay that they be Churches, in reſpect that the Lorde there maruelouſly preſerueth the remnauntes of his people howeſoeuer they were diſperſed and ſcattered abroade, in reſpecte that there remaine ſome tokēs of the Church, ſpecially theſe tokens, the effectualneſſe whereof neither the craft of the Deuil, nor the malitiouſneſſe of man can deſtroy. But on the other ſide becauſe theſe markes are clotted out, which in this diſcourſe we ought principally to haue reſpect vnto, I ſay that euery one of their aſſemblies and the whole body wanteth the lawefull forme of a Church.

The iij. Chapter.

Of the teachers and miniſters of the Church, and of their election and office.

NOwe it is mete that we ſpeake of the order, by which it was the Lordes will to haue his Church gouerned. For although in his Church he onely muſt rule and reigne, yea and beare preeminence or excelle in it, and this gouernment to be vſed or executed by his onely word: yet becauſe he dwelleth not among vs in viſible preſence, ſo that he can preſently with his owne mouth declare his will vnto vs, we haue ſayed that in this he vſeth the miniſterie of men, and as it were the trauaille of deputies, not in tranſferring his right and honour vnto them, but onely that by their mouth he might do his owne worke, like as a workeman to do his worke vſeth his inſtrument. I am compelled to repete againe thoſe things that I haue already declared. He might in deede do it either by himſelfe without any other helpe or inſtrument, or alſo by meane of Angells: but there are many cauſes why he had rather do it by men. For by this meane firſt he declareth his good will toward vs, when he taketh out of men them that ſhall do his meſſage in the world, that ſhalbe the interpreters of his ſecret will, finally that ſhall preſent his owne perſon. And ſo by experience he proueth that it is not vaine that commonly he calleth vs his temples, when out of Mat. 28. 1.

the mouthes of men, as out of his ſanctuarie, he geueth aunſweres to men. Secondly, this is the beſt and moſt profitable exercise to humlitie, when he accuſtometh vs to obey his worde, howeſoeuer it be preached by men like vnto vs, yea ſometime our inferiors in dignity. If he himſelfe ſpake from heauen, it were no maruell if his holy Oracles were without delay reuerently receiued with the eares and mindes of all men. For who would not drede his power being in preſence? who would not be throwen downe at the firſt ſight of ſo great maieſty? who woulde not be confounded with that infinite brightneſſe? But when ſome ſilly man riſen out of the duſt ſpeaketh in the name of God, here with very good teſtimony we declare our godlineſſe and reuerent obedience toward God himſelfe, if to his miniſter we yelde our ſelues willing to learne, which yet in nothing excelleth vs. Therefore for this cauſe alſo he hath hidden the treaſure of his heauenly wiſedome in brickle & earthen veſſels, that he might haue the certainer profe howe much he is eſteemed of vs Moreouer there was nothing fitter for the cheriſhing of mutuall charitie, than that men ſhould be bound together one to an other with this bonde, when one is made a paſtor to teach the reſt, and they that are commaunded to be ſcholars receiue all one doctrine at one mouth. For if euery man were able enough to ſerue himſelfe, and needed not the helpe of an other: ſuch is the pride of mans nature, that euery one would deſpiſe other, and ſhould againe be deſpiſed of them. Therfore the Lord hath bounde his Church with that knotte, which he forſawe to be the ſtrongeſt knotte to hould vnity together, when he hath lefte with men the doctrine of ſaluation, and of eternall life, that by their handes he might communicate it to the reſt Hereunto Paule had reſpect when he wrote to the Epheſians, One body one ſpirit, as alſo ye be called in one hope of your calling. One Lord, one faith, one Baptiſme. One God, and the father of all, which is aboue all, and by all, and in vs all. But vnto euery one of vs grace is geuen according to the meaſure of the gift of Chriſt. Wherefore he ſaith When he was gone vp on hy, he ledde captiuitie captiue, he gaue giftes to men. He that wente downe is the ſelfe ſame he, that went vp, that he might fulfill all things. And the ſame hath geuen ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſtes, and other ſome Paſtors and teachers, vnto the reſtoring of the holy ones, to the worke of miniſtration, to the edifying of the body of Chriſt, vntil we come all into the vnitie of faith, and of the knowledge of the Sonne of God, into a perfect man, into the meaſure of full growen age: that we be no more children that may be caried about with

Auguſt. lib 1 de doctri. chriſti.

2 Cor. 4.7.

Eph. 4. 4.

every

euery winde of doctrine: but following truth in charitie, let vs in all things growe into him that is the hed, euen Christ, in whome the whole body conioined and compacted together by all the ioint of ſubminiſtratiō, according to the working in meaſure of euery parte, maketh encreaſe of the body, vnto the edifying of it ſelfe by charity.

2 By theſe words he ſheweth, that that miniſterie of men, which God vſeth in gouerning his Church is the chiefe ſinew, wherby the faithfull cleaue together in one body: and alſo he ſheweth that the Church can not otherwiſe be preſerued ſafe, but if it be vpholdē by theſe ſtaies, in which it pleaſed the Lord to repoſe the ſaluation of it. Chriſt (ſayeth he) is gone vp on hy, that he might fulfill all things. Eph.4. 10.
This is the maner of fulfilling, that by his miniſters, to whom he hath committed that office, and hath geuen the grace to execute that worke, he diſpoſeth and diſtributeth his giftes to the Church, yea and after a certaine maner geueth himſelfe preſent, with extending the power of his ſpirit in this inſtitution, that it ſhould not be vain or idle. So is the reſtoringe of the holy ones performed: ſo is the body of Chriſt edified: ſo do we by all things growe into him that is the hed, and do grow together among our ſelues: ſo are we all brought into the vnitie of Chriſt, if prophecie flouriſh among vs, if we receiue the Apoſtles, if we refuſe not the doctrine miniſtred vnto vs. Therefore he goeth about the diſſipatiō, or rather the ruine & deſtruction of the Church, whoſoeuer he be that either endeuoreth to aboliſh this Order of whom we ſpeake, and this kinde of gouernement, or miniſheth the eſtimatiō of it as a thing not ſo neceſſary. For neither the light and heate of the ſunne, nor meate & drinke are ſo neceſſary to nouriſh and ſuſteine this preſent life, as the office of Apoſtles and paſtors is neceſſarie to preſerue the Church in earth. Eph.4. 12.

3 Therefore I haue aboue admoniſhed, that God hath oftentimes with ſuch titles as he could, commended the dignitie thereof vnto vs, that we ſhould haue it in moſt hy honour and price, as the moſt excellent thing of all. He teſtifieth that he geueth to men a ſingular benefite, in raiſing them vp teachers, where he commaundeth the Prophet to crie out that faire are the feete, & bleſſed is the comming of them that bring tidings of peace: and when he calleth the Apoſtles the light of the world, and ſalte of the earth. Neither could his office be more honourably aduanced, than it was when he ſaid: He that heareth you, heareth me. He that deſpiſeth you, deſpiſeth me. But there is no place more plaine, than in Paule in his ſeconde Epiſtle to the Corinthians, where he as it were of purpoſe entreateth of this matter. He affirmeth therefore, that there is nothing in the Eſa 52. 7. Mat. 5. 13. and 14. Luk 10. 16. 2 Cor. 4. 6. 2 Cor. 3 9.

Church more excellēt or glorious than the ministery of the Gospel,
2. Cor. 3. 9. foraſmuch as it is the administration of the Spirit, and of righteouſneſſe, and of eternall life. Theſe and like ſayings ſerue to this purpoſe, that that order of gouerning & preſeruing the Church by miniſters, which the Lord hath ſtabliſhed for euer, ſhould not growe out of eſtimation among vs, and ſo at length by very contemot grow out of vſe. And howe great is the neceſſity thereof, he hath declared not onely by wordes, but alſo by examples. When his will was to
Act. 10. 3. ſhine more fully to Cornelius with the light of his trueth, he ſente
Act 9.6 an Angell from heauen to ſende Peter vnto him. When his will was to call Paule to the knowledge of himſelfe, and to engraffe him into the Church, he ſpake not to him with his owne voice, but ſente him to a man, of whom he ſhould receiue both the doctrine of ſaluation, and the ſanctification of Baptiſme. If it be not done without cauſe, that an Angell, which is the interpreter of God, do himſelfe abſtaine from declaring the will of God, but commaundeth that a man be ſente for, to declare it: and not without cauſe that Chriſt the onely
2. Cor. 12. 2. ſcholemaiſter of the faithfull committeth Paule to the ſchooling of a man, yea euen that ſame Paule whom he had determined to take vp into the thirde heauen, and to vouchſaue to graunt him miraculous reuelation of things vnſpeakable: who is there nowe that dare deſpiſe that miniſtery, or paſſe it ouer as a thing ſuperfluous, the vſe whereof it hath pleaſed God to make approued by ſuch examples?

4 They that haue rule of the gouernment of the Church ac-
Eph 4. 11. cording to the inſtitution of Chriſt, are named of Paul firſt Apoſtles, then Prophets, thirdly Euangeliſtes, fourthly Paſtors, laſt of all teachers. Of which, the twoo laſt alone haue ordinarie office in the Church: the other three the Lorde raiſed vp at the beginning of his kingdome, and ſometime yet alſo raiſeth vp, as the neceſſitie of
Mar. 16. 15. times requireth. What is the Apoſtles office, appeareth by that commaundement: go, preache the Goſpell to euery creature. There are not certaine boundes appointed vnto them: but the whole world is aſſigned them, to be brought into the obedience of Chriſt: that is ſpreading the Goſpell among all nations whereſoeuer they ſhall be
Rom. 15. 19. and 20. able, they may eche where raiſe vp his kingdome. Therefore Paule when he wente about to proue his Apoſtleſhip, rehearſeth that he hath gotten to Chriſt not ſome one citie, but hath farre and wide ſpred abrode the Goſpell: and that he hath not layed his handes in an other mans fundatiō, but plāted Churches where the name of the
Ephe. 4 11. Lorde had neuer bene heard of. Therefore the Apoſtles were ſente to bring backe the world from falling away, vnto true obedience of

God.

God, and eche where to ſtabliſh his kingdome by preaching of the Goſpell: or (if you like that better) as the firſt bilders of the Church, to lay the fundations thereof in all the world. Prophetes he calleth, not all expoſitors of Gods will whatſoeuer they be, but thoſe that by ſingular reuelation excelled, ſuch as at this time either be none, or are leſſe notable. By Euangeliſtes I vnderſtande thoſe, which when in dignity they were leſſe than the Apoſtles, yet in office were nexte vnto them, yea and occupied their roomes. Such were Luke, Timothee, Titus and other like: and paraduenture alſo the ſeuentie Diſciples, whom Chriſt appointed in the ſeconde place after the Apoſtles. According to this expoſition (which ſeemeth to me agreable both with the wordes and meaning of Paule) thoſe three offices were not ordeined in the Churche to this ende that they ſhould be perpetuall, but onely to ſerue for that time wherein Churches were to be erected, where were none before, or at leaſt to be remoued from Moſes to Chriſt. Albeit I denie not, but that afterward alſo the Lorde hath ſometime raiſed vp Apoſtles, or at leaſt in their places Euangeliſtes, as it hath bene done in our time. For it was needefull to haue ſuch, to bring backe the Church from the falling away of Antichriſt. Yet the office it ſelfe I do neuertheleſſe call extraordinarie, becauſe it hath no place in the Churches already well ſet in order. Next after theſe are Paſtors and Teachers, whome the Church may neuer lacke: betwene whom I thinke that there is this difference, that the Teachers are not appointed to beare rule of diſcipline, nor for the miniſtration of Sacramentes, nor admoniſhments or exhortations, but onely to expounde the Scripture, that pure and ſounde doctrine may be kept among the faithfull. But the office of Paſtor conteineth all theſe things within it. Luk. 10. 1. Luk. 11.

§ Nowe we haue, which were thoſe miniſteries in the Church that continued but for a time, and which were thoſe that were ordeined to endure perpetually. If we ioine the Euangeliſtes with the Apoſtles, we ſhal haue remaining two couples after a certaine maner anſweringe the one to the other. For as our Teachers are like to the olde Prophets, in ſuch ſort are our Paſtors like to the Apoſtles. The office of Prophets was more excellent, by reaſon of the ſingular gifte that they had of reuelation: but the office of Teachers hath in a maner like order, and altogether the ſame ende. So thoſe. xij. whom the Lorde did chooſe, that they ſhould publiſh abroade to the world the newe preaching of the Goſpell, in degre and dignitie went before the reſt. For although by the meaning and propertie of the word, all the miniſters of the Church may be rightly called Luc. 6. 11. Gala. 2. 1.

Apoſtles, becauſe they are ſente of the Lorde, & are his meſſengers: yet becauſe it was much behouefull, that there ſhould be a certaine knowledge had of the ſending of them that ſhould bring a thing newe and vnheard of, it was neceſſarie that thoſe xij (to whoſe number Paule was afterwarde added) ſhould be garniſhed with ſome peculiar title aboue the reſt. Paule himſelfe in deede in one place
Ro 16. 7. geueth this name to Andronicus & Iunias, whom he ſayeth to haue bene notable among the Apoſtles: but when he meaneth to ſpeake properly, he referreth it to none other but to that principall degree.
Mat. 10. 2. And this is the common vſe of the Scripture. Yet the Paſtors (ſauing that eche of them do gouerne ſeuerall Churches appointed to them) haue all one charge with the Apoſtles. Nowe what maner of thing that is, let vs yet heare it more plainly.

Mat. 28. 19. 6 The Lorde, when he ſente the Apoſtles, gaue them cõmaundement (as we ſaid euen nowe) to preach the Goſpell, and to baptiſe them that beleue vnto forgeueneſſe of ſinnes. He had before commaunded, that they ſhould diſtribute the holy ſignes of his body and bloud, as he had done. Loe here is a holy, inuiolable and perpetuall lawe layed vpon them that ſuccede in the Apoſtles place, whereby they receiue commandement to preache the Goſpell, and miniſter the Sacramẽts. Whereupon we gather, that they which neglect both theſe things, do falſly ſay that they beare the perſon of the Apoſtles.
1. Cor. 4. 1. But what of the Paſtors? Paule ſpeaketh not of himſelfe onely, but of them all, when he ſayeth: let a man ſo eſteeme vs as the miniſters
Tit. 1. 9. of Chriſt, and diſtributers of the miſteries of God. Againe in an other place: a Biſhop muſt be a faſt holder of that faithful word which is according to doctrine: that he may be able to exhorte by ſounde doctrine, and to conuince the gaineſayers. Out of thoſe and like places, which are echwhere to be founde, we may gather, that alſo in the office of the Apoſtles theſe be the two principall partes, to preach the Goſpell, and to miniſter the Sacraments. As for the order of teaching, it conſiſteth not only in publike Sermons, but belongeth alſo
Act. 20. 20. to priuate admonitions. So Paul calleth the Epheſians to witneſſe that he hath not fled from doing of any of thoſe things that were for their profit, but that he preached and taught them both openly and in euery houſe, teſtifying both to the Iewes and Grecians, repentance and faith in Chriſt. Againe a little after: that he hath not ceaſſed with
Act. 20. 31. teares to admoniſhe euery one of them. Neither yet belongeth it to my purpoſe at this preſent to expreſſe all the qualities of a good Paſtor, but onely to point out what they profeſſe that call themſelues Paſtors: that is, that they are ſo made rulers of the Church, not that they

they ſhould haue an idle dignity, but that they ſhould with the doctrine of Chriſt inſtruct the people to true godlineſſe, miniſter the holy myſteries, and preſerue and exerciſe vpright diſcipline. For whoſoeuer be ſet to be watchemen in the Church, the Lorde declareth vnto them, that if any by their negligence periſh through ignorance, he will require the bloud at their handes. That alſo pertaineth to them all, which Paul ſayeth of himſelfe: wo to me vnleſſe I preach the Goſpell, foraſmuch as the diſtributing thereof is committed to me. Finally what the Apoſtles performed to the whole world, the ſame ought euery Paſtor to performe to his flocke to which he is appointed. Eze. 33. 17. 1. Cor. 9 16.

7 Albeit when we aſſigne to euery one their ſeuerall Churches, yet in the meane while we do not denie but that he which is bounde to one Church may helpe other Churches, if any troubleſome thing do happen that requireth his preſence, or if he be aſked counſell of any darke matter. But foraſmuch as for the keping of the peace of the Church, this policy is neceſſary, that there be ſette forth to euery man what he ſhould do, leaſt all ſhoulde be confuſely diſordered, runne about without calling, or raſhly runne altogether into one place, and leaſt ſuch as are more carefull for their owne commodite than for the edification of the Church, ſhould at their owne will leaue their Churches vacant: this ordering ought commonly to be kept ſo nere as may be, that euery man contented with his owne boundes ſhould not breake into an other mans charge. And this is no inuention of man, but the ordinance of God himſelfe. For we reade that Paule and Barnabas created Prieſts in all the ſeuerall Churches of Luſtra, Antioche, Iconium: and Paule himſelfe commaundeth Titus that he ſhould appointe Prieſts in euery towne. So in one place he ſpeaketh of the Biſhoppes of Philippes, and in an other place of Archippus Biſhop of the Coloſſians. And there remaineth a notable Sermon of his in Luke, to the Prieſts of the Church of Epheſus. Whoſoeuer therefore ſhall take vpon him the gouernment and charge of one Church, let him knowe that he is bound to this lawe of Gods calling: not that as bounde to the ſoile (as the lawyers terme it that is, made bonde and faſtened vnto it, he may not ones moue a foote from thenſe, if the common profit do ſo require, ſo that it be done well and orderly: but he that is called into one place ought in himſelf to thinke of remouing, nor ſeke to be deliuered as he ſhal thinke to be good for his commodite. Then, if it be expedient that he be remoued to an other place, yet he ought not to attempt it of his owne priuate aduiſe, but to tary for publike authoritie. Act 14. 22. Tit. 1. 5. Phil. 1. 1 Colo. 4. 17. Act 20. 18.

8 But whereas I haue without difference called them Biſhops, and Prieſts, and Paſtors, and Miniſters, that rule Churches: I did that according to the vſage of the Scripture, which indifferētly vſeth theſe wordes. For whoſoeuer do execute the miniſtery of the word, to them he geueth the title of Biſhops. So in Paule, where Titus is commaunded to appointe Prieſts in euery towne, it is immediately added. For a Biſhop muſt be vnreprouable. &c. So in an other place he ſaluteth many Biſhops in one Church. And in the actes it is rehearſed, that he called together the Prieſts of Epheſus, whom he himſelfe in his owne Sermon calleth Biſhops. Here nowe it is to be noted, that hetherto we haue recited none but thoſe offices that ſtande in the miniſterie of the word: neither doth Paule make mention of any other in that fourth chapter which we haue alleged. But in the Epiſtle to the Romaines, and in the firſt Epiſtle to the Corinthians, he reckeneth vp other offices, as powers, the gift of healing, interpretation, gouernement, caring for the poore. Of the which I omitted thoſe that endured but for a time, becauſe it is to no profitable purpoſe to tary vpon them. But there are two that do perpetually abide, that is to ſay, gouernement and care of the poore. Gouernours I thinke were the Elders choſen out of the people, that ſhould together with the Biſhops, haue rule of the iudgement of maners, and the vſing of diſcipline. For a man cannot otherwiſe expounde that which he ſayeth: let him that ruleth do it with carefulneſſe. Therefore in the beginninge euery Church had their Senate, gathered of godly graue and holy men: which had that ſame iuriſdiction in correction of vices, whereof we ſhall ſpeake hereafter. And that this was the order of more than one age, experience it ſelfe declareth. Therefore this office of gouernement is alſo neceſſarie for all ages.

Tit.1.5. Phi.1.1. Act.20.7. Rom.12.7. 1.Cor.12.28. Rom.12.8.

9 The care of the poore was cōmitted to the Deacons. Howbeit to ỹ Romaines there are ſet two kindes. Let him that geueth (ſaith Paule in that place) do it in ſimplicitie: let him that hath mercy, do it in cherefulneſſe. Foraſmuch as it is certaine that he ſpeaketh of the publike offices of the Church, it muſt needes be that there were two ſeuerall degrees. Vnleſſe my iudgement deceiue me, in the firſt point he meaneth Deacōs, that diſtributed the almes: in the other he ſpeaketh of them that had geuen themſelues to loking to the poore and ſicke: of which ſort were the widowes of whom he maketh mention to Timothee. For women could execute no other publike office but to geue themſelues to the ſeruice of the poore. If we graunt this (as we muſt needes graunt it) thē there ſhalbe two ſortes of Deacons, of which one ſort ſhall ſerue in diſtributing the things of the poore

Rom.12.9. 1.Tim.5.10.

the other in loking to ỹ poore of the Church themſelues. But although the very word Diaconia, Deaconrie extẽdeth further: yet the Scripture ſpecially calleth thẽ Deacons, to whom the Church hath geuen the charge to diſtribute the almes, and to take care of the poore, and hath appointed them as it were ſtewardes of the common treaſurie of the poore: whoes beginning, inſtitution and office, is deſcribed of Luke in the Actes. For when a murmuring was raiſed by the Grecians, for that in the miniſterie of the poore their widowes were neglected, the Apoſtles excuſing themſelues with ſaying that they could not ſerue both offices, both the preaching of the word and the miniſtring at tables, required of the multitude, that there might be choſen. vij. honeſt men, to whom they might commit that doing. Loe what maner of Deacons the Apoſtolike Church had, and what Deacons it were mete for vs to haue according to their example. Act. 6.3

10 Now whereas in the holy aſſemblie all things are to be done in order and comely, there is nothing wherin that ought to be more diligently obſerued, than in ſtabliſhing the order of gouernement: becauſe there is no where greater perill if any thing be done vnorderly. Therefore to the ende that vnquiet and troubleſome men (which otherwiſe would happẽ) ſhould raſhly thruſt in themſelues to teach or to rule, it is expreſly prouided, that no man ſhould without calling take vpon him a publike office in the Church. Therefore that a man may be iudged a true miniſter of the Church, firſt he muſt be orderly called: then he muſt aunſwere his vocation, that is to ſay, take vpon him and execute the duties enioined him. This we may oftentimes marke in Paule: which when he meaneth to approue his Apoſtleſhip, in a maner alway with his faithfulneſſe in executing his office he allegeth his calling. If ſo great a miniſter of Chriſt dare not take vpon himſelfe the authoritie that he ſhoulde be heard in the Church, but becauſe he both is appointed thereunto by the commaundement of the Lord, and alſo faithfully performeth that which is committed vnto him: howe great ſhamefulneſſe ſhall it be, if any man wanting both or either of theſe, ſhall chalenge ſuch honor to himſelf? But becauſe we haue aboue touched the neceſſitie of executing the office, nowe let vs entreate onely of the calling.

11 The diſcourſe therof ſtandeth in foure pointes: that we ſhould knowe, what maner of miniſters, how, and by whom miniſters ought to be inſtitute, and with what vſage or what Ceremonie they are to be admitted. I ſpeake of the outwarde and ſolemne calling, which belongeth to publike order of the Church: as for that ſecrete calling, whereof euery miniſter is priuy in his own conſciẽce before God, &

hath not the Church witneſſe of it, I omitt it. It is a good witneſſe of our hart, that not by any ambition, nor couetouſneſſe, nor any other gredy deſire, but with pure feare of God and zele to edefie to the Church, we receiue the office offered vnto vs. That in deede is (as I haue ſayed) neceſſarie for euery one of vs, if we will approue our miniſterie allowable before God. Neuertheleſſe he is rightly called in preſence of the Church, that commeth vnto it with an euill conſcience, ſo that his wickednes be not open. They are wont alſo to ſay that euē priuate men are called to ỹ miniſterie, whom they ſee to be mete and able to execute it: becauſe verily learning ioined with godlineſſe and with the other qualities of a good Paſtor, is a certaine preparation to the very office. For whom the Lorde hath appointed to ſo great an office, he firſt furniſheth them with thoſe armures that are required to fulfill it, that they ſhould not come empty and
1.Cor. 12.7. vnprepared vnto it. Whereupon Paul alſo to the Corinthians, when he meante to diſpute of the very offices, firſt rehearſed the gifts which they ought to haue that execute the offices. But becauſe this is the firſt of thoſe fower pointes that I haue propounded, let vs nowe go forwarde vnto it.

Tit.1.9. 2.Tim. 3.1. 12 What maner of Biſhoppes it is mete to chooſe, Paule doth largely declare in two places, but the ſumme commeth to this effect, that none are to be choſen, but they that are of ſounde doctrine, and of holy life, & not notable in any vice, which might both take away credite from them, & procure ſlaunder to their miniſtery. Of Deacons and Elders there is altogether like conſideration. It is alway to be looked vnto, that they be not vnable or vnfit to beare the burden that is layed vppon them, that is to ſay, that they may be furniſhed with thoſe powers that are neceſſarie to the fulfilling of their office.
Luc.21. 15. and 24.49. Mar.16. 15. So when Chriſt was about to ſende his Apoſtles, he garniſhed them with thoſe weapons & inſtruments which they could not wante. And Paule when he had painted out the image of a good & true Biſhop, warneth Timothee, that he ſhould not defile himſelfe with chooſing
Act 1.8 1.Tim.5 22. any man that differeth from it. I referre this word Howe, not to the ceremonie of chooſing, but to the reuerente feare that is to be kept in the chooſing. Hereupon come the faſtings and prayers, which Luke reciteth that the faithfull vſed when they made Prieſts. For whereas they vnderſtoode that they medled with a moſt earned matter, they durſt attempt nothing, but with great reuerence and carefulneſſe. But they chefely applied themſelues to prayers, whereby they might craue of God the Spirit of counſell and diſcretion.

13 The third thing that we haue ſet in our diuiſiō was, by whom

miniſters are to be choſen. Of this thing no certaine rule can be gathered out of the inſtitution of Apoſtles, which had ſome difference from the common calling of the reſt. For, becauſe it was an extraordinary miniſterie, that it might be made diſcernable by ſome more notable marke, it behoued that they which ſhould execute it, ſhould be called and appointed by the Lordes owne mouth. They therefore tooke in hande their doing, being furniſhed by no mans election, but by the onely commaundement of God and of Chriſt. Hereupon commeth that when the Apoſtles would put an other in the place of Iudas, they durſt not certainly name any one man, but they brought forth two, that the Lorde ſhoulde declare by lot, whether of them he would haue to ſuccede. After this maner alſo it is mete to take this, that Paule denieth that he was creat Apoſtle of men or by man, but by Chriſt and God the father. That firſt pointe, that is to ſay of men, he had common with all the Godly miniſters of the worde. For no man could rightly take vppon him that execution, but he that were called of God. But the other point was proper and ſingular to himſelfe. Therefore when he glorieth of this, he doth not onely boſt that he hath that which belongeth to a true and lawefull Paſtor, but alſo bringeth foorth the ſignes of his Apoſtleſhip. For whē there were ſome among the Galathians, which trauailing to diminiſh his authoritie, made him ſome meane diſciple, put in office vnder them by the principall Apoſtles: he, to defende in ſafetie the dignitie of his preaching, which he knewe to be ſhot at by thoſe ſuttle deuiſes, needed to ſhewe himſelfe in all pointes nothing inferior to the other Apoſtles. Therefore he affirmeth that he was choſen, not by the iudgement of men, like ſome common Biſhop, but by the mouth and manifeſt Oracle of the Lorde himſelfe.

Act. 1. 13.

Gala. 1. 1.

14 But no man that is ſober will deny, that it is according to the order of lawefull calling, that Biſhops ſhould be appointed by men: foraſmuch as there are ſo many teſtimonies of ỹ Scripture for proſe thereof. Neither doth that ſaying of Paule make to the contrary, as it is ſaid, that he was not ſent of men, nor by men: foraſmuch as he ſpeaketh not there of the ordinary chooſing of miniſters, but chalengeth to himſelfe that which was ſpecial to the Apoſtles. Howbeit God alſo ſo appointed Paule by himſelfe by ſingular prerogatiue, that in the meane time he vſed the diſcipline of Eccleſiaſtical calling. For Luke reporteth it thus, when the Apoſtles were faſting and praying, the Holy Ghoſt ſaid: Separate vnto me Paule and Barnabas to the worke to which I haue ſeuerally choſen them. To what purpoſe ſerued that ſeparation and putting on of handes, ſith the Holy

Gal. 1. 1

Act. 13. 2.

Ghoſt hath teſtified his owne election, but that the diſcipline of the Church in appointing miniſters by men, might be preſerued: Therefore the Lord could by no plainer example approue ſuch order, than he did when hauing firſt declared that he had ordained Paul Apoſtle for the Gentiles, yet he willeth him to be appointed by the Church.

Act. 1. 23. Which thing we may ſee in the chooſing of Mathias. For, becauſe the office of Apoſtleſhip was of ſo greate importance, that they durſt not by their owne iudgement chooſe any one man into that degree, they did ſet two men in the middes, vpon the one of whom the lot ſhould fall: that ſo both the election might haue an open teſtimonie from heauen, and yet the policie of the Church ſhould not be paſſed ouer.

15 Nowe it is demaunded whether the miniſter ought to be choſen of the whole Church, or only of the other of the ſame office, and of the Elders that haue the rule of diſcipline, or whether he may be made by the authority of one man. They that geue this authority

Tit. 1. 5. to one man, allege that which Paule ſayth to Titus: Therefore I haue leſte thee in Creta, that thou ſhouldeſt appointe in euery towne

1. Tim. 5. 22. Prieſtes. Againe to Timothee: lay not handes quickly vppon any man. But they are deceiued if they think, that either Timothee at Epheſus, or Titus in Creta, vſed a kingly power, that either of them ſhould diſpoſe all things at his owne will. For they were aboue the reſt, only to go before the people with good and holſome counſells: not that they onely, excluding all other, ſhould do what they liſted. And that I may not ſeeme to faine any thing, I will make it plaine by a like

Act. 14. 23. example. For Luke rehearſeth that Paule and Barnabas appointed Prieſts in diuerſe Churches: but he alſo expreſſeth ỹ order or maner howe, when he ſayeth that it was done by voices: ordeining Prieſts (ſayeth he) by lifting vp of handes in euery Church. Therefore they two did creat them: but the whole multitude, as the Grecians maner was in elections, did by holding vp their handes declare whom they would haue. Euen in like maner the Romaine hiſtories do oftētimes ſay, that the Conſul which kept the aſſemblies, created newe officers, for none other cauſe but for that he receiued the voices & gouerned the people in the election. Truely it is not likely that Paule graunted more to Timothee and Titus than he toke to himſelfe. But we ſee that he was wonte to creat Biſhops by voices of the people. Therfore the places aboue are ſo to be vnderſtanded, that they miniſh nothing of the cōmon right and libertie of the Church. Therefore Cyprian ſayeth well, when he affirmeth that it commeth from the authoritie of God, that the Prieſt ſhould be choſen in preſence of the people before

before the eyes of all men, and ſhould by publike iudgement and teſtimonie be allowed for worthy & mete. For we ſee that this was by the commaundemēt of the Lorde obſerued in the Leuiticall Prieſts, that before their cōſecratiō they ſhould be brought into the ſight of the people. And no otherwiſe is Mathias added to the fellowſhip of the Apoſtles: and no otherwiſe the ſeuen Deacons were created: but the people ſeing and allowing it. Theſe examples (ſayeth Ciprian) do ſhewe, that the ordring of a Prieſt ought not to be done, but in the knowledge of the people ſtanding by: that the ordering may be iuſt and lawfull, which hath bene examined by the witneſſe of all. We are therefore come thus farre, that this is by the word of God a lawefull calling of a miniſter, when they that ſeeme mete are created by the conſent and allowaunce of the people, And that other Paſtors ought to beare rule of the election, that nothing be done amiſſe of the multitude either by lightneſſe, or by euill affections, or by diſorder. Leui. 8. 6. Numb. 20. 26. Act. 1. 15. and 6. 2.

16 Now remaineth the forme of ordering, to which we aſſigned the laſt place in the calling. It is euident that the Apoſtles vſed no other ceremonie, when they admitted any man to miniſterie, but the laying on of handes. And I thinke that this vſage came from the maner of the Hebrues, which did as it were preſente vnto God by laying on of handes that which they would haue bleſſed & hallowed. So when Iacob was about to bleſſe Ephraim and Manaſſe, he layed his handes vpon their heds. Which thing our Lorde followed, when he prayed ouer the infantes. In the ſame meaning (as I thinke) the Iewes, by the ordinãce of the lawe, layed handes vpon the Sacrifices. Wherefore the Apoſtles by laying on of handes did ſignifie that they offered him to God, whom they admitted into the miniſterie. Albeit they vſed it alſo vppon them, to whom they applied the viſible graces of the Spirit. Howeſoeuer it bee, this was the ſolemne vſage, ſo ofte as they called any man to the miniſterie of the Church. So they conſecrated Paſtors and teachers, and ſo alſo Deacons. But although there be no certaine commaundement concerning the laying on of handes, yet becauſe we ſee that it was continually vſed among the Apoſtles, their ſo diligent obſeruinge of it ought to be to vs inſtede of a commaundement. And truely it is profitable, that by ſuch a ſigne, both the dignitie of the miniſtery ſhould be cōmended to the people, and alſo that he which is ordered ſhould be admoniſhed, that he is not nowe at his own liberty, but made bonde to God & the Church. Moreouer it ſhall not be a vaine ſigne, if it be reſtored to the naturall beginning of it. For if the Spirit of God, hath ordeined nothing in the Church in vaine, we muſt thinke that this Ceremonie, Gen. 48 14. Mat. 19. 15. Act. 19. 6.

ſith it proceded from him, is not vnprofitable, ſo that it be not turned into a ſuperſtitious abuſe. Laſt of all this is to be holden, that not the whole multitude did lay their handes vpon the miniſters, but the Paſtors onely. Howbeit it is vncertaine whether many did alway lay on their handes or no. But it is euident that that was done in the
Act. 6. Deacons, in Paule and Barnabas, and a fewe other. But Paule him-
6 & 13. 3. ſelfe in an other place reporteth, that he, and not many other, did
2. Tim. 1. 6. lay his handes vppon Timothee. I admoniſh thee (ſayeth he) that thou raiſe vp the grace which is in thee by laying on of my handes. For, as for that which in the other Epiſtle is ſpoken of the laying on of the handes of the degree of Prieſts, I do not ſo take it, as though
1. Tim. 4. 14. Paule did ſpeake of the companie of the Elders, but I vnderſtande by that word the very ordinance it ſelfe: as if he had ſayed: Make that the Grace, which thou haſt receiued by laying on of handes when I did creat thee a prieſt, may not be voide.

The iiij. Chapter.

Of the ſtate of the olde Church, and of the maner of gouerning that was in vſe before the Papacie.

HItherto we haue intreated of the order of gouerning the Church, as it hath bene deliuered vs out of the pure word of God: and of the miniſteries, as they were inſtituted by Chriſt. Nowe that all theſe things may be more clerely and familiarly opened, and alſo be better faſtened in our mindes: it ſhalbe profitable in theſe things to cõſider the forme of the Olde Church, which ſhall repreſent to our eyes a certaine image of Gods inſtitutiõ. For although the Biſhops of thoſe times did ſet forth many Canons, wherin they ſeemed to expreſſe more thã was expreſſed in the holy Scripture: yet they with ſuch hedefulneſſe framed all their order after the onely rule of Gods word, that a man may eaſily ſee that in this behalf they had in a maner nothing diſagreeing from the word of God. But although there might be ſomewhat wantinge in their ordinances, yet becauſe they with ſincere zeale endeuoured to preſerue Gods inſtitutiõ, & they ſwarued not much frõ it, it ſhal be very profitable here ſhortely to gather what maner of obſeruation they had. As we haue declared that there are thre ſortes of miniſters cõmẽded vnto vs in the Scripture: ſo all the miniſters ỹ the olde Church had, it diuided into thre Orders. For out of the order of Elders were partly choſen Paſtors and Teachers: the reſt of them had the rule of the iudgement and correction of maners. To the Deacons was committed the care of the poore, and the diſtributing of the almes.

As

As for the Readers and Acoluth, were not names of certaine offices: but thoſe whom they called Clerkes, they trained from their youth vpward in certaine exerciſes to ſerue the Church, that they might be ẏ better vnderſtande to what purpoſe they were appointed, & might in time come ẏ better prepared to their office: as I ſhal by and by ſhew more at large. Therefore Hierome, when he had appointed fiue orders of the Church, reckeneth vp Biſhops, Prieſtes, Deacons, Beleuers, and Cathecumeni: to the reſt of the Clergy & monkes he giueth no proper place. In Eſa. cap. 3.

2 Therefore to whom the office of teachinge was enioyned, all them they named Prieſtes. In euery city they choſe out of their own numbe: one man, to whom they ſpecially gaue the title of Biſhoppe: that diſſentions ſhoulde not grow of equality, as it is wont to come to paſſe. Yet the Biſhop was not ſo aboue the reſt in honor and dignity, ẏ he had a dominion ouer his ſelowes. But what office ẏ Conſul had in the Senate, to propound of matters, to aske opinions, to go before the other with counſelling, monithing and exhorting, to gouerne the whole action with his authority, and to put in execution that which is decreed by common counſell: the ſame office had the Biſhop in the aſſembly of the Prieſtes. And the olde wryters themſelues confeſſe, that the ſame was by Mens conſent brought in for the neceſſity of the times. Therefore Hierome vpon the Epiſtle to Titus ſaith: The ſame was a Prieſt which was a Biſhop. And before that by the inſtinction of the Deuill, there were diſſentions in religion, and it was ſaid amonge peoples: I am of Paule, I am of Cephas, Churches were gouerned by common counſell of Elders. Afterward, that the ſeedes of diſſentions might be plucked vppe, all the care was committed to one man. As therfore the Prieſts do know, that by cuſtome of the Church they are ſubiect to him that is ſet ouer them: ſo let the Biſhops know, that they are aboue the Prieſts, rather by cuſtome, than by the truth of the Lordes diſpoſing, and that they ought to gouerne the church in common together. But in an other place he teacheth, how auncient an inſtitutiō it was. For he ſayth that at Alexandria, from Marcke the Euangeliſt euen to Heraclas and Dionyſius, the Prieſtes did alway chooſe out one of thēſelues, and ſet him in a hyer degree, whom they named a Biſhop. Therfore euery city had a company of Prieſtes which were Paſtors and Teachers. For they all did execute amonge the people that office of teaching, exhorting and correcting, which Paul appointeth to the Biſhops: and that they might leaue ſeede after them, they trauailed in teaching the yonger men, that hadde profeſſed themſelues ſouldiours in the holy warfare. To euery city there Epiſto. ad Eua. Tit. 1.

was appointed a certaine countrey, that ſhould take their Prieſtes from thence, and be accompted as it were into the body of that Church. Euery company (as I haue before ſayd) only for preſeruatiõ of Policy and Peace, were vnder one Biſhop: which was ſo aboue the reſt in dignity, that he was ſubiect to the aſſembly of his brethren. If the compaſſe of ground that was vnder his Biſhoprike were ſo great, that he coulde not ſuffiſe to ſerue all the offices of a Biſhop in euery place of it, in the countrey it ſelfe there were in certaine places appointed Prieſtes which in ſmall matters ſhould execute his authority. Them they called countreybiſhops, becauſe in the countrey they repreſented the Biſhop.

3 But, ſõ much as belongeth to the office, wherof we now ſpeake, as well the Biſhops as the Prieſtes were bound to apply the diſtributing of the word and Sacramentes. For it was ordained only at Alexandria, (becauſe Arrius had there troubled the Church) ỹ the prieſt ſhould not preach to the people, as Socrates ſayth in the 9. booke of the Tripartite hiſtory. Which yet Hierome confeſſeth that he miſliketh not. Truely it ſhould be counted monſtruous, if any man had giuen out himſelfe for a Biſhop, that had not alſo in very dede ſhewed himſelfe a true Biſhop. Therefore ſuch was ỹ ſeuerity of thoſe times, that all miniſters were driuen to the fulfillinge of ſuch office, as the Lord requireth of thẽ. Neither do I rehearſe the maner of one age alone: For euen in Gregories time, when the Church was now almoſt decaied (certainely it was much degenerate from the auncient pureties) it had not bin tolerable that any Biſhop ſhoulde abſtaine from preaching. The Prieſt (ſayth he in one place) dieth if there be no ſoũd heard of him: becauſe he asketh againſt himſelfe the wrath of the ſecrete iudge, if he go without ſounde of preachinge. And in an other place: When Paule teſtifieth that he is cleane from the bloud of all: this ſaying we be conuinced, we be bounde, we be ſhewed to be giltye which are called Prieſtes, which beſide the euils that we haue of our owne, adde alſo the deathes of other: becauſe we kill ſo many as we beinge luke warme and ſilent do daily ſee to go to death. He calleth himſelfe & other ſilent, becauſe they were leſſe diligẽt in their worke than they ought to be. When he ſpareth not them, that did halfe performe their duety: what thinke you he would haue done, if a man had altogether ſitte idle? Therefore this was a great while holden in the Church, that the chiefe duty of the Biſhop was to feede Gods people with the word, or both publikely and priuately to edifie the Church with ſound doctrine.

Epiſto. ad Eua.

Epi. 4. Homel. in Eze. Act. 20. 26.

4 But whereas euery prouince hadde among their Biſhoppes one Archeb-

Archebiſhop: alſo where in the Nicene Synode there were ordained Patriarches, which ſhoulde in degree & dignity be aboue the Archbiſhops, that pertained to the preſeruinge of diſcipline. Howebeit in this diſcourſe, that which was moſt rarely vſed may not be omitted. For this cauſe therfore chiefely theſe degrees were ordained, that if any thinge hapned in any Church, that could not well be ended by a fewe, might be referred to a prouinciall Synode. If the greatneſſe or difficulty of the matter required a greater diſcuſſinge, the Patriarches were alſo called to it with the Synodes, frō whom there might be no appelle but to a General Councel. The gouernment ſo ordered may called a Hierarchie, by a name (as I thinke) vnproper, and truely vnuſed in the Scriptures. For the holy Ghoſt willed to prouide, that no mā ſhould dreame of a principality or dominion whē the gouernment of the Church is ſpoken of. But if, leauinge the word we looke vpon the thing, we ſhall finde that the old Biſhops ment to forge no forme of ruling the Church, differing from that which the Lord appointed by his word.

5 Neither was the order of the Deacons at that time any other then it was vnder the Apoſtles. For they receiued the daily offringes of the Faithfull, and the yearely reuenues of the Church, to beſtowe them vpon true vſes, that is to ſay, to diſtribute thē to fede partly the miniſters, & partely the poore: but by the appointment of the Biſhop, to whome alſō they yearely rendred accomptes of their diſtribution. For whereas the Canons do euery where make the Biſhop diſtributer of all the goods of the Church, it is not ſo to be vnderſtanded, as though he did by himſelfe diſcharge that care: but becauſe it was his part to appoint to the Deacon, who ſhould be receiued into the common almes of the Church, and of that which remained, to whome it ſhould be giuen, & how much to euery one: becauſe he had an ouerſeeing whether the Deacon did faithfully execute that which belōged to his office. For thus it is red in the canons which they aſcribe to the Apoſtles: We commaunde that the Biſhoppe haue the goodes of the Church in his owne power. For if he be put in truſt with the ſoules of men, which are more precious, much more it is meete that he haue charge of money: ſo that by his power all thinges may be diſtributed to the poore by the Elders and Deacons: that they may be miniſtred with all feare and carefulneſſe. And in the Councel of Antioche Cap. 35
it is decreed, that the Biſhops ſhoulde be reſtrained that meddle with the goodes of the Church, without the knowledge of the Elders and Deacons. But of that point we neede to make no longer diſputation, ſith it is euident by many epiſtles of Gregorie, that euen at that time,

when otherwiſe the ordinances of the Church were much corrupted, yet this obſeruation continued, that the Deacons ſhoulde vnder the Biſhop be the ſtewardes of the poore. As for Subdeacons, it is likely ỹ at the beginning they were ioyned to the Deacõs, that they ſhould vſe their ſeruice about the poore: but that difference was by litle and litle confounded. But Archdeacons began then to be created, when the plenty of the goods, required a new and more exact maner of diſpoſing them: Albeit Hierome doth ſay, that it was euen in his age. In their charge was the ſumme of their reuenues, poſſeſſions, and thoro and the collection of the daily offeringes. Whereupon Gregory declareth to the Archdeacon of Salon, that he ſhoulde be holden gilty if any of the goodes of ỹ Church periſhed either by his fraud or negligence. But whereas it was giuen to them to reade the Goſpel to the people, and to exhort them to prayer: and whereas they were admitted to deliuer the Cuppe in the holy Supper, that was rather done to garniſh their office, that they ſhoulde execute it with the more reuerence, whẽ by ſuch ſignes they were admoniſhed that it was no prophane bailiwike that they exerciſed, but a ſpirituall function and dedicate to God.

Epi. ad Nepot. Epiſt. 10 lib. 1.

6 Hereby alſo we may iudge what vſe there was, and what maner of diſtribution of the Church goods. Ech where both in the decrees of the Synodes, and among the old wryters it is to be found, that whatſoeuer the Church poſſeſſeth either in landes or in money, is the patrimony of the poore. Therefore oftentimes there this ſong is ſunge to the Biſhops and Deacons, that they ſhoulde remember, that they medle not with their owne goodes, but the goodes appointed to the neceſſity of the poore: which if they vnfaithfully ſuppreſſe or waſte, they ſhalbe gilty of bloud. Whereby they are admoniſhed, with great feare & reuerence, as in the ſight of God, without reſpect of perſons, to diſtribute them to whom they be due. Hereupon alſo come thoſe graue proteſtations in Chryſoſtome, Ambroſe, Auguſtine, and other like Biſhoppes, whereby they affirme their owne vprightneſſe to the people. But ſith it is equity, and eſtabliſhed by the law of the Lorde, that they which employ their ſeruice to the Church, ſhoulde be eaſed with the common charges of the Church, and alſo many Prieſtes in that age, conſecrating their patrimonies to God, were willingly made poore: the diſtributinge was ſuch, that neither the miniſters wanted ſuſtenance, nor the poore were neglected. But yet in the meane time it was prouided, that the miniſters themſelues, which ought to giue exãple of honeſt ſparing to other, ſhould not haue ſo much, whereby they might abuſe it to riotous exceſſe or deliciouſnes, but only wher-

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with to sustaine their owne nede. For those of the Clergy (sayth Hierome) which are able to liue of the goods of their parents, if they take that which is the poores, do commit sacrilege, & by such abuse they eate and drinke to themselues damnation.

7 First the ministration was free and voluntary, whereas the Bishops and Deacons were of their owne wil faithfull, and vprightnesse of conscience and innocence of life were to them in stede of lawes. Afterwarde when euill examples grewe of the gredinesse or peruerse affections of some, to correct those faultes, the canons were made, which diuided the reuenues of the Church into foure partes: of which they assigned one part to thē of the Clergy, the second to the poore, the third to the maintenance and reparation of Churches, and other holy buildinges, the fourth to the poore as well straungers as of their owne countrey. For whereas the other canons, giue this last parte to the Bishop, that varieth nothing frō my abouesaid diuision. For they meane not that that part should be his owne, that either he himselfe alone shoulde deuoure it, or poure it out, vpon whom or what he list, but that it should suffice to maintaine the Hospitality which Paul requireth of that order. And so do Gelasius & Gregory expound it. For Gelasius bringeth no other reason why the Bishop should chalenge any thinge to himselfe, but that he might giue it prisoners and straungers. And Gregory speaketh yet more plainely. It is the maner (sayth he) of the sea Apostolike, to giue cōmaundement to the Bishop when he is ordred, that of all the reuenue that ariseth, there be made foure portions: that is to say, the one to the Bishop and his family for Hospitality, & entertainment: the second to the Clergy: the third to the poore: the fourth to the repairing of Churches. Therfore it was lawfull for the Bishoppe to take nothing to his owne vse, but so much as were enough for moderate & meane foode and clothing. If any began to excede, either in riotous expense, or in ostentation and pomp, he was byandby repressed by his felowes, & if he obeyed not, he was put from his dignity. 1. Tim. 3.

8 As for that which they bestowed vppon garnishinge of holy thinges, at the first it was very litle. Afterward when the Church became somwhat richer, yet in that behalfe they stil kept a meane. And yet all the money that was bestowed therupon, remained safe for the poore, if any greater necessity happened. So when famine possessed the Prouince of Hierusalem, and the nede could not otherwise be releued, Cyrillus solde the vessels and garmentes, and spent them vpon sustenance of the poore. Likewise Acacius Bishop of Amida, when a great multitude of the Persians, in a maner starued for hunger, called Tripar. hist. li. 9 lib. 11. cap. 16.

together the Clergy, and when he had made that notable oration, Our God needeth neither diſhes nor cuppes, becauſe he neither eateth nor drinketh, he molt the veſſels, to make thereof both meate & ranſome for mẽ in miſery. Hierom alſo, when he inueyeth againſt the to much gorgiouſnes of temples, doth with honor make mentiõ of Exuperius Biſhop of Tholoſa in his time, which caried the Lords body in a wicker basket, and his bloud in glaſſe, but ſuffred no poore mã to be hungry. That which I euen now ſayd of Acatius, Ambroſe rehearſeth of himſelfe. For when the Arrians charged him, for ỹ he had broken ỹ holy veſſels to ranſom priſoners, he vſed this moſt goodly excuſe: He that ſent ỹ Apoſtles without golde, gathered Churches together without gold. The Church hath gold, not to kepe it, but to beſtow it, & to giue reliefe in neceſſities. What neede is to kepe that which helpeth not? Do we not know, how much golde and ſiluer the Aſſyrians tooke out of the temple of the Lord? Doth not the Priest better to melt them for the ſuſtenance of the poore, if other reliefe do faile, than an enemy a robber of God to beare them away? Will not the Lord ſay: Why haſt thou ſuffred ſo many nedy to die for hunger? & verily thou hadſt gold whereof thou mighteſt haue miniſtred them ſuſtenance. Why were ſo many led away captiue, & not ranſomed? why were ſo many ſlaine by the enemy? It had bin better that thou ſhouldeſt ſaue the veſſels of liuinge men, than of metalles. To theſe thinges thou ſhalt not be able to aunſwere. For what wouldeſt thou ſay? I feared leaſt Gods tẽple ſhould want garniſhing. He would anſwere: Sacraments require not gold: neither do thoſe things pleaſe with golde that are not bought with golde. The ranſoming of priſoners is a garniſhing of Sacraments. In ſumme, we ſee that it is moſt true which the ſame man ſayeth in an other place, that whatſoeuer the Church thẽ poſſeſſed was the ſtore of the nedy. Againe: that a Biſhop hath nothing that is not the poores.

Ad Nepotia.

Lib. de offic. cap. 28.

Lib. 5. epiſt. 31. & 33.

9 Theſe that we haue rehearſed were the miniſteries of the Old Church. For the other of which the Eccleſiaſticall wryters make mention, were rather certaine exerciſes and preparations, than appointed offices. For thoſe holy men, that they might leaue a ſtay for the Church after them, receiued into their charge, gouernance & diſcipline, yong men which with the conſent & authority of their parentes, profeſſed themſelues ſouldiours of the ſpirituall warfare: & they ſo framed them from their tẽder age, that they ſhould not come vnskilful & raw to the executing of their office. But all they that were inſtructed with ſuch beginnings, were called Clerkes. I would in deede that ſome other proper name hadde rather bin giuen them. For the name

name grew of errour, or of corrupt affectiō: forasmuch as Peter calleth the whole Church the Clergy, that is to say, the Lordes inheritance. But the institution it selfe was very holy and profitable, that they which woulde consecrate themselues and their seruice to the Church, shold be so brought vp vnder the keping of the Bishop, that none should ministre to the Church, but he that were well informed aforehande, and that had from his very youth both sucked holy doctrine, and by seuere discipline put in a certaine continuing quality of grauity & holy life, & were estranged from worldly cares, & were accustomed to spiritual cares and studies. But as yong souldiours are by certaine counterfait skirmishes instructed to learne true and earnest fight, so there were also certaine rudimentes, whereby they were exercised while they were Clerkes, before that they were promoted to the very offices. Therefore first they committed to the Clerkes the charge to open and shut the Church, and they named them Ostiarij, dorekepers. Afterward they called them Acoluthi, folowers, which waited vpon the Bishop in his houshold seruices, and did continually accompany him, first for honors sake, & then that no suspition should arise of them. Morouer ẏ by litle & litle they might become knowen to the people, and get to themselues commendation: also that they might learne to abide the sight of all men, & to speake before al men: that being made Priestes, when they came forth to teach, they should not be abashed with shame: therfore place was appointed thē to read in the pulpet. After this maner they were promoted by degrees, to shew proofe euery one of their diligēce in all their seuerall exercises, till they were made Subdeacons. This only is my meaning, that those were rather grosse beginnings, than such offices as were accompted among the true ministeries of the Church. 1. Pet. 5. 3.

10 Wheras we said ẏ the first & second point in the calling of ministers, are, what maner of men they ought to choose, & how great a religious carefulnes they ought to vse in that matter: therin the old Church hath folowed the prescribed order of Paul, & the examples of the Apostles, For they were wōt to come together to choose ẏ pastors with most great reuerence, & carefull callinge vpon the name of God. Beside this they had a forme of examination, wherby they tried the life & doctrine of thē that were to be chosen by that rule of Paul. Only they somwhat offended herein with too great seuerity, because they would require more in a Bishop than Paule required, & specially in processe of time they required vnmaried life. But in ẏ other points their obseruation was agreeinge with Paules description. But in this which we made the third point, that is to say, who ought to institute 1. Tim. 3. 1.

ministers, they kept not alway one order. In olde time, none was receiued into the company of Clerkes without the consent of all the people: insomuch that Cyprian laboreth earnestly to excuse that he appointed one Aurelius to be a Reader without asking aduise of the Church, because that was done beside the custome, though not without reason. For this he sayth before: In ordering of Clerkes, dere brethren, we are wont first to aske you aduise, and take common counsel to wey the maners and deseruings of euery one. But because in these lesser exercises there was not much peril: because they were chosen to a longe proote, and not to a great office, therefore the consent of the people therin cessed to be asked. Afterward in the other degrees also, except the Bishoprike, the people commonly left the iudgemēt and choise of them to the Bishop and the Priestes, that they shoulde examine who were meete and worthy: sauinge peraduenture when new Priestes were appointed for paroches: for then it behoued that the multitude of that place namely should consent. Neither is it any maruaill, that the people in this behalfe was litle carefull in keepinge their owne right: For no man was made a Subdeacon, that had not shewed a longe proose of himselfe in his beinge a Clerke, vnder that seuerity of discipline, which then was vsed. After that he hadde bin tried in that degree, he was made a Deacon. From thense he came to the honor of priesthoode if he had behaued himselfe faithfully. So no man was promoted, of whom there had not bin in deede a triall had many yeares before the eies of the people. And there were many cānōs to punish their faultes: so that the Church could not be troubled with euil Priestes or Deacons, vnles it neglected the remedies. Howbeit in the Priestes also there was alway required the cōsent of them of the same city: which the very first canon testifieth in the 67. distinction, which is fathered vpon Anacletus. Finally all the admissions into orders were therefore done at certaine appointed times of the yeare, that no man should priuily crepe in without the consent of the faithfull, or shoulde with too much easinesse be promoted without witnesses.

Lib 2. epist. 5.

11 In chooſing of Bishops the people had the liberty longe preserued, that none shoulde be thrust in that were not accepted of all. This therefore was forbidden in the counsell at Antioche, that none shoulde be thrust in to them against their will. Which thinge also Epi. 90. Leo the first doth diligently confirme. Hereupon came these sayinges: cap. 2. Let him be chosen, whom the Clergy, and the people, or the greater number shall require. Againe: Let him that shall beare rule ouer all be chosen of all. For it must needes be, that he that is made a ruler beyng

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vnkowen and not examined, is thrust in by violence. Againe, Lette him be chosen, that is both chosen by the Clerkes, and desired by the people: & let him be consecrate by them of that Prouince, with the iudgement of the Metropolitane. The holy Fathers tooke so great heede that this liberty of the people should by no meane be diminished, that when the generall Synode gathered together at Constantinople did order Nectarius, they would not do it without the allowance of the whole Clergy & people, as they testified by their epistle to the Synode at Rome. Therfore when any Bishop did appoint a successor to himselfe, it was not otherwise stablished, vnles the whole people did confirme it. Whereof you haue not onely an example, but also the very forme in Augustine in ỹ naming of Eradius. And Theodorite, when he reherseth that Peter was named by Athanasius to be his successour, byandby addeth, that the order of priestes confirmed it, & the magistrate, and nobility, & the people approued it with their allowing showte. Epist. 9 Theod. Lib. 4. cap. 20.

12 I graunt in dede that this also was by very good reason stablished in the Councell at Laodicea, that the Election should not be left to multitudes. For it scarcely happeneth at any time, that so many heades should wel order any thing with one meaning: and commonly this is true, that the vncertaine communalty is diuided into contrary affections. But for this peril there was vsed a very good remedy. For first the Clerkes onely did choose: whom they had chosen they presented to the Magistrate, or to the Senate and chiefe men of the people. They, after consultation hadde, if they thought the election good, confirmed it: if not, they did choose an other, whome they did rather allow. Then the matter was moued to the multitude, which although they were not bound to those fore iudgementes, yet thereby they could the lesse be disordered. Or if they began at the multitude: that was done onely to learne whom they did chiefly desire. When the desires of the people were heard, thé they of ỹ Clergy did choose him. So neither was it lawfull for the Clergy to appoint whom they listed, neither were they bounde to obey the foolishe desires of the people. Leo appointeth this order in an other place, when he sayth: There are to be looked for, both the desires of the citizens, the peoples testimonies, the iudgement of the honorable, & the election of the clerkes. Againe, Let there be holden the testimony of the honorable, the subscription of the clerkes, the consent of the order & cómunalty. No reason (sayth he) suffreth it to be otherwise done. And nothinge elſe meaneth ỹ decree of the Synode at Laodicea, but that the clergy, & chiefe of the people, should not suffer themselues to be Cap. 13 Epist. 87.

caried away by the vndiſcrete multitude: but rather that with their wiſdom & grauity they ſhould repreſſe the peoples fooliſh affections, if at any time nede ſhould ſo require.

13 This order of chooſing was yet in force in the time of Gregory: & it is likely that it endured long after. There remaine many Epiſtles of his, that giue euident teſtimony of this matter. For ſo oft as he hath to do with the creating of any new Biſhop, he vſeth to wryte to the clergy, to the order, & to the people, & ſometime alſo to the ruler, according as the gouernment of the city is appointed. But if by reaſon of the diſordered ſtate of the Church, he cõmitteth to any Biſhop adioyninge, the charge of ouerſeeinge in the election, yet he alway requireth a ſolemne decree ſtrẽgthened with the ſubſcriptions of all. Yea and when there was one Conſtantius create Biſhop at Milaine, and that many of the Millaneis were by reaſon of the inuaſion of the barbarous nations fled to Genua: he thought that the election could not otherwiſe be lawful, vnleſſe they alſo were called together & gaue their aſſent. Yea there are not yet fiue hundred yeares paſt, ſince Pope Nicolas decreed thus of the election of the Biſhop of Rome: that the Cardinall Biſhops ſhoulde beginne, then that they ſhoulde ioyne to them the reſt of the clergy, laſt of all that the election ſhould be confirmed by the conſent of the people. And in the ende he recyteth that decree of Leo, which I euen now alleaged, & commaundeth it from thenſe foorth to be in force. But if the malice of wicked men ſhall ſo preuaile, that the clerkes to make a true election be compelled to depart out of the city: yet he commaũdeth that ſome of the people be preſent with them. As for the Emperours conſent, ſo farre as I can perceiue, was required only in two Churches, that is, Rome and Conſtantinople: becauſe there were the two ſeates of the Empire. For whereas Ambroſe was ſent to Milaine with a power from Valentinian to gouerne the election of the new Biſhop: that was extraordinarily done, by reſon of grieuous factions wherewith the citizens then boyled among themſelues. But at Rome in old time the Emperours authority was of ſo great force in creatinge of the Biſhop, that Gregory ſayeth, that he was ſet by his commaundement in the gouernment of the Church: when yet by ſolemne vſage he was deſired by the people. This was the maner, that whẽ the clergy & the people had appointed any biſhop, the clergy ſhould forthwith moue it to the Emperour, that he ſhould either by his allowance confirme the election, or by diſalowance vndo it. Neither are the decrees that Gratian gathereth together, repugnant to this cuſtome: wherein is nothing elſe ſayd, but that it is in no wiſe to be ſuffred, that takinge away the

Lib. 2. Epi. 69.

Diſtin. 23 cap. In nomine.

Epiſt. 5. lib. 1.

canonicall election, a kinge shoulde appoint a Bishop after his owne lust: & that the Metropolitan shoud cõsecrate none that were so promoted by violent powers. For it is one thinge to spoyle the Church of her right, that all should be transferred to the lust of one man: and an other thinge to graunt this honor to a kinge or an Emperour, that by his authority he may confirme a lawfull election.

14 Now it followeth, that we entreate, with what forme the ministers of the Church were admitted into their office after election: this the Latines called Ordinatiõ or Cõsecration: the Grekes haue called it Cheirotonia, liftinge vp of handes, and sometime also Cheirotheſia, laying on of handes. Howbeit Cheirotonia is properly called that kinde of electiõ, where mens consentes are declared by holding vp of their hands. There remaineth a decree of the Nicene coũcel, that the Metropolitane should mete together with al the Bishops of the prouince to order him which is chosen. But if some of them be hindered either by length of ỹ way, or by sickenes, or by any necessity, that yet three at the least should mete: and that they that are absent shoulde by letters testifie their consent. And this Canon, when with discontinuãce it grew out of vse, was afterward renued with many Synodes. But all, or at least as many as had no excuse, were therefore cõmaunded to be present, that they might haue the grauer triall of the learninge and maners, of him that was to be ordered: for the matter was not done without triall. And it appeareth by Ciprians words, that in the old time they were wont not to be called after the election, but to be present at the election: and to this ende that they should be as it were gouernours, that nothing should be troublesomly done in the multitude. For where he sayd that the people haue power either to chooſe worthy Prieſtes, or to refuse vnworthy, within a litle after he addeth: Wherefore accordinge to the tradition of God & of the Apostles, it is to be diligently kept and holden (which is yet holden with vs also & in a maner throughout all prouinces) that for the right celebration of orderings, all the Bishops adioyninge of the same prouince should come together to that people for which a gouernour is ordered, and that the Bishop be chosen in presence of the people. But when they were somtime slowly gathered together, and there was peril least some would abuse that delay to occasion of ambitious stingie it was thought that it should be enough if after the election made, they should mete and after allowance vpon lawfull examination consecrate him. Epiſt. lib. 1.

15 When this was ech where done without exception, by litle & litle a diuerse maner grew in vse, that they which were chose should

reſorte to the Metropolitane city to fetche their orderinge. Which came to paſſe rather by ambition, and by deprauation of the firſt inſtitution, than by any good reaſon. And not long after, when the authority of the ſeae of Rome was now encreaſed, there came in place yet a worſe cuſtome, that the Biſhoppes almoſt of all Italy ſhoulde fetche their conſecration from thenſe. Which we may note out of the Epiſtles of Gregorie. Onely a fewe cities, which did not ſo eaſily giue place, hadde their auncient right preſerued: as there is an example had of Millaine. Paraduenture the onely Metropolitane cities kept their priuiledge. For all the Biſhoppes of the Prouince were wont to come together to the chiefe citie to conſecrate the Archebiſhoppe. But the Ceremonie was layinge on of handes. For I reade of no other Ceremonies vſed: ſauinge that in the ſolemne aſſembly the Biſhops had a certaine apparell whereby they might be diſtinctly knowen from other Prieſtes. They ordered alſo Prieſtes and Deacons with onely layinge on of handes. But euery Biſhoppe with the company of Prieſts ordered his owne Prieſtes. But although they did all the ſame thing: yet becauſe the Biſhop went before, and it was all done as it were by his guidinge, therefore the ordering was called his. Whereupon the old writers haue ofte this ſaying: that a Prieſt differeth from a Biſhop in no other thinge, but becauſe he hath not the power of ordering.

Lib. 2. Epi. 69. 46.

The v. Chapter.

That the olde forme of gouernment is vtterly ouerthrowen by the tyranny of the Papacy.

NOw it is good to ſet before mēs eies the order of gouerning the Church, that the ſeae of Rome and all the champions thereof do kepe at this day, & the whole image of that Hierarchie which they continually haue in their mouth, and to compare it with that order of the firſt & old Church which we haue deſcribed: ẏ by the cōpariſon it may appeare what maner of Church they haue, which vſe this only title to charge or rather to ouerwhelme vs. But it is beſt to begin at Callinge, that we ſee both who, and what maner of mē, and by what order they be called to this miniſtery. And then afterward we ſhal conſider how faithfully they execute their office. We will giue the firſt place to Biſhops: to whom I would to God this might be an honor, to haue ẏ firſt place in this diſcourſe. But the matter it ſelfe doth not ſuffer me, ones to touch this thing be it neuer ſo lightly, without their great ſhame. And yet I will remember in what kinde of wryting I am now occupied: & will not ſuffer my calm-

which ought to be framed onely to ſimple doctrine, to flow abroade beyonde due boũdes. But let ſome one of them that haue not vtterly loſt all ſhame, annſwere me, what maner of biſhoppes are at this day commonly choſen. Truely it is now growen too much out of vſe, to haue any examinatiõ had of their learninge: but if there be had any reſpect of learning, they chooſe ſome lawyer that can rather brawle in a court, than preach in a Church. This is certaine, that theſe hundred yeares there hath ſcarcely bin euery hundreth man choſen that vnderſtoode any thing of holy doctrine. I do not therefore ſpare the former ages, for ẏ they were much better, but becauſe we haue now only the preſent Church in queſtiõ. If iudgement be had of their maners, we ſhall finde that there haue bin few or almoſt none, whom the olde Canons woulde not haue iudged vnworthy. He that was not a dronkard was a whoremonger: he that was alſo cleane from this wickedneſſe, was either a dycer, or a hunter, or diſſolute in ſome parte of his life. For there be lighter faultes, which by the olde Canons do exclude a man frõ being a biſhop. But this is a moſt great abſurdity, ẏ very children ſcarcely ten yeares olde, are by the Popes graunt made biſhops. They are growen to ſuch ſhameleſnes, and ſenſeleſſe dulnes, that they dreaded not that extreme yea & monſtruous wicked doing, which is vtterly abhorring from the very ſenſe of nature. Hereby appeareth howe religious their elections were, where the negligence was ſo careleſſe.

2 Now in election, all that right of the people is takẽ away. Their deſirings, their aſſentings, their ſubſcribings, and all ſuch thinges are vaniſhed: the whole power is transferred to the Canons onely. They beſtowe the biſhoprike vpon whom they will, and afterwarde bringe him forth into the ſight of ẏ people, but to be worſhipped, not to be examined. But Leo crieth on the other ſide, that no reaſon ſuffreth it, and he pronounceth that it is a violent impoſition. Ciprian, when he teſtifieth that it proceedeth from the law of God that it ſhould not be done but by the conſent of the people, ſheweth that the cõtrary maner is repugnãt to the word of God. The decrees of ſo many Synodes do moſt ſeuerely forbid it to be otherwiſe done: & if it be done, they commaunde it to be voide. If theſe thinges be true, there now remaineth in ẏ Papacy no Canonical election, neither by Gods law nor by the Eccleſiaſtical law. But although there were no other euil, yet how ſhal they be able to excuſe this that they haue ſo ſpoyled the Church of her right? But (ſay they) the corruption of times ſo required, that becauſe in appointinge of biſhops, hatreds and affections more prevailed with the people and the Magiſtrates, than right and ſounde

iudgement, therfore the rule thereof ſhould be giuen to a few. Admit verily that this were the extreme remedy of a miſchiefe in deſpeired caſe. But ſith the medecine it ſelfe hath appeared more hurtfull than the very diſeaſe, why is not this new euil alſo remedied? But (ſay they) it is exactly preſcribed to the Canons, what they ought to folow in the election. But do we dout but that the people in old time did vnderſtand that they were bound to moſt holy lawes, when they ſaw that they had a rule ſet thē by the word of God, when they came together to chooſe a biſhop? For that only voyce of God, wherby he deſcribeth the true Image of a biſhop, ought worthily to be of more value than infinit thouſandes of Canons. But neuertheleſſe the people, corrupted with a moſt euill affection, had no regard of the lawe or of equity. So at this day though there be very good lawes writtē, yet they remaine buried in papers. Yet for the moſt part it is vſed in mens maners, yea and alowed as though it were done by good reaſon, that dronkards, whoremongers, dycers, are commonly promoted to this honor: (it is but litle that I ſay) that biſhoprikes are the rewardes of adulteries and bawderies. For when they are giuen but to hunters and falconers, it is to be thought to be gaily well beſtowed. Any way to excuſe ſo haynous indignity, it is too much wicked. The people (ſay I) had in olde time a very good Canon to whom Gods word preſcribed, that a biſhoppe ought to be vnreprouable, a teacher, no fighter. &c. Why therefore is the charge of chooſinge remoued from the people to theſe men? Becauſe forſooth the word of God was not heard among the tumultes & ſeditious partakings of the people. And why ſhoulde it not at this day be remoued againe from theſe men, which not onely do breake all lawes, but caſtinge away all ſhame, do wantonly, couetouſly, ambitiouſly, mingle and confounde Gods and mens matters together?

1. Tim. 3 1.

3 But they lye, when they ſay, ẏ this was deuiſed for a remedy. We often read that in old time Churches were in tumultes at the chooſing of biſhops: yet neuer any man durſt thinke of taking away the authority from the people. For they had other wayes whereby they might either preuent theſe faultes, or amend thē if they were alredy cōmitted. But I will tell what it is. When the people began to be negligent in makinge the elections, and did caſt that care vpon the Prieſtes as litle belonging to them, they abuſed this occaſion to vſurp a tyranny to themſelues, which afterwarde they ſtabliſhed by new Canons ſet forth. As for their ordering, it is nothing els but a mere mockage. For the ſhew of examination that they there ſet out is ſo vaine and hungry, that it wanteth euen all colour. Therfore wheras in ſome places

Princes

Princes haue by couenāt obtained of the biſhops of Rome, that they themſelues might name biſhops, therein the Church ſuffered no new loſſe: becauſe the election was taken away, onely from the Canons, which had by no right violently takē it, or verily ſtolen it. Truely this is a moſt fowle example, ỹ out of the court are ſent biſhops to poſſeſſe Churches: & it ſhould be the worke of godly Princes to abſtaine from ſuch corruption. For it is a wicked ſpoyling of ỹ Church, when there is thruſt vnto any people a biſhop, whom they haue not deſired, or at leaſt with free voice allowed. But that vnorderly maner which hath longe ago bin in the Churches, gaue occaſion to Princes to take the preſentation of biſhops into their owne handes. For they had rather that it ſhould be their gift, than thoſe mens, to whom it nothing more belonged, and which did no leſſe wrongfully abuſe it.

4 Loe here is a noble calling, by reaſon whereof the biſhops boaſt themſelues to be the ſucceſſors of the Apoſtles. But they ſay that the authority to create Prieſtes belongeth to them only. But in this they moſt lewdly corrupt the old inſtitution: becauſe they do not by their ordering create Prieſtes to rule and fede the people, but Sacrificers to Sacrifice. Likewiſe when they conſecrate Deacons, they do nothinge of their true & proper office, but they ordaine them only to certaine Ceremonies about the chalice and the paten. But in the Synode at Chalcedon, it is contrariwiſe decreed, that the orderings ſhould not be abſolutely giuen, that is to ſay, but that a place ſhoulde be therewithall aſſigned to them that are ordered, where they ſhall exerciſe their office. This decree is for two cauſes very profitable. Firſt, that the Church ſhoulde not be burdened with ſuperfluous charges: nor that that ſhould be ſpent vppon idle men which ſhould be giuen to the poore: Secondly, that they which be ordered, ſhould thinke that they be not promoted to an honor, but that there is an office committed vnto them, to the execution whereof they are bounde by ſolemne proteſtation. But the Romiſhe maiſters (which thinke that there is nothinge in religion to be cared for, but their bellie) firſt do expounde title to be the reuenue that may ſuffice to ſuſtaine them, whether it be by their owne liuelyhoode or by benefice. Therefore when they order a Deacon or a Prieſt, without taking care where they ought to miniſter, they giue them the order, if they be rich enough to finde themſelues. But what man can admit this, that the title which the decree of the Councell requireth, ſhoulde be the yearely reuenue for their ſuſtenance? But nowe becauſe the later Canons condemned the biſhoppes with penalty to finde them whom they had ordered without ſufficient title, by this meane to reſtraine their too much

Diſt. 70 cap. 1.

eaſie admitting: there hath bin alſo a ſuttelty deuiſed to mocke out this penalty. For he that is ordered, naminge any title whatſoeuer it be, promiſeth that he wilbe content therewith: by this ſhift he is driuen from his action for his finding. I paſſe ouer a thouſande fraudes that are herein vſed: that when ſome do falſely name vaine titles of benefices, wherupon they can not make fiue ſhillinges by yere: other ſome vnder ſecret couenãt do borow benefices, which they promiſe that they wil byandby reſtore againe, but ſomtime they reſtore not at all. And ſuch other miſteries.

5 But although theſe groſſer abuſes were takẽ away, is not this alway an abſurdity, to appoint a Prieſt to whom you aſſigne no place? Alſo they order no man but to Sacrifice. But the true ordinãce of a Prieſt is, to be called to the gouernment of the Church: & a Deacon to be called to the gathering of ỹ almes: they do in deede with many pompes ſhadow their doing, that in the very ſhow it may haue a reuerẽce among the ſimple. But among men that haue their ſound wit, what can theſe diſguiſings vnaile, if there be no ſound ſtuffe or trueth vnderneth them? For they vſe Ceremonies about it, either fetched out of Ieuiſhnes, or fained of thẽſelues: which it were better to forbeare. But of true examination, (for I nothinge paſſe vpon that ſhadow which they retaine) of the peoples cõſent, & of other things neceſſary, they make no mention. I call a ſhadow their fooliſh geſturings mete to be laughed at, framed to a fond & colde counterfaiting of antiquity. The biſhops haue their deputies which before the ordering may enquire of their learninge. But what? whether they can reade their maſſes: whether they can decline a common nowne, that they ſhal light vpon in reading, or coniugate a verbe, or do know the ſignification of one word, for it is not neceſſary that they be cunning enough to conſtrue a verſe. And yet they be not put backe frõ Prieſthoode, which faile euen in the childiſh rudiments, ſo that they bring any money or commendation of fauour. Of like ſort it is, that when they are brought to ỹ altare to be ordered, it is asked thriſe in a tong not vnderſtanded, whether they be worthy of that honor. One aunſwereth (which neuer ſaw them: but becauſe nothinge ſhould want of the forme, he hath that part in the play) They are worthy. What may a man blame in theſe reuerend fathers, but that with mockinge in ſo open Sacrileges, they do without ſhame laugh to ſcorne both God and men? But becauſe they are in long poſſeſſion therof, they thinke that nowe it is lawefull for them. For whoſoeuer dare once open his mouth againſt theſe ſo euident and ſo haynous wicked doinges, he is foorthwith haled by them to puniſhment of death, as though it were

one that had in olde time diſcloſed abrode the holy miſteries of Ceres, would they do this if they thought that there were any God?

6 Nowe howe much do they behaue themſelues better in beſtowinge of benefices: which thing was ones ioined with ỹ ordering, but nowe it is altogether ſeparate? There is among them a diuerſe maner. For the Biſhops onely do not conferre benefices: and in thoſe whereof they are ſaid to haue the conferring, they haue not the full right: but other haue the preſentation, and they reteine onely the title of collation for honors ſake. There are alſo nominatiõs out of ſcholes, & reſignations, either ſimple, or made for cauſe of elchange, commendatorie writings, preuentions, and whatſoeuer is of that ſorte. But they alſo behaue themſelues that none of thẽ can reproch an other with any thing. So I affirme, that ſcarcely euery hundreth benefice, is beſtowed at this day in the papacy without Simonie, as the olde writers defined Simony. I do not ſay that they all buy them with ready money: but ſhewe me one of twentie that commeth to a benefice without ſome by commendation, ſome either kinred or alliance promoteth, and ſome the authoritie of their parentes: ſome by doing of pleaſures do get themſelues fauor. Finally benefices are geuen to this ende, not to prouide for the Churches, but for them that receiue them. Therefore they call them benefices, by which worde they do ſufficiently declare, that they make no other accompt of them, but as the beneficiall giftes of princes, whereby they either get the fauour of their ſoldiars or reward their ſeruices. I omit how theſe rewardes are beſtowed vpon barbers, cookes, moile kepers, and ſuch dreggiſhe men. And nowe iudiciall courtes do ring of no matters more, than aboute benefices: ſo that a man may ſay that they are nothing els but a pray caſt afore dogs to hunt after. Is this tolerable euen to be heard of, that they ſhould be called Paſtors, which haue broke into the poſſeſſiõ of a Church as into a ferme of their enemy? that haue gotten it by brawling in the lawe? that haue bought it for money? that haue deſerued it by filthy ſeruices? which being childrẽ yet ſcantly able to ſpeake, haue receiued it, as by inheritance from their vncles and kinſmen, and ſome baſtardes from their fathers?

7 Would euer the licentiouſneſſe of the people, though they had bene neuer ſo corrupt and laweleſſe, haue gone ſo farre? But this is alſo more monſtrous, that one man, (I will not ſay what maner of man, but truely ſuch a one as can not gouerne himſelfe) is ſet to gouerne fiue or ſix Churches. A man may ſee in theſe dayes in Princes courtes, yong men that haue thre abbaries, two Biſhoprikes, one Archbiſhoprike. But there be cõmonly Canons with fiue, ſix or ſeuen

benefices, whereof they haue no care at all, but in receiuing the reuenues. I will not obiecte, that it is eche where cried out againſt by the word of God, which hath long ago ceſſed to be of any eſtimation at all among them. I will not obiect, that there haue bene many moſt ſeuere penall ordinances in many councells made againſt this wickednes: for thoſe alſo they boldly deſpiſe as oft as they liſt. But I ſay that both are monſtrous wicked doings, which are vtterly againſt God & nature and the gouernment of the Church, that one robber ſhall oppreſſe many Churches at ones, and that he ſhould be called a Paſtor, which can not be preſente with his flocke though he would: and yet (ſuch is their ſhameleſneſſe) they couer ſuch abhominable filthineſſe with the name of the Church, to deliuer themſelues from all blame. But alſo (and God will) in theſe lewdeneſſes is conteined that holy ſucceſſion, by the merit whereof they boſt that it is wrought that the Church may not periſhe.

8 Now (which is the ſeconde marke in iudging a lawfull Paſtor) let vs ſee howe faithfully they exerciſe their office. Of the Prieſts that be there created, ſome be Monkes, ſome be (as they call them) Secular. The firſt of theſe two companies was vnknowen to the olde Church: and it is ſo againſt the profeſſion of Monkes, to haue ſuch a place in the Church, that in olde time when they were choſen out of Monaſteries into the clergie, they ceſſed to be Monkes. And Gregorie, whoes time had much dregges, yet ſuffered not this confuſion to be made. For he willeth that they be put out of the Clergie that be made Abbots, for that no man can rightly be together both a Monke and a clerke: ſith the one is a hinderance to the other. Now if I aſke, howe he well fulfilleth his office, whom the Canons declare to be vnmete: what I pray you, will they aunſwere? They will forſooth allege vnto me thoſe vntimely borne decrees of Innocent and Boniface, whereby Monkes are ſo receiued into the honor and power of Prieſthode, that they might ſtill abide in their Monaſteries. But what reaſon is this, that euery vnlearned aſſe, ſo ſone as he hath ones poſſeſſed the ſea of Rome, may with one word ouerthrowe all antiquity? But of this matter we ſhall ſpeake hereafter. Let this ſuffice for this time, that in the purer Church it was holden for a great abſurdity, if a Monke did execute the office of Prieſthode. For Hierome ſayeth that he doth not execute the office of a Prieſt, while he is conuerſant among Monkes: and maketh himſelfe one of the common people to be ruled by the Prieſts. But, although we graunt them this, what do they of their dutie? Of the mendicantes ſome do preach: all the other Monkes either ſing or mumble vp maſſes in their dennes. As

Epi. 11. lib. 3.

though either Chriſt willed, or the nature of the office ſuffereth, Prieſts to be made to this purpoſe. Whereas the Scripture plainly teſtifieth, that it is the prieſts office to rule his owne Church, is it not a wicked prophanation, to turne an other way, yea vtterly to change the holy inſtitution of God? For when they are ordered, they are expreſly forbidde to do the things that God cõmaundeth all prieſts. For this ſong is ſong to them: let a Monke, cõtente with his cloiſter, not preſume to miniſter the Sacramentes, nor to execute any thing belonging to publike office. Let them deny, if they can, that it is an open mockerie of God, that any prieſt ſhould be made to this purpoſe, to abſteine from his true and naturall office: and that he which hath the name, may not haue the thing. Act. 20. 33.

9 I come to the ſecular prieſts: which are partly beneficed men, (as they call them) that is to ſay, haue benefices whereupon to liue: and partly do let out their daily laboure to hire, in maſſing, or ſinging, and liue as it were of a ſtipende gathered thereupon. Benefices haue either care of ſoules, as biſhoprikes, and cures of paroches: or they be the ſtipendes of demtie men, that get their liuing with ſinging, as prebendes, Canonſhips, perſonages, and dignities, chaplainſhips, and ſuch other. Howbeit, ſins things are nowe turned vpſide downe, Abbaties and priories are geuen to very boyes, by priuilege, that is to ſay by common and vſuall cuſtome. As concerning the hirelings, that get their liuing from day to day, what ſhould they do otherwiſe than they do? that is in ſcrule and ſhameful maner to giue out themſelues for gaine, ſpecially ſith there is ſo great a multitude as nowe the world ſwarmeth with? Therefore when they dare not beg openly, or forasmuch as they thinke they ſhoulde but little profite that way, they go about like hungry dogs, and with their importunacie, as with barking, they enforce out of men againſt their willes ſomewhat to thruſt into their bealy. Here if I would go about to expreſſe in wordes, howe great a diſhonour it is to the Church, that the honor and office of prieſthod is come to this point, I ſhould haue no ende. Therefore it is not mete that the readers ſhould looke for at my hande ſuch a long declaration as may be proportionall to ſo heinous indignitie. Brefely I ſay, if it be the office of prieſthod, (as the word of God preſcribeth, and the auncient canons require) to fede the Church, and to gouerne the ſpirituall kingdome of Chriſt: all ſuch ſacrificers as haue none other worke or wages, but in making a market of maſſes, are not onely idle in their office, but alſo haue no office at all to exerciſe. For there is no place aſſigned them to teach: they haue no flocke to gouerne: Finally there is nothing 1. Cor. 4 21.

lefte to them, but the altar, whereupon to ſacrifice Chriſt: which is not to offer to God, but to deuils, as we ſhall ſee in an other place.

10 I do not here touch the outwarde faultes, but onely the inwarde euill, which ſticketh faſt by the roote in their inſtitution. I will adde a ſaying, which will ſound ill in their eares: but becauſe it is true, I muſt ſpeake it: that in the ſame degree are to be accompted Canons, Deanes, Chaplains, Prouoſts, and all they that are fedde with idle benefices. For what ſeruice can they do to the Church? For they haue put from themſelues the preaching of the word, the care of diſcipline, and miniſtration of Sacraments, as to much troubleſome burdens. What then haue they remaining, whereby they may boaſt themſelues to be true prieſts? Singing forſooth, and a pompe of Ceremonies. But what is that to ỹ purpoſe? If they alledge Cuſtome, if vſe, if preſcription of long time: I againe on the other ſide do lay vnto them the definition of Chriſt, whereby he hath expreſſed vnto vs both true prieſts, and what they ought to haue that will be accompted ſuch. But if they can not beare ſo hard a lawe, to ſubmit themſelues to Chriſtes rule: at the leaſt let them ſuffer this matter to be determined by the authoritie of the Primitiue Church. But their caſe ſhall be neuer the better, if their ſtate be iudged by the olde canons. They that haue degenerate into Canons, ſhould haue bene prieſts, as they were in olde time, that ſhould rule the Church in cõmon with the Biſhop, and be as it were his companions in the office of Paſtor. Thoſe Chapiter dignities as they call them, do nothing at all belong to the gouerning of the Church: much leſſe, chapleinſhips, and the other dregges of like names, What accompt then ſhall we make of them all? Truely both the word of Chriſt, and the vſage of the Church excludeth them from the honor of prieſthode. Yet they ſtiffely holde that they be prieſts: but we muſt plucke of their viſour: ſo ſhall we finde, that their whole profeſſion is moſt ſtrange and far remoued from that office of prieſts, both which the Apoſtles deſcribe vnto vs, and which was required in the primitiue Church. Therefore all ſuch Orders, with what titles ſoeuer they be notified, ſith they be newe, being verily neither vpholden by the inſtitution of God, nor by the auncient vſage of the Church, ought to haue no place in the deſcription of the ſpiritual gouernment, which the Church hath receiued conſecrate with the Lordes owne mouth. Or (if they will rather haue me to ſpeake more ſimply and groſſely) for as much as chaplains, canons, Deanes, Prouoſts, & other idle bealies of the ſame ſorte, do not ſo much as with their litle finger touch any ſmall parcell of that office, which is neceſſarily required in prieſts, it is not to be

ſuffred,

ſuffred, that in wrongfully taking a fals honor vpon themſelues, they ſhould breake the holy inſtitution of Chriſt.

11 There remaine Biſhops, and perſons of Paroches: who, I would to God they did ſtriue to reteine their office. For we would willingly graunt vnto them, that they haue a godly and excellent office, if they did execute it. But when they will be accõpted Paſtors, while they forſake the Churches committed to them, and caſt the care of them vpon other, they do as if it were the Paſtors office to do nothing. If an vſurer ỹ neuer ſtirred his foote out of the city, would profeſſe himſelf a plowman, or a keper of a vineyarde: if a ſouldiour that had bene continually in the bataile and in the campe, and hadde neuer ſeene iudiciall court or bookes, would boaſt himſelfe for a lawyer, who could abide ſuch ſtinking folies? But theſe mẽ do ſomewhat more abſurdly, that will ſeeme and be called lawefull Paſtors of the Church, and yet will not be ſo. For howe many a one is there, that doth ſo much, as in ſhewe, exerciſe the gouernement of his Church? Many do all their life long deuoure the reuenues of Churches, to which they neuer come ſo much as to loke vpon them. Some other do ones by yeare either come themſelues, or ſende their ſteward, that nothing ſhould be loſt in the letting to ferme. When this corruption firſt crept in, they that would enioy this kinde of vacation, exempted themſelues by priuiledges: nowe it is a rare example, to haue one reſident in his owne Church. For they eſteeme them none otherwiſe than farmes, ouer which they ſet their vicars as bailies or farmers. But this very naturall reaſon reiecteth, that he ſhould be paſtor of a flocke, that neuer ſawe one ſhepe thereof.

12 It appereth that euen in the time of Gregorie, there were certaine ſeedes of this miſchief, that the rulers of Churches, began to be negligẽt in teaching: for he doth in one place grieuouſly complaine of it. The world (ſayeth he) is full of prieſts: but yet in the harueſt there are ſeldome workemen founde: becauſe in deede we take vppon vs the office of prieſt, but we fulfill not the worke of the office. Againe, becauſe they haue not the bowelles of charitie, they will ſeeme Lordes: they acknowledge not themſelues to be fathers. They change the place of humilitie into the aduauncing of lordlineſſe. Againe, but what do we, O paſtours, which receiue ỹ rewarde, and are no workemen? We are fallen to outwarde buſineſſe, and we take in hande one thing, and performe an other. We leaue the miniſterie of preaching, and to our puniſhment, as I ſee, we are called Biſhops, that keepe the name of honor and not of vertue. Sith he vſeth ſo great ſharpneſſe of wordes againſt them, which were but leſſe Homil. 17.

continuing and leſſe diligent in their office: What I pray you, would he ſay, if he ſawe of the Biſhops almoſt none, or truely very fewe, and of the reſt ſcarcely euery hundreth man once in all his life to go vp into a pulpet? For men be come to ſuch madneſſe, that it is commonly counted a thing to baſe for the dignitie of a Biſhop, to make a ſermon to the people. In the time of Bernarde, things were ſomewhat more decayed: but we ſee alſo with: howe ſharpe cirdings he inueyeth againſt the whole order: which yet it is likely to haue bene then much purer than it is nowe.

13 But if a man do well wey & examine this outward forme of eccleſiaſticall gouernement that is at this day vnder the papacy, he ſhall finde that there is no theuiſh corner wherin robbers do more licenciouſly range without lawe and meaſure. Truely all things are there ſo vnlike the inſtitution of Chriſt, yea ſo contrary to it, they are ſo degenerate from the auncient ordinances and maners of the Church, they are ſo repugnant to nature and reaſon, that there can be no greater iniurie done to Chriſt, than when they pretend his name to the defence of ſo diſordred gouernement. We (ſay they) are the pillers of the Church, the chief Biſhops of religiō, y vicars of Chriſt, the heades of the faithfull: becauſe the power of the Apoſtles is by ſucceſſion come vnto vs. They are alway bragging of theſe follies, as though they talked vnto ſtockes. But ſo oft as they ſhall boaſt of this, I will aſke of them againe, what they haue common with the Apoſtles. For we ſpeake not of any inheritably deſcending honor, that may be geuen to men euen while they ly ſleping: but of the office of preaching, which they ſo much flee from. Likewiſe when we affirme that their kingdom is the tyranny of Antichriſt, by and by they aunſwer, that it is that reuerende Hierarchie, ſo ofte praiſed of notable and holy men. As though the holy fathers, when they commended the Eccleſiaſticall Hierarchie or ſpirituall gouernement, as it was deliuered them from hande to hande from the Apoſtles, did dreame of this miſſhapen and waſte diſordred heape, where the Biſhops are for the moſt part, either rude aſſes, which knowe not the very firſt and common principles of faith, or ſometime children yet newe come from the nourſe: and if any be learneder (which yet is a rare example) they thinke a Biſhoprike to be nothing els but a title of glorioufneſſe and magnificence: where the perſones of Churches thinke no more of feedinge the flocke, than a ſhoemaker doth of plowing: where all things are confounded with more than Babylonicall diſperſing, that there remaineth no more any one ſteppe whole of that ordinance of the Fathers.

14 What

14 What if we deſcende to their maners? where ſhalbe that light of the world, which Chriſt requireth? where is the ſalte of the earth? where is that holineſſe, which may be as a perpetuall rule to iudge by? There is no degree of men at this day more ill ſpoken of for riot, wantonneſſe, deintineſſe, finally all kinde of luſtes. There are of no degree men either fitter, or conninger maiſters of all deceit, fraude, treaſon, and breach of faith: there is no where ſo great conning or boldneſſe to do hurt. I paſſe ouer their diſdainfulneſſe, pride, extorcion, crueltie. I paſſe ouer the diſſolute licenciouſneſſe in all the parts of their life. In ſuffering whereof the world is ſo wearied, that it is not to be feared, that I ſhould ſeeme to enforce any thing to much. This one thing I ſay, which they themſelues ſhall not be able to denie: that of the Biſhops there is almoſt none, of the Parſons of paroches not the hundreth man, but if iudgemēt ſhould be geuen of his maners, according to the olde Canons, he ſhould be either to be excommunicate, or at leſt to be put from his office. I ſeeme to ſay ſomwhat incredible: ſo farre is that auncient Diſcipline growen out of vſe, that commaunded an exacter triall to be had of the maners of the clergie: but the truth is ſo. Now let them go, that fighe vnder the ſtanderd and guiding of the ſee of Rome, & let them boſt among themſelues of the order of prieſthode. As for the order that they haue, truely it is euident, the it is neither of Chriſt, nor of his Apoſtles, nor of the fathers, nor of the olde Church. Matt. 5. 14.

15 Nowe let the Deacons come forth, and that moſt holy diſtributing that they haue of the goods of the Church. Howbeit they do not nowe creat their Deacons to that purpoſe, for they enioine them nothing els but to miniſter at the altar, to read and ſing the Goſpell, and do I wote not what trifles. Nothing of the almes, nothing of the care of the poore, nothing of all that functiō which they in olde time executed. I ſpeake of the very inſtitution. For if we haue reſpect what they do, in deede it is not to them an office, but onely a ſteppe toward prieſthoode. In one thing, they that kepe the Deacons place at the maſſe, do repreſente a voide image of antiquity. For they receiue the offrings before the conſecration. This was the auncient maner, that before the communion of the Supper, the faithfull did kiſſe one an other, and offer their almes at the altar: ſo firſt by a ſigne, & afterward by very liberalitie they ſhewed their charitie. The Deacon, that was the poore mens ſteward, receiued that which was giuen, to diſtribute it. Nowe of thoſe almes, there cometh no more to the poore, than if they were throwen into the ſea. Therefore they mocke the Church with the lying Deaconrie. Truely therin they haue nothing like,

neither to the inſtitution of the Apoſtles, nor to the auncient vſage. But the very deſtribution of the goods they haue cõueyed an other way: and haue ſo framed it, that nothing can be deuiſed more vnorderly. For as theues, when they haue cutte mens throtes, do diuide the pray among them: ſo theſe, after the quenching of the light of Gods word, as though the Church were ſlaine, do thinke that whatſoeuer was dedicate to holy vſes is laid open for pray and ſpoile. Therefore making a diuiſion, euery one hath ſnatched to himſelfe as much as he coulde.

16 Here all theſe olde orders, that we haue declared, are not onely troubled, but vtterly wiped out and raſed. The Biſhops and prieſts of cities, which being made riche by this pray, were tourned into canons, haue made hauocke of the chiefe part among them. But it appereth that the partition was vnorderly, becauſe to this day they ſtriue about the boundes. Whatſoeuer it be, by this diuiſion it is prouided, that not one halfepeny of the goodes of the Church ſhould come to the poore, whoes had bene the halfe part at leaſt. For the canons do giue them the fowerth part by name: and the other fowerth parte they do therefore appoint to the Biſhops, that they ſhoulde beſtowe it vpon hoſpitalitie, and other duties of charitie. I ſpeake not what the clerkes ought to do with their portion, and to what vſe they ought to beſtowe it. For we haue ſufficiently declared, that the reſt which is appointed for temples, buildings and other expenſes, ought to be open for the poore in neceſſitie. I pray you, if they had one ſparke of the feare of God in their hart, would they abide this burden of conſcience, that all that they eate, and wherewith they be clothed, cometh of thefte, yea of ſacrilege? But ſith they are little moued with the iudgement of God, they ſhould at leaſt thinke, that thoſe be men endued with wit and reaſon, to whome they would perſuade, that they haue ſo goodly and well framed orders in their Church, as they are wont to boaſt. Let them aunſwer me ſhortly, whether deaconrie be a licéce to ſteale and robbe. If they denie this, they ſhall alſo be compelled to confeſſe, that they haue no deaconrie left: for as much as among them, all the diſpoſition of the goodes of the Church is openly tourned into a ſpoiling full of ſacrilege.

17 But here they vſe a very faire colour. For they ſay, that the dignitie of the Church is by that magnificence not vncomlily vpholden. And they haue of their ſecte ſome ſo ſhameleſſe, that they dare openly boaſt, that ſo onely are fulfilled thoſe prophecies, where by the olde Prophets deſcribe the glorioufneſſe of the kingdome of Chriſt, when that kingly gorgeouſneſſe is ſeen in the prieſtly order. Not in vaine

vayne (say they) God hath promised these things to his Church: Kings shall come, they shall worship in thy sight, they shall bring thee gifts. Arise, arise, clothe thee with thy strength, O Syon: clothe thee with the garmentes of thy glorie, O Hierusalem: All shall come from Saba, bringing golde and incense, and speaking praise to the Lorde. All the cattell of Cedar shalbe gathered together to thee. If I should tarie long vpon confuting this lewdnesse, I feare least I should seeme foude. Therefore I will not lose wordes in vaine. But I aske: if any Iewe would abuse these testimonies, what solution would they geue? Verily they would reprehende his dullnesse, for that he transferred those things to the flesh and the world, that are spiritually spoken of the spirituall kingdome of Christ. For we knowe, that the Prophetes vnder the image of earthly things, did paint out vnto vs the heauenly glorie of God, that ought to shine in the Church. For the Church had neuer lesse abundance of these blessings, which their wordes expresse, than in the time of the Apostles: and yet all confesse, that the force of the kingdome of Christ then chiefly florished abroade. What then mean these sayings? Whatsoeuer is any where precious, by excellent, it ought to be made subiect to the Lord. Where as it is namely spoken of kings, that they shal submit their scepters to Christ, that they shall throwe downe their crownes before his feete, that they shall dedicate their goodes to the Church: when (will they say) was it better and more fully performed, than when Theodosius, casting away his purple roabe, leauing the ornamentes of the empire, as some one of the common people, submitted himselfe before God and the Church, to solemne penance? then when he and other like godly princes bestowed their endeuors and their cares to preserue pure doctrine in the Church, and to cherish and defende sounde teachers? But howe priests at that time exceded not in superfluous richesse, that onely sentence of the Sinode at Aquileia, where Ambrose was chief, sufficiently declareth: Glorious is pouertie in the priests of the Lord. Truely the Bishops had at that time some richesse, wherewith they might haue set out the Churches honor, if they had thought those to be the true ornamentes of the Church. But when they knew that there was nothing more against the office of Pastors, than to glister and shew themselues proudly with deintinesse of fare, with gorgeousnesse of garments, with great train of seruantes, with stately palaces, they followed & kept the humblenesse & modestie, yea the very pouertie which Christ holily appointed amōg his ministers.

Psa. 72. 10. Esa. 52. 1. & 60. 6.

18 But, that we may not be to long in this point, let vs againe gather into a short summe, howe farre that dispēsation or dissipation

of the goods of the Church, that is nowe vſed, differeth from the true deaconrie, which both the word of God commendeth vnto vs, and the auncient Church obſerued. As for that which is beſtowed vpon the garniſhing of temples, I ſay it is ill beſtowed, if that meaſure be not vſed, which both the very nature of holy things appointeth, and the Apoſtles and other holy fathers haue preſcribed both by doctrine and examples. But what like thing is there ſeen at this day in the temples? whatſoeuer is framed, I will not ſay after that auncient ſparing, but to any honeſt meane it is reiected. Nothing at all pleaſeth, but that which ſauoureth of riot and the corruption of times. In the meane time they are ſo farre frō hauing due care of the liuely temples, that they woulde rather ſuffer many thouſandes of the poore to periſh for hunger, than they would breake the leaſt chalice or cruet, to releue their neede. And that I may not pronounce of my ſelfe any thing more greuouſly againſt them, this onely I would haue the godly readers to thinke vpon: if it ſhould happen that ſame Exuperius biſhop of Tholoſa, whom we euen nowe rehearſed, or Acatius, or Ambroſe, or any ſuch to be raiſed from death, what they would ſay. Truely they would not allowe that in ſo great neceſſitie of the poore, richeſſe in a maner ſuperfluous ſhould be tourned an other way. Admit I ſpeake nothing howe theſe vſes vpon which they be beſtowed, (although there were no poore) are many waies hurtful, but in no behalfe profitable. But I leaue to ſpeake of men. Theſe goodes are dedicate to Chriſt: therfore they are to be diſpoſed after his will. But they ſhall in vaine ſay, that this part is beſtowed vpon Chriſt, which they haue waſted otherwiſe than he commaunded. Howbeit, to confeſſe the trueth, there is not much of the ordinarie reuenue of the Church abated for theſe expenſes. For there are no biſhoprikes ſo welthy, no abbaties ſo fatte, finally neither ſo many, nor ſo large benefices, that may ſerue to fill the gluttonie of prieſts. But while they ſeke to ſpare themſelues, they perſuade the people by ſuperſtition, to turne that which ſhould be beſtowed vpon the poore, to builde temples, to ſette vp images, to buy iewels, to getте coſtly garmentes. So with this gulfe are the daily almes conſumed.

19 Of the reuenue, that they receiue of their landes and poſſeſſion, what els ſhall I ſay, but that which I haue already ſaid, & which is before all mens eyes? We ſee with what faithfulneſſe they which are called biſhops and Abbots do diſpoſe the greateſt parte. What madneſſe is it, to ſeeke here for an eccleſiaſticall order? Was it mete that they, whoſe life ought to haue bene a ſingular example of frugalitie, modeſtie, continence, and humilitie, ſhould contende with the

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royalte of princes in number of goodes, in gorgiousnesse of houses, in deintinesse of apparell and fare? And howe much was this contrary to their office, that they, whom the eternall and inuiolable commaundement of God forbiddeth to be desirous of filthy gaine, and biddeth to be cõtente with simple liuing, should not only lay handes vpon townes and castels, but also violently entre vpon the greatest lordships, finally possesse forceably very empires? If they despise the word of God: what will they aunswere to those auncient decrees of the Synodes: whereby it is decreed that the bishop should haue a small lodging not farre from the Church, meane fare & household stuffe? what will they say to that praise of the Synode at Aquilea: where pouertie is reported glorious in the priests of the Lorde? For perhappes they will vtterly refuse as to much rigorous, that which Hierome aduiseth Nepotianus, that poore men and strangers, and among them Christ as a guest, may knowe his table. But that which he by and by addeth, they will be ashamed to denie, that it is the glory of a bishop to prouide for the goodes of the poore: that it is the shame of all priests to study for their owne richesse. But they can not receiue this, but they must all cõdemne themselues of shame. But it is not needefull in this place to speake more hardly against them, sith my meaning was nothing els, but to shewe, that among them the lawefull order of deaconry is long ago taken away: that they may no more glorie of this title to the commendation of their Church: which I thinke I haue already sufficiently shewed.

Tit. 1.7

Concil. Aquil. Can. 4. cap. 14. and 15.

The vj. Chapter.

Of the Supremacie of the See of Rome.

HItherto we haue reherſed thoſe orders of ỹ Church, which were in the gouernement of the olde Church: but afterwarde corrupted in times, and from thencefoorthe more and more abuſed, do nowe in the Popiſhe Church reteine onely their name, and in deede are nothing els but viſours: that by compariſon the godly reader might iudge, what maner of Church the Romaniſtes haue, for whoes ſake they make vs ſchiſmaukes, becauſe we haue departed from it. But as for the hed and top of the whole order, that is to ſay, the ſupremacy of the ſee of Rome, whereby they trauaile to proue that they only haue the catholike Church, we haue not yet touched it: becauſe it toke beginning neither from the inſtitution of Chriſt, nor from the vſe of the olde Church, as thoſe former partes did: which we haue ſhewed to haue ſo proceded from antiquitie, that by wickednesſe of times they are vtterly

degenerate, and haue put on altogether a new forme. And yet they go about to perſuade the world, that this is the chief and in a maner onely bonde of the vnitie of the Church, if we cleaue to the ſee of Rome, and continue in the obedience thereof. They reſt (I ſay) principally vppon this ſtay, when they will take away the Church from vs, and claime it to themſelues, for that they kepe the head, vpon which the vnitie of the Church hangeth, and without which the Church muſt needes fall aſunder and be broken in pieces. For thus they thinke, that the Church is as it were a maimed and headleſſe body, vnleſſe it be ſubiect to the ſee of Rome, as to her head. Therefore when they talke of their Hierarchie, they alway take their beginning at this principle: that the biſhop of Rome (as the vicar of Chriſt, which is the head of the Church) is in his ſteede Preſident of the vniuerſall Church: and that otherwiſe the Church is not well ordred, vnleſſe that See do holde the Supremacie aboue all other. Therefore this alſo is to be examined, of what ſort it is: that we may omitt nothing that perteineth to a iuſt gouernement of the Church.

2 Let this therfore be the principal point of the queſtion: Whether it be neceſſary for the true forme of Hierarchie (as they call it) or eccleſiaſticall order, that one See ſhould be aboue the other both in dignitie & in power, that it may be the heade of ẏ whole body. But we make the Church ſubiect to too vniuſt lawes, if we lay this neceſſity vpon it, without the word God. Therfore if the aduerſaries wil proue that which they require, they muſt firſt ſhew ẏ this diſpoſition was ordeined by Chriſt. For this purpoſe they alledge out of the law the hy prieſthode, alſo the hy iudgement, which God did inſtitute at Hieruſalem. But it is eaſy to geue a ſolution, and that many wayes, if one way do not ſatisfie them. Firſt no reaſon compelleth to extẽde that to the whole world, which was profitable in one nation: yea rather, the order of one nation and of the whole world ſhall be farre different. Becauſe the Iewes were on eche ſide compaſſed with idolatrers: that they ſhould not be diuerſely drawen with varietie of religions, God appointed the place of worſhipping him in the middeſt part of the lande: there he ordeined ouer them one head biſhop, whom they ſhould all haue regard vnto, that they might be ẏ better kepte together in vnitie. Nowe, when religion is ſpred abreade into the whole world, who doth not ſee that it is altogether an abſurdity, that the gouernment of the Eaſt and Weſt be geuen to one man? For it is in effect as much as if a man ſhould affirme, that the whole world ought to be gouerned by one ruler, becauſe one piece of lande hath

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no mo rulers but one. But there is yet an other reaſon, why that ought not to be made an exãple to be followed. No man is ignorant that that hy biſhop was a figure of Chriſt. Nowe, ſins the prieſthode is remoued, that right muſt alſo be remoued. But to whom is it remoued? Truely, not to the Pope (as he himſelfe is ſo bold ſhameleſſely to boaſt) when he draweth this title to himſelfe: but to Chriſt, which as he alone ſuſteineth this office, without any vicar or ſucceſſor, ſo he reſigneth the honor to none other. For the prieſthode conſiſteth not in doctrine onely, but in the appeaſing of God, which Chriſt hath fully wrought by his death, and in that interceſſiõ which he nowe vſeth with his Father. Hebr. 7. 12.

3 There is therefore no cauſe why they ſhould bind vs by this example, as by a perpetuall rule, which we haue ſene to be enduring but for a time. Out of the newe teſtament they haue nothing to bring forth for proofe of their opinion, but that it was ſayed to one: Thou art Peter, & vpon this ſtone I will builde my Church. Againe, Peter, Loueſt thou me? Feede my ſhepe. But admitting that theſe be ſtrong proues, they muſt firſt ſhewe, that he which is commaunded to feede the flocke of Chriſt, hath power committed to him ouer all Churches: and that to binde and to loſe is nothing els but to be ruler of all the world. But as Peter had receiued the cõmaundement of the Lorde, ſo he exhorteth all other prieſts to feede the Church. Hereby we may gather, that by this ſaying of Chriſt, there was either nothing geuen to Peter more then to the reſt, or that Peter did egally communicate with other the power that he had receiued. But, that we ſtriue not vainly, we haue in an other place a cleare expoſition out of the mouth of Chriſt, what is to binde and to loſe: that is to ſay, to reteine and to forgeue ſinnes. But the maner of binding and looſing, both the whole Scripture eche where ſheweth, and Paul very well declareth, when he ſaith that the miniſters of the Goſpell, haue cõmaundement to reconcile men to God, and alſo haue power to puniſhe them that refuſe this benefite. Mat. 16 18. Ioh. 21. 15. 1. Pet. 5. 2. Ioh. 20. 23. 2. Cor. 5. 18. & 10. 16.

4 Howe ſhamefully they wreſt thoſe places, that make mention of binding and looſing, I both haue already ſhortly touched, and a litle hereafter I ſhall haue occaſion to declare more at large. Nowe it is good to ſe onely, what they gather of that famous aunſwere of Chriſt to Peter. He promiſed him ỹ keyes of the kingdome of heauẽ he ſayed that whatſoeuer he bounde in earth, ſhould be bounde in heauen. If we agree vpon the word keyes, and the maner of binding, all contention ſhall by and by ceſſe. For the Pope himſelfe will gladly geue ouer the charge enioined to the Apoſtles, which being full of

trauaile and griefe, ſhould ſhake from him his pleaſures, without gaine. Forasmuch as the heauens are opened vnto vs by the doctrine of the Goſpell, it is with a very fit metaphore expreſſed by the name of keyes. Nowe men are bounde and looſed in no other wiſe, but when faith reconcileth ſome to God, and their owne beleefe bindeth other ſome. If the Pope did take this onely vpon him: I thinke there will be no man that would either enuie it or ſtriue about it. But becauſe this ſucceſſion being trauailſome and nothing gainefull pleaſeth not the Pope, hereupon groweth the begmning of the contention, what Chriſt promiſed to Peter. Therefore I gather by the very matter it ſelfe, that there is nothing meant by the dignitie of the office of an Apoſtle, which can not be ſeuered from the charge. For if that deſmitiō which I haue rehearſed, be receiued (which can not but ſhamefully be reiected) here is nothing geuen to Peter, that was not alſo common to his other fellowes: becauſe otherwiſe there ſhould not only wrong be done to the perſons, but the very maieſtie of doctrine ſhould halt. They crie out on the other ſide: what auaileth it, I pray you, to run vpon this rocke? For they ſhall not proue, but as the preaching of one ſame Goſpell was enioined to all the Apoſtles, ſo they were alſo all alike furniſhed with power to binde & looſe. Chriſt (ſay they) appointed Peter Prince of the whole Church, when he promiſed that he would geue him the keyes. But that which he then promiſed to one, in an other place he gaue it alſo to all the reſt, and deliuered it as it were into their hādes. If the ſame power were graunted to all, which was promiſed to one, wherein ſhall he be aboue his fellowes? Herein (ſay they) he excelleth, becauſe he receiued it both in cōmon together with them, & ſeuerally by himſelfe, which was not geuen to the other, but in common. What if I anſwere with Cyprian and Auguſtine, that Chriſt did it not for this purpoſe, to prefer one man before other, but ſo to ſet out ỹ vnitie of the Church. For thus ſayeth Cyprian, that God in the perſon of one gaue the keyes to all, to ſignifie the vnitie of all: and that the reſt were the ſame thing that Peter was, endued with like partaking both of honor and power: but that the beginning is taken at vnitie, that the Church of Chriſt may be ſhewed to be one. Auguſtine ſayeth: If there were not in Peter a miſtery of the Church, the Lorde would not ſay to him, I will geue thee the keyes. For if this was ſayed to Peter, the Church hath them not: but if the Church haue them, then Peter, when he receiued the keyes, betokened the whole Church. And in an other place. When they were all aſked, onely Peter aunſwered, thou art Chriſt: and it is ſaid to him, I will geue thee the keyes, as though he alone had receiued

Matt. 18. 29. Ioh. 20. 23.

De ſim. cleri.

Homil. in Ioā. Homil. 12.

ceiued the power of binding and looſing: whereas both he being one ſaid the one for all, and he receiued the other with all, as bearing the perſon of vnitie. Therefore one for all, becauſe there is vnitie in all.

5 But this, Thou art Peter, and vpon this rocke I will bilde my Church, is no where red ſpoken to any other. As though Chriſt ſpake there any other thing of Peter, than that which Paul and Peter himſelfe ſpeaketh of all Chriſtians. For Paule maketh Chriſt the chiefe and corner ſtone, vpon which they are bilded together that growe into a holy temple to the Lorde. And Peter biddeth vs to be liuely ſtones which being founded vpon that choſen and precious ſtone, do by this ioynt and coupling together with our God, cleaue alſo together among our ſelues. He (ſay they) aboue the reſt: becauſe he hath the name peculiarly. In deede I do willingly graunt this honor to Peter, that in the bilding of the Church he be placed among the firſt, or (if they will haue this alſo) the firſt of all the faithfull: but I will not ſuffer them to gather thereupon, that he ſhould haue a Supremacie ouer ẏ reſt. For what maner of gathering is this? He excelleth other in feruentneſſe of zele, in learning, and courage: therefore he hath power ouer thẽ. As though we might not with better colour gather, that Andrewe is in degree before Peter, becauſe he went before him in time, and brought him to Chriſt. But I paſſe ouer this. Let Peter truly haue ẏ firſt place: yet there is great difference betwene ẏ honor of degree and power. We ſee that the Apoſtles commonly graunted this to Peter, that he ſhould ſpeake in aſſemblies, & after a certaine maner go before them with propounding, exhorting, and admoniſhing: but of his power we reade nothing at all.

Mat. 16. 18.

Ephe. 2. 20.

1. Pet. 2. 5.

Iohn. 1. 40 and 42.

6 Howbeit we be not yet come to diſpute of that point: onely at this preſent I would proue, that they do to fondly reaſon, when by the onely name of Peter they would bilde an Empire ouer the whole Church. For thoſe olde follies wherwith they went about to deceiue at the beginning, are not worthy to be rehearſed, much leſſe to be cõfuted, that the Church was bilded vpon Peter, becauſe it was ſaid vpon this rock. &c. But ſome of the Fathers haue ſo expounded it. But when the whole Scripture crieth out to the contrary, to what purpoſe is their authoritie alleged againſt God? Yea, why do we ſtriue about the meaning of theſe wordes, as though it were darke or doutfull, whẽ nothing can be more plainly nor more certainly ſpokẽ? Peter had cõfeſſed in his owne and his brethrens name, that Chriſt is the ſonne of God. Vpon this rocke Chriſt bildeth his Church: becauſe it is (as Paule ſayeth) the onely foundation, beſide which there can be layed none other. Neither do I here therfore refuſe the

Mat. 16. 16.

1. Cor. 3. 11.

authority of the Fathers, becauſe I wante their teſtimonies, if I liſted to allege them: but (as I haue ſayed) I will not with contending about ſo cleare a matter trouble the readers in vaine, ſpecially ſith this point hath bene long agoe diligently enough handeled and declared by men of our ſide.

7 And yet in deede no man can better aſſoile this queſtion, than the Scripture it ſelfe, if we compare all the places, where it teacheth, what office and power Peter had among the Apoſtles, howe he behaued himſelfe, and howe he was accepted of them. Runne ouer all that remaineth written, you ſhall finde nothing els, but that he was one of the. xij. egall with the reſt, and their fellowe, but not their Lorde. He doth in deede propounde to the councell, if any thing be to be done, and geueth warning what is mete to be done: but therewithall he heareth other, and doth not onely graunte them place to ſpeake their minde, but leaueth the iudgement to them: when they had determined, he followed and obeyed. When he writeth to the Paſtors, he doth not commaunde them by authoritie, as Superior: but he maketh them his companions, and gently exhorteth them, as egalles are wont to do. When he was accuſed for that he had gone in to the Gentiles, although it were without cauſe, yet he aunſwered & purged himſelfe. When he was commaunded by his fellowes, to go with Iohn into Samaria, he refuſed not. Whereas the Apoſtles did ſend him, they did thereby declare that they helde him not for their ſuperior. Wheras he obeyed and toke vpon him the embaſſage committed to him, he did thereby confeſſe, that he had a fellowſhip with them, and not an authority ouer them. If none of theſe things were, yet the only Epiſtle to the Galathiãs may eaſily take all douting from vs: where almoſt in two whole Chapters together Paule trauaileth to proue nothing els, but that he himſelfe was egall to Peter in honor of Apoſtleſhip. Then he rehearſeth that he came to Peter, not to profeſſe ſubiection, but onely to make their conſent of doctrine approued by teſtimonie to all men: and that Peter himſelfe required no ſuch thing, but gaue him his right hande of fellowſhip, to worke in common together in the Lordes vineyarde: & that there was no leſſer grace geuen to him among the Gentiles, than to Peter among the Iewes: Finally that when Peter dealt not very faithfully, he was corrected by him, and obeyed his reprouing. All theſe things do make plaine, either that there was an equalitie betweene Paule and Peter, or at leaſt that Peter had no more power ouer the reſt, than they had ouer him. And (as I haue already ſayed) Paule of purpoſe laboureth about this, that none ſhoulde preferre before him in the Apoſtle-

A&. 15. 5.

1. Pet. 5. 1.

A&. 11. 3.

A&. 8. 24.

Gala. 1. & 2. 6.

Apoſtleſhip either Peter, or Iohn, which were felowes not Lordes.

8 But, to graunt them that which they require concerninge Peter, that is, that he was the Prince of the Apoſtles, and excelled the reſt in dignity: yet there is no cauſe why they ſhould of a ſingular example make an vniuerſall rule, and drawe to perpetuity that which hath bin once done: ſith there is a farre differinge reaſon. One was chiefe among the Apoſtles: forſooth, becauſe they were few in number. If one were the chiefe of twelue men, ſhall it therefore folow that one ought to be made ruler of a hundred thouſande menne? It is no maruell that twelue had one amonge them that ſhould rule them all: For nature beareth this, and the witte of men requireth this, that in euery aſſembly, although they be all egal in power, yet there be one as a gouernour, whome the reſt may haue regarde vnto. There is no court without a Conſull: no ſeſſiō of iudges without a pretor, or propounder, no company without a ruler, no felowſhip without a maiſter. So ſhoulde it be no abſurdity, if we confeſſed that the Apoſtles gaue to Peter ſuch a ſupremacy. But ẏ which is of force among few, is not byandby to be drawen to the whole world, to the ruling wherof no one man is ſufficiēt. But (ſay they) this hath place no leſſe in the whole vniuerſality of nature, than in all the partes, that there be one ſouereigne head of all. And hereof (and God will) they fetche a proofe from cranes and bees, which alway chooſe to themſelues one guide, not many. I allow in dede the exāples which they bring forth: but do bees reſorte together out of all the worlde to chooſe them one kinge? euery ſeuerall king is content with his owne hyue. So among cranes, euery heard hath their owne king. What elſe ſhall they proue hereby, but that euery Church ought to haue their own ſeueral biſhop appointed them? Then they call vs to ciuile examples. They allege ẏ ſaying of Homere, It is not good to haue many gouernours: & ſuch thinges as in like ſenſe are red in prophane writers to the commendation of Monarchie. The anſwere is eaſie. For Monarchie is not praiſed of Vlyſſes in Homere, or of any other, in this meaninge, as though one ought to be Emperor of ẏ whole world: but they meane to ſhew that one kingdom can not hold two kinges: & that power (as he calleth it) can abide no companion.

9 But let it be, as they will, that it is good and profitable that the whole worlde be holden vnder Monarchie, which yet is a very great abſurdity: but let it be ſo: yet I will not therefore graunt that the ſame ſhould take place in the gouernment of the Church. For the Church hath Chriſt her only head, vnder whoſe dominion we al cleaue together, according to that order and that forme of policy which he hath

Ephe.4. 15. preſcribed. Therfore they do a great wronge to Chriſt, when by that pretenſe they wil haue one man to be ruler of the vniuerſal Church, becauſe it cā not be without a head. For Chriſt is the head, of whom the whole body coupled and knit together in euery ioint, wherewith one miniſtreth to an other, according to the working of euery member in the meaſure therof, maketh encreaſe of the body. See you not, how he ſetteth all men without exception in the body, & leaueth the honor & name of head to Chriſt alone? See you not how he giueth to euery member a certaine meaſure, & a determined & limited function: wherby both the perfection of the grace & the ſoueraigne power of gouernāce may remaine with Chriſt only? Neither am I ignorant what they are wont to cauill, whē this is obiected againſt them: they ſay that Chriſt is properly called the only hed, becauſe he alone reigneth by his own authority & in his owne name: but that this nothing withſtandeth, but that there may be vnder him an other miniſterial heade (as they terme it) that may be his vicegerent in earth. But by this cauillation they preuaile nothing, vnleſſe they firſt ſhew that this miniſtery was ordained by Chriſt. For the Apoſtle teacheth, that the whole miniſtratiō is diſperſed through the members, & that the power floweth from the one heauenly head. Or if they wil haue it any plainer ſpoken, ſith the Scripture teſtifieth that Chriſt is the hed, & claimeth that honor to him alone, it ought not to be transferred to any other, but whom Chriſt himſelf hath made his vicar. But ẏ is not only no where red, but alſo may be largely confuted by many places.

Ephe.1. 22 & 4. 15. & 5. 23. Coloſ.1 18 & 2. 10.

Ephe.4. 10. Paul ſomtimes depainteth vnto vs a liuely image of ẏ Church of one head he maketh there no mention. But rather by his deſcription we may gather, that it is diſagreing frō the inſtitution of Chriſt. Chriſt at his aſcending tooke frō vs the viſible preſence of himſelfe: yet he went vp to fulfill all thinges. Now therefore the Church hath him yet preſent, and alway ſhall haue. When Paule goeth about to ſhew the meane wherby he preſenteth himſelfe, he calleth vs backe to the miniſteries which he vſeth. The Lord (ſayth he) is in vs all, according to ẏ meaſure of grace ẏ he hath giuen to euery mēber. Therfore he hath appointed ſome Apoſtles, ſome Paſtors, ſome Euangeliſtes, other ſome Teachers &c. Why doth he not ſay, that he hath ſet one ouer all, to be his vicegerent? For the place required that principally, and it could by no meanes haue bin omitted, if it had bin true. Chriſt (ſayth he) is with vs. How? by the miniſtery of men, whom he hath appointed to gouerne the Church. Why not rather by the miniſterial head, to whom he hath cōmitted his ſtede? He nameth vnity but in God, & in the faith of Chriſt. He aſſigneth to men nothing but

Ephe.4. 7. & 11.

common

common miniſtery, & to euery one a particular meaſure. In that cómendatiõ of vnity, after that he had ſayd that there is one body, one Spirite, one hope of calling, one God, one Faith, one Baptiſme, why hath he not alſo immediatly added one chiefe Biſhop, that may hold the Church together in vnity? For nothing, could haue bin more fitly ſpoken, if it had bin true. Let that place be diligently weyed. It is no dout but that he meant there altogether to repreſent the holy & ſpirituall gouernment of the Church, which they that came after called Hierarchie. As for Monarchy among miniſters, he not only nameth none, but alſo ſheweth that there is none. It is alſo no dout but ỳ he meant to expreſſe the maner of cõioyning, wherby the faithfull cleaue together with Chriſt their head. There he not only ſpeaketh of no miniſteriall head, but appointeth to euery of the mẽbers a particular working according to ỳ meaſure of grace diſtributed to euery one. Neither is there any reaſon why they ſhoulde ſuttelly diſpute of the compariſon of the heauenly and earthly Hierarchie. For it is not ſafe to know beyond meaſure of it. And in framing this gouernment we muſt follow no other figure, than the Lord himſelfe hath painted out in his word.

11 Now although I graũt them an other thing, which they ſhal neuer winne by prooſe before ſober men, that the ſupremacy of the Church was ſo ſtabliſhed in Peter, that it ſhoulde alway remaine by perpetuall ſucceſſiõ: yet how wil they proue, that his ſeate was ſo placed at Rome, that whoſoeuer is Biſhop of that Church, ſhoulde be ſet ouer the whole world? By what right do they binde this dignity to the place, which is giuen without mention of place? Peter (ſay they) liued & died at Rome. What did Chriſt himſelf? Did not he, while he liued, exerciſe his Biſhoprike, & in dying fulfill the office of Prieſthoode, at Hieruſalem? The Prince of Paſtors, the ſouereigne Biſhop, the heade of the church, could not purchace honor to the place: & could Peter, that was farre inferior to him? Are not theſe follies more than childiſh? Chriſt gaue the honor of ſupremacy to Peter: Peter ſate at Rome: therfore he there placed the ſeat of Supremacy. By this reaſon, the Iſraelites in old time might haue ſet the ſeate of Supremacy in the deſert, where Moſes the chiefe Teacher and Prince of Prophets executed his miniſtery and died. Deu. 34. 5.

12 Let vs ſee howe trimly they reaſon. Peter (ſay they) hadde the Supremacy amonge the Apoſtles: therefore the Church where he ſate ought to haue that priuilege. But where ſate he firſt? At Antioche, ſay they. Therefore the Church of Antioche doth rightly claime to it ſelfe the ſupremacy. They cõfeſſe that it was in old time

the firſt: but they ſay, that in remouing thence, he remoued to Rome the honor that he brought with him. For there is an Epiſtle vnder
97. que- the name of Pope Marcellus to the biſhops of Antioche, where he
ſti. 1. ca. ſayth thus: Peters ſeate was at the beginninge with you, which afterward by the Lordes commaundement was remoued hither. So the Church of Antioche, which was ones the chiefe, hath giuen place to the ſee of Rome. But by what Oracle had that good mā learned, that the Lorde ſo commaunded? For if this cauſe be to be determined by the law, it is neceſſary that they anſwere, whether they will haue this priuilege to be perſonall, or reall, or mixt. For it muſt be one of theſe three. If they ſay that it is perſonall, then it belongeth nothing to the place. If they ſay that it is real, then when it is once giuē to the place, it is not taken away by reaſon either of the death or departure of the perſon. It remaineth therefore that they muſt ſay it is mixt: but then that place ſhal be not ſimply to be conſidered, vnleſſe the perſon do alſo agree. Let them chooſe which ſoeuer they will, I will by-and-by inferre and eaſily proue, that Rome can by no meane take the ſupremacy vpon it ſelfe.

13 But be it, that as (they triflingly ſay) the ſupremacy was remoued from Antioche to Rome: yet why did not Antioche keepe the ſecond place? For if Rome haue therefore the firſt place, becauſe Peter ſate there to y end of his life: to whom ſhal the ſecond place rather be graunted, than where he had his firſt ſeate? How came it to paſſe thē, that Alexandria went before Antioch? How agreeth it, that y Church of one diſciple ſhould be aboue the ſeate of Peter? If honor be doe to euery Church, according to y worthines of y founder, what ſhall we ſay alſo of the other Churches? Paul nameth three, that ſemed to be
Gal. 2. 9 pillers, Iames, Peter and Iohn. If the firſt place were giuen to the ſee of Rome in the honor of Peter: do not the ſees of Epheſus, & Hieruſalem, where Iohn & Iames ſate, deſerue the ſecond & third place? But among the Patriarches Hieruſalem had the laſt place: Epheſus could not ſit ſo much as in the vttermoſt corner. And other Churches were left out, both all thoſe that Paule founded, & thoſe that the other Apoſtles were rulers of. The ſeate of Marcke, which was but one of their diſciples, obtained the honor. Therfore they muſt either cōfeſſe that that was a prepoſterous order, or they muſt graūt vs that this is not a perpetuall rule, that there be due to euery Church the ſame degree of honor which the founder had.

14 Howbeit, as for that which they report of Peters ſitting in the Church of Rome, I ſee not what credit it ought to haue. Truely that which is in Euſebius, that he ruled there fiue & twenty yeares, is very

eaſily

eafily confuted. For it is euident by the firſt and ſecond Chapter to the Galathians, that about twenty yeares after the death of Chriſt, he was at Hieruſalem, and that then he went to Antioche: where how long he was, is vncertaine. Gregory reckeneth ſeuen yeares, & Euſebius twenty & fiue. But from the death of Chriſt, to the end of Neroes Empire, (in whoſe time they ſay ý he was ſlayne) there ſhalbe found but thirty and ſeuen yeares. For the Lord ſuffred vnder Tiberius, the eighteenth yeare of his Empire. If you rebate twenty yeres, duringe the which Paule is witneſſe that Peter dwelt at Hieruſalem, there will remayne but ſeuenty yeares at the moſt, which muſt nowe be deuided betwene two biſhoprikes. If he taried longe at Antioche he coulde not ſitte at Rome, but a very litle while. Which thinge we may yet alſo more plainely proue. Paule wrote to the Romines, when he was in his iourney going to Hieruſalem, where he was taken and frō thenſe brought to Rome. It is not likely that this Epiſtle was written foure yeares before that he came to Rome. Therein is yet no mentiō of Peter, which ſhould not haue bin left out, if Peter had ruled that Church. Yea and in the end alſo, when he rehearſeth a great number of the godly, whom he biddeth to be ſaluted, where verily he gathereth together all thoſe ý he knew, he yet ſayth vtterly nothing of Peter. Neither is it nedeful here to make a long or curious demōſtration to men of ſounde iudgement: for the matter it ſelfe, and the whole argument of the Epiſtle crieth out, that he ſhould not haue ouerpaſſed Peter, if he had bin at Rome.

Gala. 2. 18. Gal. 2. 8

Rom. 15 15.

Rom. 16 2.

15 Then Paule was brought priſoner to Rome. Luke reporteth that he was receiued of the brethren, of Peter he ſayth nothing. He wrote from thenſe to many Churches: & in ſome places alſo he wryteth ſaluatiōs in the names of certaine: but he doth not in one word ſhew that Peter was there at that time. Who, I pray you ſhall thinke it likely, that he could haue paſſed him ouer with ſilence, if he had bin preſent: Yea to the Philippians, where he ſayd that he had none that ſo faithfully looked vnto the worke of the Lord, as Timothee, he cōplained that they did all ſeeke their owne. And to the ſame Timothee he maketh a more grieuous cōplaint, that none was with him at his firſt defenſe, but all forſooke him: where therefore was Peter then? For if they ſay that he was then at Rome, howe great a ſhame doth Paul charge him with, ý he was a forſaker of the Goſpel? For he ſpeaketh of the beleuers: becauſe he addeth, God impute it not vnto thē. How long therfore, & in what time did Peter kepe that ſeate? But it is a conſtant opinion of writers, that he gouerned that Church euen to his death. But amonge the wryters themſelues it is not certaine who

AC. laſt 16.

Phili. 2. 20.

2. Tim. 4 16.

was his ſucceſſor, becauſe ſome ſay Linus, & other ſome ſay Clement. And they tell many fond fables, of the diſputation had betwene him & Simon the magician. And Auguſtine ſticketh not to confeſſe, when he entreateth of Superſtitions, that by reaſon of an opinion rathely conceiued, there was a cuſtome growen in vſe at Rome, that they ſhould not faſt that day that Peter got the victory of Simon the magician. Finally the doings of that time are ſo entangled with diuerſity of opinions, that we ought not raſhly to beleeue where we finde any thing written. And yet by reaſon of this cõſent of writers, I ſtriue not againſt this, that he died there: but yet that he was Biſhop there, and ſpecially a long time, I can not be perſwaded, neither do I much paſſe vpõ that alſo: foraſmuch as Paul teſtifieth that Peters Apoſtleſhip did peculiarly belonge to the Iewes, and his owne to vs. Therefore that that felowſhip which they couenanted betwene themſelues, may be confirmed with vs, or rather that the ordinance of the holy Ghoſt may ſtand in force amonge vs, we ought to haue reſpect rather to the Apoſtleſhip of Paul than of Peter. For the holy Ghoſt ſo diuide the prouinces betwene them, that he appointed Peter to the Iewes, and Paul to vs. Now therefore let the Romaniſtes go and ſeeke their ſupremacy elſe where than in the word of God, where it is founde not to be grounded.

Aug. ad Sannar.

16 Now let vs come to the olde Church, that it may alſo be made to appeare plainely, ý our aduerſaries do no leſſe cauſeleſly, & falſely boaſt of the conſent therof, than they do of the witneſſe of the word of God. When therfore they brag of that principl of theirs, that the vnity of the Church can not otherwiſe be kept together, but if there be one ſupreme head in earth, to whom al the members may obey, & that therfore the Lord gaue the ſupremacy to Peter, and from thenſe forth to the ſee of Rome by right of ſucceſſion, that the ſame ſhoulde remaine in it to the end: they affirme, that this hath bin alway obſerued from the beginning. But foraſmuch as they wrongfully wreſt many teſtimonies. I wil firſt ſay this aforehand, that I deny not but that the olde wryters do eche where giue great honor to the Church of Rome, & do ſpeake reuerently of it. Which I thinke to be done ſpecially for three cauſes. For ý ſame opinion, which I wot not how was growen in force, that it was founded & ordained by the miniſtery of Peter, much auailed to procure fauour & eſtimatiõ vnto it. Therfore in the Eaſt parts it was for honors ſake called the ſee Apoſtolike. Secondly, when the heade of the Empire was there, & that therefore it was likely, that in ý place were men more excellent both in learninge & wiſdom, & skil, & experience of many things, than any where elſe there

there was worthily consideration had therof, that both the honor of the citie, and also the other more excellent giftes of God shoulde not seeme to be despised. There was beside these also a third thinge, that when the Churches of the East, and of Grecia, yea & of Affrica, were in tumultes among themselues with disagrementes of opinions: the Church of Rome was quieter & lesse full of troubles thā the rest. So came it to passe, that the godly & holy Bishops, beinge driuen out of their seates, did oftentimes flee thither as into a Sanctuary or certaine hauen. For as the Westerne men are of lesse sharpenes & swiftnes of wit, than the Asians or Africans be, so much are they lesse desirous of alterations. This therfore added much authority to ȳ Church of Rome, that in those doutful times it was no so troubled as the rest, & did holde the doctrine once deliuered them, faster thā all the rest as we shal byandby better declare. For these three causes (I say) it was had in no small honor, & commended with many notable testimonies of the old wryters.

17 But when our aduersaries will thereupon gather that it hath a supremacie and soueraigne power ouer other Churches, they do too much amisse, as I haue already sayd. And that the same may the better appeare, I will first briefly shew what the olde fathers thought of this vnity which they enforce so earnestly. Hierome, wryting to Nepotianus, after that he had recited many examples of vnity, at the last descēded to the Hierarchie of the Church. Eche Bishop of euery seuerall Church, eche Archpriest, eche Archdeacon, & all the ecclesiastical order, do rest vppon their owne rulers. Here a Romaine Priest speaketh, he commendeth vnity in the ecclesiasticall order: why doth he not rehearse that all Churches are knitte together with one heade as with one bonde? Nothing could haue more fitly serued the matter ȳ he had in hand: & it can not be said that it was for forgetfulnes, that he omitted it: for he would haue done nothing more willingly if the matter had suffred him. He saw therfore without dout, that that is the true reson of vnity which Ciprian excellently wel describeth in these words: The bishoprike is one, whereof ech hath a part wholly: & the Church is one, which is with encrease of fruteful nesse more largely extended into a multitude. Like as there are many sunbeames & one light: and many branches of a tree, but one body grounded on a fast holding roote: and like as from one fountaine flow many streames, & though the multitude seme to be diuersly spread abroad with largenesse of ouerflowinge plenty, yet the vnity is kept whole in the originall: so the Church also being ouerspread with the light of the Lord, emendeth her beames abroad throughout ȳ whole world, yet is it but

De simpli. pre.

one that is ech where poured forth, and the vnity of the body is not seuered: she spreadeth her branches ouer the whole worlde, she sendeth out her ouerflowinge streames: yet is there but one heade and one beginninge &c. Afterward The spouse of Christ can not be an adultresse: she knoweth one onely house, she keepeth the holnesse of one onely chamber with chast shamefastnesse. You see how he maketh the vniuersall bishoprike to be Christ onely, which comprehendeth the whole Church vnder him: and sayth that all they that execute the office of bishop vnder this heade, haue their partes thereof wholly. Where is the supremacy of the see of Rome, if the whole bishoprike remaine with Christ only, & ech bishop hath his part therof wholly? These things therefore make to this purpose, that the reader may vnderstande by the way, that the olde fathers were vtterly ignorant of that principle, which the Romanistes do take for confessed & vndouted, concerning the vnity of an earthly head in the Hierarchie of the Church.

The vij. Chapter.

Of the beginninge and encreasinge of the Papacie of Rome, vntill it aduanced it selfe to this height, whereby both the liberty of the Church hath bin oppressed, and all the right gouernment therof ouerthrowen.

AS concerning the auncientnesse of the supremacy of the see of Rome, there is nothing had of more antiquity to stablishe it, than that decree of the Nicene Synode, wherin the bishop of Rome both hath the first place among the Patriarches giuen vnto him, and is commaunded to looke vnto the Churches adioyning to the city. Whē the Councel maketh such diuision betwene him and the other Patriarches, that it assigneth to euery one their boundes: truely it doth not appoint him the heade of all, but maketh him one of the chiefe. There were present Vitus and Vincentius in the name of Iulius, which then gouerned the Church of Rome: to them was giuen the fourth place. I beseeche you, if Iulius were acknowledged the head of the Church, should his Legats be thrust into the fourth seate? Should Athanasius be chiefe in the Councel, where principally the image of the Hierarchicall order ought to be seene? In the Synode at Ephesus it appeareth, that Celestinus which was then bishoppe of Rome, vsed a crooked suttle meane, to prouide for the dignitie of his seate. For when he sent his deputies thither, he committed his steede to Cyrillus of Alexandria, which shoulde notwithstandinge otherwise haue bin the chiefe. To what purpose was

that

that ſame committing, but that his name might by what meane ſoeuer abide in the firſt place. For his Legates ſate in a lower place, and were asked their opinion among the reſt, & ſubſcribed in their order: in the meane time ỹ Patriarch of Alexandria ioyned Celeſtins name with his owne. What ſhall I ſay of the ſeconde councell at Epheſus: where when Leos Legates were preſent, yet Dioſcorus Patriarche of Alexandria ſate the chiefe as by his owne right? They wil take exception that it was no vpright councel, by which both the holy mā Flauianus was condemned, & Eutyches acquited, & his vngodlines allowed. But when the Synode was gathered, when the Biſhoppes tooke their places in order, verily the Legates of the Biſhop of Rome ſate there among the reſt none otherwiſe than in a holy & lawful Councell. Yet they ſtriued not for the firſt place, but yeelded it to an other: which they wold neuer haue done, if they had thought it to be theirs of right. For the Biſhops of Rome were neuer aſhamed to enter into the greateſt contētions for their honors, & for this only cauſe oftentimes to vexe & trouble the Church with many and hurtfull ſtriues. But becauſe Leo ſaw that it ſhoulde be a too much vnreaſonable requeſt, if he ſhould ſeke to get the chiefe place for his Legates, therefore he surceſſed it.

2 Then folowed ỹ Councell of Chalcedon, in which by the graūt of the Emperour ỹ Legates of the Church of Rome ſate in the chiefe place. But Leo himſelfe cō feſſeth that this was an extraordinary priuilege. For whē he made petition for it to the Emperour Marcianus, & Pulcheria the Empreſſe, he did not affirme that it was due to him, but only pretended, that the Eaſterne Biſhops, which ſate as chief in the councel at Epheſus, troubled all things, & ill abuſed their power. Wheras therfore it was nedeful to haue a graue gouernour, & it was not likely that they ſhould be mete for it, which had once bin ſo light & diſordered: therfore he prayed, that by reaſon of the default & vnſtaieſſe of other, the office of gouerning might be remoued to him. Truely that which is gotten by ſingular priuilege and beſide order, is not by common law. Where this only is pretended, that there nedeth ſome new gouernour, becauſe the former gouernours had behaued themſelues ill, it is euident that it neither was ſo before, nor ought to cōtinue ſo for euer, but is done only in reſpect of preſent danger. The Biſhop of Rome therfore had the firſt place in the Councell at Chalcedon not becauſe it was due to his ſee, but becauſe the Synode was at that time deſtitute of a graue and fit gouernour, while they ỹ ought to haue bin the chiefe, did through their owne intemperance & corrupt affectiō, thruſt themſelues out of place. And this that I ſay, Leo

ſucceſſour did in dede proue. For when he ſent his Legates to the firſt Synode at Conſtãtinople, which was holden long time after, he brauled not for the firſt ſeate, but eaſily ſuffred Menna the Patriarche of Conſtantinople to ſitte as chiefe. So in the councell at Carthage, at which Auguſtine was preſent, we ſee that not the Legates of the ſee of Rome, but Aurelius Archbiſhop of that place ſate as chiefe: when yet the contention was about the authority of the Biſhop of Rome.

The coũcell at Aquileia. Yea there was alſo a generall councel holden in Italy it ſelfe, at which ỹ Biſhop of Rome was not preſent. Ambroſe was chiefe there, which was in very great authority with the Emperour, there was no mention made of the Biſhop of Rome. Therefore at that time it came to paſſe by the dignity of Ambroſe, that the ſee of Millain was more noble than the ſee of Rome.

3 As concerning the title of ſupremacy, and other titles of pride, wherupon it now maruelouſly boſteth it ſelfe, it is not hard to iudge,

Lib. 2. Epiſt. 3. & lib. 4. Epiſt. 6. whẽ & in what ſort they crept in. Ciprian oftentimes maketh mentiõ of Cornelius. He ſetteth him out with no other name, but by the name of brother, or felow biſhop, or felow in office. But when he writeth to Stephen the ſucceſſor of Cornelius, he doth not only make him egal with himſelfe & the reſt, but alſo ſpeaketh more hardly to him, charging him ſometime with arrogance, ſomtime with ignorance. Since Ciprian we haue what all the Church of Affrica iudged of that mat-

Cap. 47. ter. The Councell at Carthage did forbid that any ſhoulde be called Prince of Prieſts, or chiefe Biſhop, but only biſhop of the chiefe ſee. But if a man turne ouer the auncienter monumentes, he ſhal find that the biſhop of Rome at that time was content with the cõmon name of brother. Certainly ſo long as the face of the Church cõtinued true & pure, all theſe names of pride, where with ſince that time the ſee of Rome hath begon to waxe outragious, were vtterly vnheard of: it was not knowen, what was the hieſt biſhop, & the only head of the church in earth. But if the biſhop of Rome had bin ſo bold to haue take ſuch a thing vpon him, there were ſtout & wiſe men that woulde haue by-& by repreſſed his foly. Hierom ſora ſmuch as he was a prieſt at Rome, was not ill willing to ſet out the dignity of his owne Church, ſo much

Epi. ad Euag. as the matter & ſtate of the time ſuffred: yet we ſee how he alſo bringeth it downe into felowſhip with the reſt. If authority (ſayth he) be ſought for, the world is greater thã a city. Why doeſt thou alleage to me the cuſtome of one city? Why doeſt thou defend ſmalnes of nũber, out of which hath growẽ pride, againſt the lawes of the Church? Whereſoeuer there be a bithop, either at Rome, or at Eugubium, or at Conſtantinople, or at Rhegium, he is of the ſame merite & of the

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ſome Prieſthoode. The power of richeſſe or baſenes of pouerty maketh not a biſhop hier or lower.

4 About the title of vniuerſal biſhop the contention firſt began in the time of Gregory, which was occaſioned by the ambition of Iohn biſhop of Cõſtantinople. For he (which thing neuer any man before had attempted) would haue made himſelfe vniuerſall biſhop. In that contention Grégorie doth not alleage that the right is taken away which was due to himſelfe: but ſtoutly crieth out againſt it, that it is a prophane name, yea ful of ſacrilege, yea the forewarner of Antichriſt. The whole Church (ſayth he) falleth downe from her ſtate, if he fall, which is called vniuerſall. In an other place: It is very ſorowefull, to ſuffer paciently, that our brother and felow biſhop, deſpiſing all other, ſhould only be named Biſhop. But in this his pride what els is betokened but ỹ times of Antichriſt nere at hand? becauſe verily he foloweth him, that deſpiſing the felowſhip of Angels, went about to climbe vp to the toppe of ſingularity. In an other place he wryteth to Eulolius of Alexandria, and Anaſtaſius of Antioch. None of my predeceſſors at any time woulde vſe that prophane word: for if one be called vniuerſall Patriarch, the name of Patriarches is abated from the reſt. But farre may this be from a chriſtian minde, that any ſhoulde haue a will to take that vpon him, wherby he may in any part, be it neuer ſo litle, diminiſh the honor of his brethren. To conſent in this wicked word is nothing elſe but to leſe the faith. It is one thing (ſayth he) that we owe to the preſeruing of the vnity of faith, and an other thinge that we owe to the keping downe of pride. But I ſay it boldly, becauſe who ſoeuer calleth himſelfe or deſireth to be called vniuerſall biſhop, he doth in his proude aduãcing runne before Antichriſt, becauſe he doth with ſhewing himſelfe proude preferre himſelfe aboue the reſt. Again to Anaſtaſius biſhop of Alexandria: I haue ſayd that he can not haue peace with vs, vnleſſe he amẽded the aduancing of the ſuperſtitious & proude word, which the firſt apoſtata hath inuẽted. And (to ſpeake nothing of the wrong done to your honor) if one be called vniuerſal Biſhop, the vniuerſal Church falleth when that vniuerſal one falleth. But whereas he writeth, that this honor was offred to Leo in the Synode at Chalcedõ, it hath no colour of truth. For neither is there any ſuch thing red in the actes of that Synode. And Leo himſelfe, which with many Epiſtles impugneth ỹ decree there made in honor of the ſee of Conſtantinople, without dout would not haue paſſed ouer this argumẽt, which had bin moſt to be liked of al other, if it had bin true, that he refuſed that which was giuen him: & beinge a man otherwiſe too much deſirous of honor, he woulde not haue omitted that which

Lib. 4. epiſt. 76 Mauricio Auguſto.

Lib. 4. epiſt. 78 Cõſtãtiæ Auguſtæ.

Lib. 4 epiſt. 80

Lib. 4. epiſt. 78 Auſano Diacono.

Lib. 7. epi. 8. Mauri Auguſti

Lib 6 epi. 18

made for his praiſe. Therfore Gregorie was deceiued in this, that he thought that that title was offered to the ſee of Rome by the Synode at Chalcedon: to ſpeake nothinge, how fonde it is, that he both teſtifieth it to haue proceeded from the holy Synode, & alſo at the ſame time called it wicked, prophane, abhominable, proude, & full of ſacrilege, yea deuiſed by the deuill, & publiſhed by the crier of Antichriſt. And yet he addeth that his predeceſſor refuſed it, leaſt all Prieſtes ſhould be depriued of their due honor, when any thing were priuatly giuen to one. In an other place: No man at any time hath willed to be called by that word: No mā hath taken to himſelfe that preſumptuous name: leaſt if he ſhould in the degree of biſhoprike take to him ſelfe a glory of ſingularity, he ſhoulde ſeeme to haue denied the ſame to all his brethren.

Libr. 4. Epi. 76.

Libr. 7. epi. 79.

9 Now I come to the iuriſdictiō, which the biſhop of Rome affirmeth that he hath ouer all Churches. I know how great contentions haue bin in olde time about this matter: For there hath bin no time wherein the ſee of Rome hath not coueted to gette an Empire ouer other Churches. And in this place it ſhall not be out of ſeaſon, to ſearch by what meanes it grew then by litle & litle to ſome power. I do not yet ſpeake of that infinite Empire, which it hath not ſo long ago taken by force to it ſelfe: for we wil differre that to a place conuenient. But here it is good to ſhew briefly, how in old time & by what meanes it hath aduaunced it ſelfe, to take to it ſelfe any power ouer other Churches. When the Churches of the Eaſt were diuided and troubled with the factions of the Arrians vnder the Emperours, Cōſtantius & Conſtans the ſonnes of Conſtantine the Great, & Athanaſius the chiefe defendour there of the true faith was driuen out of his ſee: ſuch calamity compelled him to come to Rome, that with the authority of the ſee of Rome he might both after a ſort repreſſe the rage of his enemies, & confirme the godly that were in diſtreſſe. He was honorably receiued of Iulius then Biſhop, and obtained that the Biſhops of the Weſt tooke vpon thē the defence of his cauſe. Therfore when the godly ſtoode in great nede of foreine ayde, & ſaw that there was very good ſuccour for them in the Church of Rome, they willingly gaue vnto it the moſt authority that they could. But all that was nothing elſe, but that the communion thereof ſhould be hiely eſteemed, & it ſhould be compted a great ſhame, to be excommunicate of it. Afterward euill and wicked men alſo added much vnto it. For, to eſcape lawefull iudgementes, they fled to this ſanctuary. Therefore if any prieſt were condemned by his Biſhop, or any Biſhop by the Synod of his prouince, they byandby appelled to Rome. And the Biſhops of Rome

Rome receiued ſuch appellatiõs more gredily thã was mete: becauſe it ſeemed to be a forme of extraordinary power, ſo to entermedle with matters farre & wide about them. So when Eutyches was condemned by Flauianus Biſhop of Conſtantinople, he complained to Leo that he had wronge done vnto him. Leo without delay, no leſſe vndiſcretely thẽ ſudenly, tooke in hand the defence of an euil cauſe: he grieuouſly inueyed againſt Flauianus, as though he had, without hearing the cauſe, condemned an innocent: and by this his ambition he cauſed that the vngodlineſſe of Eutyches was for a certaine ſpace of time ſtrengthened. In Affrica it is euident ẏ this oftẽtimes chaunced. For ſo ſoone as any lewd man had taken a foile in ordinary iadgement, he byandby flew to Rome, and charged his countreemen with many ſclaũderous reports: & the ſee of Rome was alway ready to entermedle. Which lewdnes compelled the biſhops of Affrica to make a law, that none vnder paine of excommunication ſhould appelle beyond the ſea.

6 But whatſoeuer it were, lette vs ſee what authority or power the ſee of Rome then had. Eccleſiaſticall power is contained in theſe four pointes, orderinge of Biſhops, ſummoning of Councels, hearinge of Appealles or iuriſdiction, Chaſtiſinge admonitions or cenſures. All the old Synodes commaund Biſhops to be conſecrate by their owne Metropolitanes: and they neuer bid the biſhop of Rome to be called vnto it, but in his owne Patriarchie. But by litle and litle it grewe in vſe, that all the Biſhops of Italy came to Rome to fetche their conſecration, except the Metropolitans, which ſuffred not themſelues to be brought into ſuch bondage: but when any Metropolitane was to be conſecrate, the biſhop of Rome ſent thither one of his prieſts, which ſhould only be preſent, but not preſident. Of which thinge there is an example in Gregorie: at the conſecration of Conſtantius Biſhoppe of Millain after the death of Laurence. Howebeit I do not thinke that that was a very auncient inſtitution: but when at the beginninge for honor & good wils ſake they ſent one to an other their Legates, to be witneſſes of the conſecration, and to teſtifie their communion with them, afterward that which was voluntary, began to be holden for neceſſary. Howſoeuer it be, it is euident that in olde time the Biſhop of Rome had not the power of conſecrating, but in the prouince of his owne Patriarchie, that is to ſay in the Churches adioining to the city, as the canon of the Nicene Synode ſayth. To the Conſecration was annexed the ſending of a Synodicall Epiſtle, in which he was nothing aboue the reſt. For the Patriarches were wont immedialy after their conſecration, by ſolemne wrytinge to declare their fayth, whereby

Libr. 2. epi. 68. & 70.

they profeſſed that they ſubſcribed to the holy & catholicke Councelles. So, rendringe an accompt of their Fayth, they didde approue themſelues one to an other. If the biſhoppe of Rome had receiued of other, and not himſelfe giuen this confeſſion, he hadde thereby bin acknowledged ſuperior: but when he was no leſſe bound to giue it, than to require it of other, and to be ſubiect to the common lawe: truely that was a token of felowſhip, not of dominion. Of this thinge there is an example in Gregories Epiſtle to Anaſtaſius and to Cyriacus of Conſtantinople, and in other places to all the Patriarches together.

Lib 1. epiſt 25
Lib 6. epi 169
lib 1. epiſt. 24.

7 Then follow admonitions or cenſures: which as in old time the biſhops of Rome vſed toward other, ſo they did againe ſuffer them of other. Ireneus grieuouſly reproued Victor, becauſe he vndiſcretly for a thing of no value, troubled the Church with a pernicious diſſentiō. Victor obeied, and ſpurned not againſt it. Such a liberty was then in vre among the holy biſhops, that they vſed a brotherly authority toward the biſhop of Rome, in admoniſhing and chaſtiſinge him if he at any time offended. He againe, when occaſion required, did admoniſhe other of their duety: & if there were any fault, rebuked it. For Cypriā, when he exhorteth Stephen to admoniſh the biſhoppes of Fraunce, fetcheth not his argumēt from the greater power, but from the common right that prieſtes haue among themſelues. I beſeech you, if Stephen had thē bin ruler ouer Fraunce, would not Cyprian haue ſaid: Reſtraine them, becauſe they be thine? but he ſayth farre otherwiſe. This (ſayth he) the brotherly felowſhip, wherewith we be bound one to an other requireth that we ſhould admoniſh one an other. And we ſee alſo with how great ſharpnes of words he being otherwiſe a man of a mild nature inueyeth againſt Stephen himſelfe, whē he thinketh him to be too inſolent. Therfore in this behalfe alſo there appeareth not yet, ỳ the biſhop of Rome had any iuriſdiction ouer thē that were not of his owne prouince.

Epi. 13. lib. 3. Ad pōp. cō tra epi. Stepaa.

8 As concerning the calling together of Synodes, this was the office of euery Metropolitane; at certaine appointed times to aſſemble a Prouinciall Synode. There the biſhop of Rome had no authority. But a Generall councel the Emperour only might ſummon. For if any of the biſhoppes had attempted it, not only they that were out of his prouince, would not haue obeyed his calling, but alſo there would byandby haue riſen an vprore. Therfore the Emperor indifferently warned them all to be preſent. Socrates in dede reporteth, that Iulius did expoſtulate with the biſhops of the Eaſt, becauſe they called him not to the Synode of Antioch, whereas it was forbidden by the Canons, that

Tripar. hiſt li. 4

that any thing ſhoulde be decreed without the knowledge of the Biſhop of Rome. But who doth not ſee that this is to be vnderſtanded of ſuch decrees as binde the whole vniuerſal Church? Nowe it is no maruel, if thus much be graunted both to ỹ antiquity & honor of the city, & to the dignity of the ſee, that there ſhould be no generall decree made of religion, in the abſence of the biſhop of Rome, if he refuſe not to be preſent. But what is this to ỹ dominion ouer the whole Church? For we deny not, that he was one of the chiefe: but we will not graunt, that which the Romaniſtes now affirme, that he had a dominion ouer all.

9 Now remaineth the fourth kind of power, which ſtãdeth in appealles. It is euident that he hath the chiefe power, to whoſe iudgement ſeate appellation is made. Many oftentimes appelled to the Biſhop of Rome: and he himſelfe alſo went about to draw the hearinge of cauſes to himſelfe: but he was alway laughed to ſcorne, whẽ he paſſed his owne boundes. I will ſpeake nothing of the East and of Grecia: but it is certaine that the biſhops of Fraunce ſtoutly withſtoode him, when he ſeemed to take to himſelfe an empire ouer them. In Affrica there was longe debate about that matter. For where at the Mileuitane Councell, at which Auguſtine was preſent, they were excommunicate that appelled beyond the ſea, the biſhop of Rome trauailed to bringe to paſſe, that that decree might be amended. He ſent his legates to ſhew that that priuilege was giuen to him by ỹ Nicene Councell. The Legates brought foorth the acts of the Nicene Coũcell, which they hadde fetched out of the ſtorehouſe of their owne Church. The Affricans withſtoode it, and denied that the biſhops of Rome ought to be credited in their owne cauſe: and ſayd that therefore they would ſend to Conſtantinople, & into other cities of Grecia, where copies were to be had ỹ were leſſe ſuſpicious. It was foũd, that therein was no ſuch thing written, as the Romains had pretẽded. So was ỹ decree confirmed, which tooke the chiefe hearing of cauſes from the biſhop of Rome: In which doing the lewde ſhameleſneſſe of the Biſhoppe of Rome himſelfe appeared. For when he guilefully did thruſt in the Synode at Sardos in ſtede of the Nicene Synode, he was ſhamefully taken in a manifeſt falſehoode. But yet greater and more ſhameleſſe was their wickedneſſe, that added a forged Epiſtle to the Councell, wherein I wote not what biſhoppe of Carthage, condemninge the arrogance of Aurelius his predeceſſour, for that he was ſo bold to withdraw himſelfe from the obediẽce of the ſee Apoſtolike, and yeldinge himſelfe & his Church, humbly craueth pardon. Theſe be the goodly monumentes of antiquity, whereupon the maieſty of

the ſee of Rome is founded, while they ſo childiſhely lye, vnder the pretence of Antiquity, that very blinde men may finde it out by gropinge. Aurelius (ſayth he) puffed vp with deueliſhe boldeneſſe and ſtubbornneſſe, rebelled againſt Chriſt, and ſaint Peter, and therfore to be condemned with curſe. What ſayd Auguſtine? But what ſayd ſo many fathers that were preſent at the Mileuitane Councel? But what neede is it to ſpende many wordes in confuting that fooliſh writing, which the Romaniſtes themſelues, if they haue any face left, can not
2. queſt. cap. 4. looke vpon without great ſhame? So Gratian, I can not tell whether of malice or of ignorance, where he rehearſed that decree, that they ſhoulde be excommunicate that appelle beyonde the ſea, addeth an exception: Vnleſſe paraduenture they appelle to the ſee of Rome. What may a man do to theſe beaſtes, which are ſo voide of common reaſon, that they except that only thing out of ẏ law, for whoſe cauſe euery man ſeeth that the lawe was made? For the Councell when it condemneth appelles beyond the ſea, forbiddeth only this, that none ſhould appelle to Rome. Here the good expoſitor excepteth Rome out of the common law.

10 But (to determine this queſtion at once) one hiſtory ſhal make plaine what maner of iuriſdictiō the biſhop of Rome had in old time. Donate of the blacke houſes had accuſed Cecilian biſhoppe of Carthage. The man accuſed was condemned, his cauſe not hearde. For when he knew that the biſhops had conſpired againſt him, he would not appeare. Then the matter came to the Emperour Conſtantine. He, foraſmuch as he willed to haue the matter ended by eccleſiaſticall iudgement, committed the hearinge of it to Melciades biſhop of Rome. To whom he adioyned felow commiſſioners many biſhops of Italy, Fraunce and Spaine. If that belonged to the ordinary iuriſdiction of the ſee of Rome, to heare an appelle in an eccleſiaſtical cauſe: why doth he ſuffer other to be ioyned with him at the will of the Emperour? Yea why did he himſelfe take the iudgement vppon him rather by the Emperours commaundement, than by his owne office?
Auguſt. epi. 162 But let vs heare what hapned afterward. There Cecilian got ẏ victory. Donate of the blacke houſes was condēned for ſclaūder: he appelled: Conſtantine cōmitted the iudgement of ẏ appelle to ẏ biſhop of Orleance. He ſate as iudge, to pronounce what he thought, after the biſhop of Rome. If the ſee of Rome hath ẏ chief power without appellatiō: why doth Melciades ſuffer himſelf to receiue ſo great a ſhame, ẏ ẏ biſhop of Orleance ſhould be preferred aboue him? And what Emperor doth this? euē Conſtantine of whom they boaſt ẏ he employed not only al his endeuor, but in a maner al the richeſſe of the empire to

encreaſe

encreaſe the dignitie of their ſee. We ſe therefore nowe, howe farre the biſhop of Rome was at that time by all meanes from that ſupreme dominiō, which he affirmeth to be geuen vnto him by Chriſt ouer all Churches, and which he liengly ſayeth that he hath in all ages poſſeſſed by the conſent of the whole world.

11 I knowe howe many epiſtles there be, howe many writings and decrees, wherin the biſhops do geue much, and boldly chalenge much vnto it. But this alſo all men that haue but a very little wit and leming do knowe, that the moſt part of thoſe are ſo vnſauerie, that by the firſt taſt of them a man may ſoone find out of what ſhop they came. For what man of ſounde wit and ſobre, will thinke that that goodly interpretation is Anacletus his owne, which is in Gratian reported vnder the name of Anacletus: that is, that Cephas is a head? The Romaniſts do at this day abuſe for defence of their ſee, many ſuch trifles, which Gratian hath patched together without iudgement: and yet ſtill in ſo great light they will ſell ſuch ſmokes, wherewith in olde time they were wont to mocke out the ignorāt in darkeneſſe. But I will not beſtowe much labor in confuting thoſe things, which do openly confute themſelues by reaſon of their vnſauory folie. I graunt that there remain alſo true epiſtles of the olde biſhops, wherin they ſet forth the honor of their ſee with glorious titles: of which ſort are ſome epiſtles of Leo. For that man, as he was learned and eloquent, ſo was he alſo aboue meaſure deſirous of glory and dominion: but whether the Churches then beleued his teſtimonie when he ſo aduanced himſelfe, that in deede is it that is in controuerſie. But it appereth that many offended with his ambition, did alſo withſtād his gredie deſire. Sometimes he appointed in his ſteede the biſhop of Theſſalonica throughout Grecia and other countrees adioining: ſometime he appointed the biſhop of Orleance, or ſome other throughout Fraunce. So he appointed Hormiſdas biſhop of Hiſpalis to be his vicar in Spain, but euery where he excepteth, that he geueth out ſuch apointements vpon this condition, that the Metropolitans may haue their auncient priuileges remaining ſafe and whole. But Leo himſelf declareth, that this is one of their priuileges, that if any dout happen about any matter, the Metropolitane ſhould firſt be aſked his aduiſe. Therefore thoſe appointements of vicars in his ſteede were vpon this condition, that neither any biſhop ſhould be letted in his ordinary iuriſdictiō, nor any Metropolitane in being iudge of Appealles, nor any prouincial Councel in ordering of their Churches. What was this els but to abſteine from all iuriſdiction: but to entermedle to the appeaſing of diſcordes, onely ſo farre as

Diſt. 12 cap. Sacroſanct.

Vide epiſt. 85. Epiſt. 83

Epiſto. 89

the lawe and nature of the communion of the Church ſuffreth.

12 In Gregories time that auncient order was already much changed. For when the Empire was ſhaken, & torne in peeces, when Fraunce and Spaine were afflicted with many ouerthrowes receiued, Slauonia waſted, Italie vexed, and Africa in a maner deſtroyed with continuall calamities: that in ſo great a ſhakinge of ciuil affaires, at leaſt the integritie of faith might remaine, or yet not vtterly periſh, all the biſhops from eche part did the rather ioine themſelues to the biſhop of Rome. Thereby it came to paſſe, that not only the dignity, but alſo the power of that ſee greatly encreaſed. Howebeit I do not ſo much paſſe by what meanes it was brought about. Truely it appeareth that it was then greater than in the ages before. And yet it then greatly differed from being an vnbridled dominion, that one man might beare rule ouer other after his owne will. But the ſee of Rome had this reuerence, that it might with her authoritie ſubdue and repreſſe the lewde and obſtinate that coulde not by the other biſhops be kept within their dutie. For Gregorie deth oftentimes diligently teſtify this, that he doth no leſſe faithfully preſerue to other men their rightes, than he requireth his owne of them. Neither do I (ſaith he) pricked on by ambition, plucke from any man that which is his right: but I deſire in all things to honor my brethren. There is no ſaying in his writings wherin he doth more proudely boſt of the largeneſſe of his Supremicie, than this: I knowe not what biſhop is not ſubiect to the ſee Apoſtolike when he is founde in faulte. But he by and by adioineth, Where fault requireth not, all according to the order of humilitie are egall. He geueth to himſelfe power to correct them that haue offended: if all do their dutie, he maketh himſelfe egall with the reſt. But he himſelfe geueth himſelfe this power: and they aſſented to it that would: and other that liked it not, might freely gainſay it, which it is well knowen that the moſt parte of them did. Beſide that he ſpeaketh there of the Primate of Conſtantinople which when he was condemned by the prouinciall Synode, refuſed the whole iudgement. His fellowe biſhops informed the Emperour of this ſtubborneſſe of him. The Emperour willed Gregorie to be iudge of the cauſe. We ſee therfore that he both attempteth nothing whereby he may breake the ordinary iuriſdiction, and the ſame thing that he doth for the helping of other, he doth not but by the commaundement of the Emperour.

Libr. 1. Epiſto. 68.

Libr. 2. Epi. vlt. libr. 7. epi. 64.

13 This therfore was then all the power of the biſhop of Rome, to ſet himſelf againſt obſtinate & vntamed heds, when there needed any extraordinary remedy: and that to helpe & not to hinder other biſhops.

bishops. Therefore he taketh no more to himselfe ouer all other, than in an other place he graunteth to all other ouer himselfe, when he confesseth that he is redy to be corrected of all, to be amended of all. So in an other place he doth in deede commaunde the bishop of Aquileia to come to Rome, to pleade his cause in a controuersy of faith that was risen betweene him and other? but he doth not commaunde him of his owne power, but because the Emperor had so commaunded. Neither doth he geue warning that he alone shalbe iudge, but promised that he will assemble a Synode by whom the whole matter may be iudged. But although there was yet such moderatiō, that the power of the see of Rome had her certaine bounds, which it might not passe, and the bishop of Rome himselfe was no more aboue than vnder other: yet it appeareth howe much Gregory misliked such state. For he nowe and then complaineth, that vnder color of bishoprike he was brought backe to the world: and that he was more entangled with earthly cares, than euer he had serued them while he was a lay man: that he was in that honor oppressed with tumult of worldly affaires. In an other place: so great burdens (saith he) of businesse do holde me downe, that my minde can nothing at all be raised vp to things aboue. I am shakē with many waues of causes: and after those leisures of rest I am tossed with tempestes of troublesome life: so that I may rightly say, I am come into ỹ depth of the sea, and the tempeste hath drowned me. Hereby gather, what he would haue sayed, if he had happened to be in these times. Although he fulfilled not the office of a Pastor, yet he was doing it. He abstained from the gouernment of the ciuil Empire, and confessed himselfe to be subiect to the Emperor as other were. He did not thrust himself into the cure of other Churches, but being compelled by necessitie. And yet he thinketh himselfe to be in a maze, because he can not apply himselfe altogether onely to the office of a bishop.

Libr. 2. Epistol. 37. Epi. 16.

Libr. 1. epi. 5.

Libr. 1. epist. 7. and 15.

14 At that time the bishop of Constantinople striued with the bishop of Rome for the Supremicie, as it is already said. For after that the seat of the Empire was stablished at Constantinople, the maiesty of the Empire seemed to require, that that Church also should haue the seconde place of honor after the Church of Rome. And truely at the beginning, nothing more availed to cause the Supremicie to be geuen to Rome, but because the hed of the Empire was there at that time. There is in Gratian a writing vnder the name of Pope Lucius, where he saith, that cities were no otherwise diuided, where Metropolitanes and Primates ought to sit, than by the reason of the ciuil gouernment that was before. There is also an other vnder the name

Dist 80 Cap 6.

of Pope Clement, where he ſaith, that Patriarches were ordained in thoſe cities that had had the cheſe Flamines in thē. Which, although it be falſe, yet is taken out of a truth. For it is certaine, that, to the ende there ſhould be made as litle change as might be, the prouinces were diuided according to the ſtate of thinges that then were: and that Primates and Metropolitanes were ſet in thoſe cities that excelled the other in honors and power. Therefore in the Councell at
Cap.2. Taurinū it was decreed, that thoſe cities which in the ciuile gouernment where the chiefe cities of euery prouince, ſhould be the cheif ſees of biſhops. And if it happened the honor of the ciuile gouernment to be remoued from one citie to an other, that then the right of the Metropolitane citie ſhould therewithall be remoued thether. But Innocentius biſhop of Rome, when he ſawe the auncient dignity of his citie to growe in decay, after that the ſeate of the Empire was remoued to Conſtantinople, fearing the abacement of his ſee, made a contrary lawe: wherein he denieth it to be neceſſary that the eccleſiaſticall mother cities ſhould be changed as the Imperiall mother cities change. But the authoritie of a Synode ought of right to be preferred aboue one mans ſentence. Alſo we ought to ſuſpecte Innocentius himſelfe in his owne cauſe. Howeſoeuer it be, yet by his owne prouiſo he ſheweth, that from the beginning it was ſo ordered, that the Metropolitane cities ſhould be diſpoſed according to the outwarde order of the Empire.

Socrat. hiſt. tripart. li. 9. ca. 13. Decret. 22 diſt.

15 According to this auncient ordinance, it was decreed in the firſt councell at Conſtantinople, that the biſhop of the citie ſhould haue the priuileges of honor next after the biſhop of Rome, becauſe it was a newe Rome. But a long time after, when a like decree was made at Chalcedon, Leo ſtoutly cried out againſt it. And he not only gaue himſelfe leaue to eſteeme as nothing that which fiue hundred biſhops or mo had decreed: but alſo bitterly taunted them, for that they toke from other ſees that honor which they were ſo bolde to geue to the Church of Conſtātinople. I beſech you, what other thing could moue a man to trouble the world for ſo ſmal a matter, but mere ambition? He ſayth that ẏ ought to be inuiolable, which the Nicene Synode hath ones decreed. As though forſooth the Chriſtian faith were endangered, if one Church be preferred before an other: or as though Patriarchies were there diuided to any other end, but for policies. But we know ẏ policy receiueth, yea requireth diuerſe changes, according to the diuerſity of times. Therfore it is fond that Leo pretendeth, that the honor, which by the authoritie of the Nicene Synode was geuen to the ſee of Alexandria, ought not to be geuen

to

to the ſee of Conſtantinople. For common reaſon telleth this, that it was ſuch a decree, as might be taken away according to the reſpect of times. Yea none of the biſhops of the Eaſt withſtode it, whom that thing moſt of all concerned. Truely Proterius was preſent, whom they had made biſhop of Alexãdria in the place of Dioſcorus. There were preſente other Patriarches, whues honor was diminiſhed. It was their parte to withſtand it, not Leos which remained ſafe in his owne place. But when all they holde their peace, yea aſſent vnto it, and onely the biſhop of Rome reſiſteth: it is eaſy to iudge, what moueth him: that is, he foreſaw that which not long after happened, that it would come to paſſe, that, the glory of olde Rome decaying, Conſtantinople not contented with the ſeconde place, would ſtriue with Rome for the Supremicie. And yet with his crying out he did not ſo much preuaile, but that the decree of the councell was confirmed. Therefore his ſucceſſors, when they ſawe themſelues ouercome, quietly gaue ouer that ſtiffeneſſe: for they ſuffred that he ſhould be accompted the ſeconde Patriarche.

16 But within a litle after, Iohn which in Gregories time ruled the Church of Conſtantinople, brake forth ſo farre that he called himſelfe the vniuerſall Patriarche. Here Gregorie, leſt he ſhould in a very good cauſe faile to defende his owne ſee, did conſtantly ſet himſelf againſt him. And truely both the pride and madneſſe of Iohn was intolerable, which deſired to make the boũdes of his biſhoprike egall with the boundes of the Empire. And yet Gregorie doth not chiime to himſelfe, that which he denieth to an other: but abhorreth that name as wicked, and vngodly, and abhominable, whoſoeuer take it vpon him. Yea and alſo in one place he is angry with Eulolius biſhop of Alexandria, which had honored him with ſuch a title. Beholde (ſayeth he) in the preface of the Epiſtle which ye directed to my ſelfe that haue forbidden it, ye haue cared to emprinte the word of proude calling, in naming me vniuerſall Pope. Which I pray that your holineſſe will no more do becauſe that is withdrawen from you, which is giuen to an other more than reaſon requireth. I compt it no honor, wherin I ſe the honor of my brethren to be diminiſhed. For my honor is the honor of the vniuerſall Church, and the ſounde ſtrength of my brethren. But if your holineſſe call me the vniuerſall Pope, it denieth it ſelfe to be that which it cõfeſſeth me to be wholly. Truely Gregorie ſtode in a good and honeſt cauſe. But Iohn holpen by the fauor of Maurice the Emperor, could neuer be remoued from his purpoſe. Cyriacus alſo his ſucceſſor neuer ſuffered himſelfe to be entreated in that behalfe.

Libr. 7. Epiſt. 30.

17 At the laſt Phocas, which when Maurice was ſlaine, was ſet in his place (I wote not for what cauſe being more frendly to the Romaines, but becauſe he was there crowned without ſtrife) graunted to Boniface the third, that which Gregorie neuer required, that Rome ſhould be the hed of all Churches. After this maner was the controuerſy ended. And yet this benefite of the Emperor, could not ſo much haue profited the ſee of Rome, vnleſſe other things alſo had afterwarde happened. For Grecia & all Aſia were within a litle after cut of from the communion of Rome. Fraunce ſo much reuerenced him, that it obeyed no further than it liſted. But it was then firſt brought into bondage when Pipine vſurped the kingdome. For when Zacharie biſhop of Rome had bene his helper to the breache of his faith, and to robbery, that thruſting out the lawefull king, he might violently enter vpon the kingdome as layed open for a pray: he receiued this rewarde, that the ſee of Rome ſhould haue juriſdiction ouer the Churches of Fraunce: As robbers are wonted in parting to deuide the common ſpoile: ſo theſe good men ordered the matter betweene themſelues, that Pipine ſhould haue the earthly and ciuile dominion, ſpoiling the true king: and Zacharie ſhould be made hed of all biſhops and haue the ſpirituall power: which, when at the beginning it was weake, (as it is wont to be in newe things) was afterward confirmed by the authority of Charles, in maner for a like cauſe. For he was alſo indetted to the biſhop of Rome, for that by his endeuor he had atteined to the honor of the Empire. But although it be credible, that Churches eche where were before that time much deformed, yet it is certaine that the olde forme of the Church was then firſt vtterly defaced in Fraunce and Germanie. There remaine yet in the recordes of the court of Pariſe breſe notes of theſe times, which, where they entreate of the matters of the Church, make mention of the couenant both of Pipine and of Charles with the biſhop of Rome. Thereby we may gather that then was an alteration made of the olde ſtate.

18 Sins that time, when things did eche where daily fall from worſe to worſe, the tyranny of the ſee of Rome was nowe and then alſo ſtabliſhed and encreaſed, and that partly by the ignorance, and partly by the ſlouthfulneſſe of the biſhops. For when one man tooke all things vpon him, and without meaſure proceded more and more to aduaunce himſelfe againſt lawe and right: the biſhops did not with ſuch zele as they ought, endeuor themſelues to reſtraine his luſt. Although they wāted not courage, yet they were deſtitute of true learning and knowledge: ſo that they were nothing fitt to attempte ſo great

great a matter. Therfore we ſee what & howe Monſtruous an vnholy defiling of all holy things, & a ſcattering abrode of the whole order of the Church, was in Bernardes time. He cõplaineth that there reſort by heapes to Rome out of all the world, ambitious men, couetous, Simonias, robbers of God, kepers of concubines, cõmitters of incest, and all ſuch monſters, to obteine or reteine eccleſiaſticall honors by the Apoſtolike authority: & that fraud and vndermining, & violence were growen in force. He ſaith that that maner of iudging which thé was vſed, was abhominable, and vnſemely, not onely for the Church, but alſo for a iudiciall court. He crieth out that the Church is full of ambitious men: and that there is none that more dredeth to cõmit miſcheuous Actes, than robbers do in their caue, when they deuide the ſpoiles of waifaring men. Fewe (ſayeth he) do loke vnto the mouth of the lawgeuer, but vnto his handes. But not without cauſe. For thoſe hãdes do all the Popes buſineſſe. What a thing is this, that they are bought of the ſpoiles of Churches, that ſay to thee, oh well done, well done? The life of the poore is ſowen in the ſtretes of the riche: ſiluer gliſtereth in the mire: men run to it from all places: not the poore, but the ſtranger taketh it vp, or he paraduenture that runneth faſteſt before. But this maner, or rather this death, came not of thee, I would to God it might ende in thee. Among theſe things thou a Paſtor goeſt forward compaſſed with much and precious aray. If I durſt ſay it, theſe are rather the Paſtors of deuils, than of ſhepe. For- Libr.3. ſoth Peter did thus, Paule played thus. Thy court is more accuſtomed to receiue men good than to make them good. For the ill do not there profit, but the good do decay. Nowe as for the abuſes of appealles that he rehearſeth, no godly man can reade them without great horror. At the laſt he thus cõcludeth of that vnbrideled gredineſſe of the ſee of Rome in the vſurping of iuriſdiction: I ſpeake the murmour and common complaint of the Churches. They crie out that they be mangled and diſmembred. There are either none or fewe that do not either bewaile or feare this plage. Aſkeſt thou what plage? The Abbotes are plucked from the biſhops, the biſhops from the Archebiſhops, &c. It is maruelous if this may be excuſed. In ſo doing ye proue that ye haue fulneſſe of power, but not of righteouſneſſe. Ye do this, becauſe ye can do it: but whether ye alſo ought to do it, is a queſtion. Ye are ſett to preſerue, not to enuie to euery man his honor and his owne degree. Theſe fewe things of many I liſted to rehearſe, partly that the rede rs may ſee, how ſore the Church was then decayed, and partly that they may know in howe great ſorowe and mourning this calamitie helde all the godly.

Libr.1. de cõſi. ad Eug.

19 But nowe, albeit that we graunte to the bishop of Rome at this day that preeminence and largenesse of iurisdiction, which that see had in the meane times, as in the times of Leo and of Gregory: what is that to the present state of the Papacie? I do not yet speake of the earthly dominion, nor of the ciuil power thereof, which we will afterwarde consider in place fit for it: but the very spirituall gouernment they boste of, what hath it like to the state of those times? For they define the Pope none otherwise than the Supreme hed of the Church in earth, and the vniuersall bishop of the whole world. And the bishops themselues, when they speake of their owne authoritie, do with great stoutnesse of countenance, pronounce that to them belongeth the power to commaunde, & other are bounde to the necessitie to obey, that so all their decrees are to be holden as confirmed with the diuine voice of Peter: that the prouinciall Synodes, are without force, because they want the presence of the Pope: that they may order clerkes of any Church that they will: and may call them to their see that haue bene ordered els where. Innumerable of that sorte are in Gratians packe, which I do not nowe rehearse, least I should be to tedious to the Reders. But this is the summe of them, that onely the bishop of Rome hath the Supreme hearing and determining of all ecclesiasticall causes, whether it be in iudging and defining of doctrines, or in making of lawes, or in stablishing of discipline, or in executing or iudgements: It were also long and superfluous to rehearse the priuileges that they take to themselues in reseruations, as they call them. But, (which is most intollerable of all other) they leaue no iudgement in earth to restraine and bridle their outragious lust, if they abuse so immeasurable power. It is lawefull for no man (say they) to reuoke the iudgement of that see, because of the Supremicie of the Church of Rome. Againe. The iudge shalbe iudged neither by the Emperor, nor by kinges, nor by all the Clergie, nor of the people. That is in deede to imperiously done, that one man maketh himselfe iudge of all men, and suffreth himselfe to obey the iudgement of no man. But what if he vse tyranny ouer the people of God? if he scatter abroade and waste the kingdome of Christ? if he trouble the whole Church? if he turne the office of Pastor into robberie? Yea though he be neuer so mischeuous, he sayeth that he is not bounde to yelde accompte. For these be the sayinges of the bishops: Gods will was to determine the causes of other men by men, but he hath without question reserued the bishop of this see to his owne iudgement. Againe. The doinges of subiectes are iudged of vs, but oures, of God onely.

Decret. 17. question. 3. ca. Nemini. Innoc. 9. que. 3 cap. nemo. Sym. 9. quest. 3. Cap. Aliorũ Anther. Ibid. c facta.

20 And

10 And that ſuch decrees might haue the more weight, they haue falſly thruſt in the names of the olde biſhops, as though things had bene ſo ordeined from the beginning: whereas it is moſt certaine, that it is newe & lately forged whatſoeuer the biſhop of Rome geueth to himſelfe more than we haue rehearſed to be geuen him by the auncient Councells. Yea they are come to ſo great ſhameleſneſſe, that they haue ſet forth a writing vnder the name of Anaſtaſius Patriarche of Conſtantinople, wherin he teſtifieth that it was decreed by the olde rules, that nothing ſhould be done euen in the furtheſt prouinces, that were not firſt moued to the ſee of Rome. Beſide this that it is certaine that this is moſt vaine, what man ſhall thinke it likely, that ſuch a commendation of the ſee of Rome proceded from the aduerſary and enuier of the honor & dignitie therof? But verily it behoued that theſe Antichriſtes ſhould be carried on to ſo great madneſſe and blindeneſſe, that their lewdeneſſe might be plaine for all men to ſee, at leaſt ſo many as will open their eyes. But the decretall epiſtles heaped together by Gregorie the.ix. againe the Clementines, and Extrauagantes of Martine, do yet more openly and with fuller mouth eche where breath forth their outragious fierceneſſe and as it were the tyrannie of barbarous kinges. But theſe be the oracles, by which the Romaniſtes will haue their papacie to be weyed. Hereupon aroſe thoſe notable principles, which at this day haue euery where in the papacie the force of oracles: that the Pope can not erre: that the Pope is aboue the councells: that the Pope is the vniuerſall biſhop of all biſhops, and the Supreme head of the Church in earth: I paſſe ouer the much abſurder follies, which the fooliſh Canoniſtes babble in their ſcholes: to which yet the Romiſh diuines do not onely aſſente, but do alſo clap their handes at them, to flatter their idole.

bidē. ca. Ant.

11 I will not deale with them by extremity of right. Some other man would againſt this their ſo great inſolence ſet the ſaying of Cypriane, which he vſed among the biſhops, at whoes councell he ſate as chiefe. None of vs calleth himſelfe biſhop of biſhops, or with tyrannous feare compelleth his fellowe biſhops to neceſſitie to obey. He would obiect that, which a litle afterwarde was decreed at Carthage. That none ſhould be called Prince of Prieſts, or chiefe biſhop. He would gather many teſtimonies out of Hiſtories, Canons out of Synodes, and many ſentences out of the bokes of olde writers, by which the biſhop of Rome ſhould be brought downe into the fellowſhip of the reſt. But I paſſe ouer all theſe, leaſt I ſhould ſeeme too preciſely to preſſe them. But let the beſt patrones of the ſee of Rome

aunſwere me, with what face they dare defende the title of vniuerſal biſhop, which they ſe ſo oft to be condemned with curſe by Gregorie. If Gregories teſtimonie ought to be of force, they do thereby declare that Antichriſt is their biſhop, becauſe they make him vniuerſall. The name alſo of hed was no more vſuall. For thus he ſayeth in
Libr. 4. Ep. 92. one place. Peter is the chiefe member in the body, Iohn, Andrewe and Iames the hedes of particular peoples: yet they all are members of the Church vnder one hed: yea the holy ones before the lawe, the holy ones vnder the lawe, the holy ones vnder grace, are ſet among members, altogether making vp the body of the Lorde: and no man euer willed to haue himſelfe called vniuerſall. But whereas the biſhop of Rome taketh vpon himſelfe the power of commaun-
Libr. 7. Epiſto. 38. ding, that thing ſmally agreeth with that which Gregory ſaith in an other place, For whereas Eulolius biſhop of Alexandria, had ſaid that he was commaunded by him, he aunſwered in this wiſe. I pray ye, take away this word of commanding from my hearing. For I knowe what I am and what ye be. In place, ye be to me brethren: in maners ye be to me fathers. Therefore I commanded not, but I cared to tell you thoſe things that I thought profitable. Whereas he ſo extendeth his iuriſdiction without end, he doth therin great & hainous wrong, not onely to the other biſhops, but alſo to all particular Churches, which he ſo teareth and plucketh in peeces, that he may bilde his ſeate of their ruines. But whereas he exempteth himſelfe from all iudgements, and will ſo reigne after the maner of tirantes, that he accompteth his owne onely luſt for lawe, that verily is ſo hainous, and ſo farre from eccleſiaſticall order, that it may in no wiſe be borne for it vtterly abhorreth not onely from all feling of godlineſſe, but alſo from all humanitie.

6 22 But that I be not cõpelled to go through & examine al things particularly, I do againe appelle to them, that will at this day be accompted the beſt and moſt faithfull patrones of the ſee of Rome, whether they be not aſhamed to defende the preſent ſtate of the papacie: which it is certaine to be a hundred times more corrupt, than
Libr. 1. Epiſt 5 7 & 25. & alibi. it was in the times of Gregory and Bernard: which ſtate yet did then ſo much diſpleaſe thoſe holy men. Gregory eche where cõplaineth, that he is to much diuerſly drawen away with forain buſines: that he is vnder the colour of biſhoprike brought back to the world: where he ſerueth ſo many cares of the world as he neuer remembreth that he ſerued when he was a lay man: that he is preſſed downe with a multe of worldly affaires, that his minde is nothing raiſed vp to thinges aboue: that he is ſhaken with many waues of cauſes, and toſſed with tempe-

tempeſtes of troubleſome life: ſo that he may worthily ſay, I am come into the depth of the ſea. Truely among thoſe earthly buſineſſes, he might yet teache the people with Sermons, priuately admoniſhe and correct ſuch as it behoued, order the Church, geue counſell to his fellowe biſhops and exhort them to their dutie: beſide theſe things there remained ſome time to write: and yet he lamenteth his calamitie, that he is drowned in the depeſt ſea. If the gouernement of that time was a ſea: what is to be ſayed of the papacie at this time? For what likeneſſe haue they together? Here be no preachings, no care of diſcipline, no zele to the Churches, no ſpirituall doing, finally nothing but the world. Yet this maze is praiſed, as though there could nothing be founde more orderly and better framed. But what complaintes doth Bernarde poure out, what grones doth he vtter, when he loketh vpon the faultes of his age? What then would he do, if he behelde this our age of iron, and worſe if any be worſe than iron? What obſtinate wickedneſſe is this, not onely ſtiffly to defende as holy and diuine, that which all the holy men haue with one mouth condemned: but alſo to abuſe their teſtimonie to the defenſe of the papacie, which it is certaine that they neuer knewe of? Howbeit of Bernardes time I confeſſe, that then the corruption of all things was ſo great, that it was not much vnlike our time. But they are without all ſhame, that fetche any pretenſe for it, out of that meane age, that is the time of Leo, Gregory, & ſuch other. For they do like as if one, to ſtabliſhe the Monarchie of Emperours, would praiſe the olde ſtate of the Empire of Rome: that is, would borrowe the praiſes of libertie, to ſet forth the honor of tyranny.

23 Finally, although all theſe things were graunted them: yet there ariſeth of freſh a newe ſtriſe for them, when we deny that there is a Church at Rome, in which ſuch benefites may be reſident: when we denie that there is a biſhop, which may beare theſe priuileges of dignitie. Admit therefore all thoſe things to be true, (which yet we haue already wroong from them) that Peter was by the mouth of Chriſt appointed hed of the vniuerſall Church: and that he left the honor that was geuen him, in the ſee of Rome: that the ſame was ſtabliſhed by the authoritie of the auncient Church, and confirmed with long continuaunce: that the Supreme power hath bene alway by one conſent geuen of all men to the biſhop of Rome: that he hath bene the iudge of all both cauſes and men, and himſelfe ſubiect to the iudgement of none: let them haue alſo more, if they will: yet I anſwere in one word, that none of theſe things auaile, vnleſſe there be at Rome a Church & a biſhop. This they muſt needes graunt me,

that it can not be the morher of Churches, which is not it ſelfe a Church: that he can not be chiefe of biſhops, which is not himſelfe a biſhop. Will they therfore haue the ſee Apoſtolike at Rome? Then let them ſhewe me a true and lawefull Apoſtleſhip. Will they haue the chief biſhop? Then let them ſhewe me a biſhop. But what? where will they ſhewe vs any face of a Church? They name one in deede, and haue it oft in their mouth. Truely the Church is knowen by her certaine markes: and biſhoprike is a name of office. I ſpeake not here of the people: but of the gouernment it ſelfe, which ought continually to ſhine in the Church. Where is the miniſterie in their Church, ſuch as Chriſtes inſtitution requireth? Let vs call to remembrance that which hath before bene ſpoken of the office of Prieſts and of a biſhop. If we ſhall bring the office of Cardinals to be tried by that rule, we ſhall confeſſe that they are nothing leſſe than Prieſts. As for the chiefe biſhop himſelfe, I would faine knowe what one thing at all he hath biſhoplike. Firſt it is the principall point in the office of a biſhop, to teach the people with the word of God: an other and the next point to that is, to miniſter the ſacraments: the third is to admoniſh and exhort, yea and to correct them that offend, and to hold the people together in holy diſcipline. What of theſe things doth he? yea, what doth he faine himſelfe to do: Let them tell therefore, by what meane they would haue him to be compted a biſhop, that doth not with his little finger, no not ones ſo much as in outwarde ſhewe, touche any part of a biſhops office.

24 It is not ſo of a biſhop as it is of a king. For a king, although he do not execute that which belongeth to a king, doth neuertheleſſe reteine the honor and title. But in iudging of a biſhop reſpect is had to Chriſtes commaundement, which alway ought to be of force in the Church. Therefore let the Romaniſtes looſe me this knot. I denie that their hy biſhop, is the chiefe of biſhops, foraſmuch as he is no biſhop. They muſt needes proue this laſt point to be falſe, if they will haue the victorie in the firſt. But howe ſay they to this, that he not onely hath no propertie of a biſhop, but rather all things contrarie? But here O God, where at ſhall I beginne? at his learning, or at his maners? What ſhall I ſay, or what ſhall I leaue vnſaide? where ſhall I make an ende? This I ſay: that whereas the world is at this day, ſtuffed with ſo many peruerſe and wicked doctrines, full of ſo many kindes of ſuperſtitions, blinded with ſo many errors, drowned in ſo great idolatry: there is none of theſe any where, that hathe not either flowed from thenſe, or at leaſt bene there confirmed. Neither is there any other cauſe, why the biſhops are caried with ſo great

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rage againſt the doctrine of the Goſpell newly ſpringing vp againe, why they bend all their ſtrengthes to oppreſſe it, why they kindle vp kings and princes to cruelue, but becauſe they ſee that their whole kingdom decayeth & falleth down, ſo ſone as the Goſpell of Chriſt cometh in place. Leo was cruell: Clement was bloudie: Paule is a fierce murtherer. But nature hath not ſo much moued them to fight againſt the truth, as for that this was their onely meane to maintain their power. Therfore ſith they can not be ſafe, till they haue driuen away Chriſt, they trauaile in this cauſe, as if they did fight for their religion and contries, and for their owne liues. What then? Shall that be to vs the ſee Apoſtolike, where we ſee nothing but horrible Apoſtaſie? Shal he be Chriſtes vicar, which by perſecuting the Goſpel with furious enterpriſes, doth openly profeſſe him ſelfe to be Antichriſt? Shall he be Peters ſucceſſour, that rangeth with ſwerd and fire, to deſtroy all that euer Peter hath builded? Shall he be hed of the Church that cutting of & diſmembring the Church from Chriſt the onely true head thereof, doth in it ſelfe plucke and teare it in pieces? Admitte verily that in the olde time Rome was the mother of all Churches: yet ſins it hath begon to be the ſeate of Antichriſt, it hath ceſſed to be that which it was.

25 We ſeeme to be to much euill ſpeakers and railers, when we call the biſhop of Rome Antichriſt. But they that ſo thinke, do not vnderſtande that they accuſe Paule of immodeſtie, after whom we ſo ſpeake, yea out of whoes mouth we ſo ſpeake. And leaſt any man obiecte, that we do wrongfully wreſt againſt the biſhop of Rome, theſe woordes of Paul that are ſpo'ken to an other intent, I will brefely ſhewe, that they can not be otherwiſe vnderſtanded, but of the Papacie. Paul writeth, that Antichriſt ſhall ſitt in the temple of God. 2. Theſ. 2.4. In an other place alſo the Holy Ghoſt deſcribing his image in the perſon of Antiochus, ſheweth that his kingdome ſhal conſiſt in hautineſſe of ſpeche, and blaſphemings of God. Hereupon we gather, that it is rather a tyrannie ouer ſoules, than ouer bodies, that is raiſed vp againſt the ſpirituall kingdom of Chriſt. Then, that it is ſuch, as doth not aboliſh the name of Chriſt and the Church: but rather ſhould abuſe the pretẽce of Chriſt, and lurke vnder the title of the Church, as vnder a diſguiſed viſour. But although all the hereſies and ſectes that haue bene from the beginning, belong to the kingdome of Antichriſt: yet where as Paule prophecieth, that there ſhall come a departing, by this deſcription he ſignifieth, that that ſeate of abhomination ſhall then be raiſed vp, when a certaine vniuerſall departing ſhall poſſeſſe the Church: howſoeuer many membres of the Church Dan. 7. 25.

here and there continue in the true vnitie of faith. But where he addeth, that in his time he began in a myſterie to ſette vp the worke of iniquitie, which he would afterward ſhewe openly: thereby we vnderſtand, that this calamitie was neither to be brought in by one man, nor to be ended in one man. Nowe whereas he doth ſet out Antichriſt by this marke, that he ſhould plucke away from God his due honor, to take it to himſelf: this is the chiefe token that we ought to followe in ſeeking out of Antichriſt, ſpecially where ſuch pride procedeth euen to the publike diſſipation of the Church. Sith therfore it is certaine, that the biſhop of Rome hath ſhameleſſely conueyed away to himſelfe that which was the chiefe propre thing to God alone & Chriſt, it is not to be douted but that he is the capitaine and ſtanderdbearer of the wicked and abhominable kingdome.

26 Nowe let the Romaniſts go, and obiect an iquitie againſt vs: As if in ſo great alteration of all things, the honor of the See might ſtand where there is no ſee. Euſebius telleth, howe God, that there might be place for his vengeance, remoued the Church that was at Hieruſalem to Pella. That which we heare to haue bene ones doone, might be ofter donne. Therefore ſo to binde the honor of ſupremacy to a place, that he which is in deede the moſt hatefull enemy of Chriſt, the hieſt aduerſarie of the Goſpell, the greateſt waſter and deſtroyer of the Church, the moſt cruell ſlaughterma & butcher of the ſaints, ſhould neuertheleſſe be accompted the vicar of Chriſt, the ſucceſſor of Peter, the chief biſhop of the Church, only becauſe he occupieth the ſee that was ones the chiefeſt of all: that verily is to much to be ſcorned and fooliſhe. I ſpeake not, howe great difference there is betwene the popes chauncerie, and a well framed order of the Church, Howbeit this one thing may well take away all dout of this queſtion. For no man that hath his right wit, will thinke the biſhoprike encloſed in leade and bulles: much leſſe, in that ſchoole of fraudes and deceites, in which thinges the Popes ſpirituall gouernment conſiſteth. Therefore it was very well ſaid by a certain man, that that Church of Rome which is boſted of, is long ago tourned into a court which onely is nowe ſeene at Rome. Neither do I here accuſe the faultes of men: but I ſhewe that the Papacie it ſelfe is directly contrary to the true order of a Church.

Euſeb. lib. 3. cap. 5.

27 But if we come to the perſones of men, it is well enough knowē whar maner of vicars of Chriſt we ſhall finde. Iulius forſooth, and Leo, and Clement, and Paul, ſhalbe pillers of the chriſtian faith, and the chiefe expoſitours of religion, which neuer knewe any other thing of Chriſt, than that which he had learned in Lucians ſchole.

But

But why do I recken vp thre or fower Popes? as though it were doutful, what maner of forme of religion the Popes with their whole college of Cardinals haue ſins long ago profeſſed, & at this day do profeſſe. For firſt this is the principall article of that ſecret Diuinity that reigneth among them, That there is no God: the ſeconde, That all things that are written and taught concerning Chriſt, are lies and deceits: the third, That the doctrine of the life to come, and of the laſt reſurrection, are mere fables. They do not all thinke ſo: and fewe of them ſpeake ſo. I graunt. But this hath long ago begon to be the ordinarie religion of Popes. Whereas this is very well knowen to all that knowe Rome, yet the Romiſhe Diuines ceaſſe not to boſt, that by Chriſtes priuilege it is prouided, that the Pope can not erre, becauſe it was ſaid to Peter: I haue prayed for thee, that thy faith ſhould not faint. What, I pray you, winne they by mocking ſo ſhameleſſely, but that the whole world may vnderſtand, that they are come to that extremitie of wickedneſſe, that they neither feare God, nor ſtande in awe of men? Luc. 22. 32.

28 But let vs imagine, that the vngodlines of thoſe Popes whom I haue ſpoken of, is hidden, becauſe they haue neither publiſhed it by prechings, nor by writings: but onely haue bewrayed it at their table, and in their chamber, or at leaſt within walles of houſes. But if they will haue this priuilege to be of force, which they pretẽde, they muſt needes wipe Iohn the. xxij. out of the number of Popes, who openly affirmed that ſoules are mortall, and that they die together with the bodies vntil the day of reſurrection. And, that you may perceiue that the whole See with her principall ſtayes was then wholly fallen: none of all the Cardinals withſtode ſo great a madneſſe, but the ſchoole of Pariſe moued the king of Fraunce to compell him to recant it. The kinge forbad his ſubiectes to communicate with him, vnleſſe he did out of hande repent: and the ſame, as the maner is, he proclaimed by a heralde. The Pope compelled by this neceſſitie, abiured his error. This example maketh that I neede not to diſpute any more with my aduerſaries about this that they ſay, that ỹ ſee of Rome and the biſhops therof, can not erre in the faith, becauſe it was ſaide to Peter, I haue prayed for thee, that thy faith may not fainte. Truly he fell with ſo fowle a kinde of fall from the right faith, that he is a notable example to them that come after, that they are not all Peters which ſuccede after Peter in the biſhoprike. Howbeit this is alſo of it ſelfe ſo childiſh, that it needeth no aunſwere. For if they will drawe to Peters ſucceſſours whatſoeuer was ſpoken to Peter, it ſhall follow that they are all Satans, foraſmuch as the Lorde ſaid thus alſo to

Gerſon vvhich lived then.

Luc. 22. 32.

Mat. 16 23.

Peter. Go behinde, thou Satan, becauſe thou art an offence to me For it ſhalbe as eaſy for vs to turne backe this latter ſaying againſt them, as it ſhalbe for them to obiect the other againſt vs.

29 But I liſt not to ſtriue with them in playing the foole. Therfore I returne thether from whenſe I made digreſſion. So to bind the place, and Chriſt, and the Holy Ghoſt, and the Church together, that whoſoeuer ſit in that place, although he be the deuil, yet he muſt be iudged the vicar of Chriſt, and the hed of the Church, becauſe it was ones the ſeate of Peter: I ſay this is not onely wicked & ſclaunderous to Chriſt, but alſo to great an abſurdity and againſt common reaſon. It is already long ago ſins the biſhops of Rome are either without al religion, or the greateſt enemies of religion. Therefore they are no more made the vicars of Chriſt, by reaſon of the ſeate which they
2. Theſ 2. occupie, than an idoll, when it is ſet in the tẽple of God, is to be taken for God. Nowe if their maners be to be iudged vppon, let the Popes themſelues aunſwere for themſelues: what one thinge at all there is in them, wherin they may be knowen for biſhops. Firſt whereas there is ſuch life at Rome, they not onely winking at it, but alſo as it were with ſeeret countenãce allowing it, this is vtterly vnmete for biſhops, whoes duetie is with ſeueritie of diſcipline to reſtraine the licẽtiouſneſſe of the people. But I will not be ſo rigorous againſt them, to charge them with other mens faultes. But whereas they themſelues, with their owne houſehold, with almoſt ý whole college of Cardinals, with ý whole flocke of their clergie, are ſo geuen forth to all wickednеſſe, filthineſſe, vncleannеſſe, to all kindes of lewde and miſchieuous doings, that they reſemble rather monſters than men: therin truely they bewray thẽſelues to be nothing leſſe thã biſhops. And yet they neede not to feare leaſt I ſhould further diſcloſe their filthineſſe. For both I am wery to haue to do in ſo ſtinking mire, and I muſt fauour chaſt eares, and I thinke that I haue already enough and more proued that which I went about: that is, that although Rome had in old time bene the head of Churches, yet at this day ſhe is not worthy to be iudged one of the ſmalleſt toes of the Churches feete.

30 As concerning the Cardinals (as they call them) I can not tel howe it is come to paſſe, that they be ſo ſodeinly riſen vp to ſo great dignitie. This name in Gregories time belonged to biſhops only. For ſo oft as he maketh mention of Cardinals, he meaneth it not of them of the Church of Rome, but of any other: ſo that brefely, a Cardinall Prieſt is nothing els but a biſhop. In the writers before that age I finde not this name at all. But I ſee that they were then leſſe than biſhops, whom they be nowe farre aboue. This ſaying of Auguſtine

as wel

is well knowen: Although according to the names of honor, which the vſe of the Church hath already obtained, biſhoprike is greater than prieſthoode, yet in many things Auguſtine is leſſe than Hierom. Here in deede he maketh difference betwene a prieſt of the Church of Rome and other: but he indifferently ſetteth them all behinde the biſhops. And ẏ was ſo long obſerued, that in ẏ Councel at Carthage, when there were preſent two legates of the ſee of Rome, the one a biſhop, the other a prieſt, the prieſt was thruſt back into ẏ laſt place. But not to folow two old examples, there remaineth a Councel holden vnder Gregorie at Rome, at which the prieſtes ſate in the loweſt place, & ſubſcribed ſeuerally by themſelues, as for the Deacons, they had no place at al in ſubſcribing. And truely they had then no office, but to be preſent and vnder the biſhop at miniſtring of doctrine and of the ſacraments. Now the caſe is ſo changed, that they are become the couſins of kings and Emperours. And it is no dout but that they grew vp by litle and litle together with their heade, till they were aduaunced to this hie toppe of dignity. But this alſo I thought good to touch ſhortly by the way, that the readers might the better vnderſtande, that the See of Rome, ſuch as it is at this day, doth much differ from that auncient one, vnder pretenſe wherof, it doth nowe maintaine and defende it ſelfe. But of what ſort ſoeuer they were in old time, foraſmuch as they haue now nothinge of the true and lawfull office in the Church, they retaine only a deceitful colour & vaine viſour: yea foraſmuch as they haue all thinges vtterly contrary, it was neceſſary that that ſhould happen to them, which Gregorie wryteth ſo oft. I ſay it (ſayth he) wepinge: I giue warninge of it, groninge ẏ ſith the order of prieſthoode is fallen within, it ſhall alſo not be able to ſtand long without. But rather it behoued that this ſhould be fulfilled in thē which Malachie ſayth of ſuch: Ye haue gone backe out of the way, and haue made many to ſtumble in the law. Therefore ye haue made voide the couenant of Leui, ſayth the Lord. Therfore beholde I haue giuen you out of eſtimation, and vile to all the people. Now I leaue it to all the godly to thinke of what ſort is that ſupreme height of the Hierarchie of Rome, whereunto the Papiſtes with abhominable ſhameleſneſſe ſticke not to make ſubiect the very worde of God, which ought to haue bin honorable & holy both to heauen & earth, men and Angels.

Lib 4. epiſt. 25 & 55.

Lib 5. epiſt. 7.

Mala. 2. 8.

The viij. Chapter.

Of the power of the Church as touching the articles of Faith: & with how vnbridled licentiousnes it hath in the Papacy bin vrged to corrupt all pureness of Doctrine.

NOw foloweth the third place, of the power of the Church, which partely consisteth in all the bishoppes, and partely in the Counceiles, and those either prouinciall or generall. I speake onely of the spirituall power, which is proper to the Church. That consisteth either in doctrine, or in iurisdiction, or in makinge of lawes. Doctrine hath two partes, the authoritie to teache articles of Doctrine, and the expoundinge of them. Before that we beginne to discourse of euery one of these in specialty, we will that the godly readers be warned, that whatsoeuer is taught concerning the power of the Church, they must remember to applie it to that ende, whereunto (as Paule testifieth) it was giuen: that is, to edification, and not to destruction: which who so lawefully vse, they thinke themselues no more than the ministers of Christ, and therewithall the ministers of the people in Christ. Nowe of the edifyinge of the Church, this is the onely way, if the ministers themselues endeuour to preserue to Christ his authoritie, which can not otherwise be safe vnlesse that be left vnto him, which he receiued of his Father: that is, that he be the onely schoolemaister of the Church. For it is wrytten, not of any other, but of him alone, Heare him. The power of the Church therfore is not to be sparingly set forth, but yet to be enclosed within certaine boundes, that it be not drawen hither and thither after the lust of men. Hereunto it shalbe much profitable to note, how it is described of the Prophetes and Apostles. For if we simply graunt vnto mē such power as they lust to take vppon them, it is plaine to all men, what a slippery readinesse there is to fal into tyranny, which ought to be farre from the Church of Christ.

2. Cor. 10. 8. & 13. 10.

Mat. 17 5

2 Therfore here it must be remembred, that whatsoeuer authority or dignity ỹ holy Ghost in the scripture giueth either to the priests or to the Prophets, or to the Apostles, or to the successours of the Apostles, al that same is giuen, not proprely to the men themselues, but to the ministery ouer which they are appointed, or (to speake it more plainly in one word) whereof the ministery is commited to them. For if we go through them all in order, we shall not finde that they had any authority to teach or to answere, but in the name and word of the Lord. For when they are called to the office, it is also enioyned them, that

that they ſhould bring nothinge of themſelues, but ſpeake out of the mouth of the Lord. And he himſelfe doth not bring them foorth to be heard of the people, before that he haue giuen them inſtructions what they ought to ſpeake, to the entent that they ſhould ſpeake nothing beſide his word. Moſes himſelfe, the prince of all the Prophets, was to be heard aboue the reſt: but he was firſt inſtructed with his cõmaundemẽtes, that he might not declare any thing at all, but frõ the Lord. Therefore it is ſayd, that the people when they embraced his doctrine, beleued in God and in his ſeruant Moſes. Alſo that the authority of the prieſtes ſhould not grow in contempt, it was ſtabliſhed with moſt grieuous penalties. But therwithall the Lord ſheweth vpon what condition they were to be heard, when he ſaith ỳ he hath made his couenãt with Leui, that the law of trueth ſhould be in his mouth. And a litle after he addeth: The lips of the prieſt ſhal kepe knowledge, & they ſhal require the law at his mouth: becauſe he is the angell of the God of hoſtes. Therefore if the prieſt will be heard, let him ſhew himſelfe the meſſinger of God: that is, let him faithfully reporte the cõmaundements that he receiued of his author. And where it is ſpecially entreated of the hearing of them, this is expreſly ſet, That they may anſwere according to the law of God.

Exo. 34
Exo. 14. 31
Deu. 16 9.
Mala. 2. 4. & 6.
Deu. 17 10.

3 What maner of power the Prophets generally had, is very well deſcribed in Ezechiel: Thou ſonne of man (ſayth the Lord) I haue giuen thee to be a watcheman to the houſe of Iſrael. Therefore thou ſhalt heare the worde out of my mouth, and thou ſhalt declare it to them from me. He that is commaunded to heare out of the mouth of the Lorde, is he not forbidden to inuent any thinge of himſelfe? But what is to declare from the Lord, but ſo to ſpeake as he may boldely boaſt, that it is not his owne, but the Lords word ỳ he hath brought? The ſelfe ſame thing is in Hieremy, in other words. Let the Prophet (ſayth he) with whom is a dreame, tell a dreame: & let him that hath my word ſpeake my word true. Certainly he appointeth a law to thẽ all. And that is ſuch, that he permitteth not any to teach more than he is commaunded. And after he calleth it chaffe, all that is not come from himſelfe only. Therfore none of the Prophets themſelues opened his mouth, but as the Lord told him the wordes before. Whereupon theſe ſayings are ſo oft found among them: the word of the lord, the burden of the Lord, ſo ſayth the Lord, the mouth of ỳ Lord hath ſpoken. And worthily. For Eſay cried out that he had defiled lips. Ieremy cõfeſſed that he could not ſpeake, becauſe he was a child: What coulde proceede from the defiled mouth of the one, and the fooliſh mouth of the other, but vncleane and vnwiſe, if they had ſpokẽ their

Eze. 3. 17.
Hier. 23 28.
Eſa. 6. 5. Ioh. 1. 6
Eſa. 6. 5
Ier. 1. 6.

owne ſpech? But his lips were holy and pure, when they began to be the inſtruments of the holy Ghoſt. When the Prophets are bounde with this religion, that they deliuer nothinge, but that which they haue receiued, then they be garniſhed with notable power and excellent titles. For when the lorde teſtifieth, that he hath ſet them ouer nations and kingdomes, to plucke vp and to roote out, to deſtroy
Ier.1.10 and plucke downe, to build and to plant, he byandby adioyneth the cauſe: becauſe he hath put his words in their mouth.

4 Now if you looke to the Apoſtles: they are in deede commended with many & notable titles, that they are the light of the world, and the ſalt of the earth, that they are to be hearde in ſtede of Chriſt, that whatſoeuer they binde or looſe in earth ſhalbe bound or looſed in heauen. But in their very name they ſhew how much is permitted them in their office: that is, if they be Apoſtles, that they ſhould not prate whatſoeuer they liſt: but ſhould faithfully report his commaundements frō whom they are ſent. And the words of Chriſt are plaine
Mat.28 enough, in ẅ he hath determined their embaſſage: whē he commaū-
9. ded thē to go & teach all nations, all thoſe things ẏ he had cōmaunded. Yea & he himſelfe alſo receiued this law, & laid it vpō himſelfe,
Iohn.7. that it ſhould be lawfull for no mā to refuſe it. My doctrine (ſayth he)
16. is not mine, but his that ſent me, my fathers. He that was alway the only & eternall counſeller of the Father, & he that was appointed by the Father the Lorde and ſchoolemaiſter of all men, yet becauſe he executed the miniſtery of techinge, preſcribed by his owne example to all miniſters what rule they ought to folow in teaching. Therfore the power of the Church is not infinit, but ſubiect to the word of the lord, & as it were encloſed in it.

5 But ſith this hath from the beginning bin of force in the church, & at this day ought to be in force, that the ſeruantes of God ſhould teach nothing, which they haue not learned of him: yet according to the diuerſity of times they had diuers orders of learning. But that or-
Mat.11, der which is now, much differeth from thoſe that were before. Firſt if
27. it be true which Chriſt ſayeth, that none hath ſeene the Father, but the Sonne, and he to whom it hath pleaſed the Sonne to ſhew himſelfe behoued verily that they ſhould be alway directed by that eternal wiſdom of the Father, which would come to the knowledge of God. For how ſhould they either haue comprehended in minde, or vttered the miſteries of God, but by his teaching, to whom alone the ſecretes of the Father are opē? Therfore the holy fathers in old time knew God no other wiſe but beholding him in the Sonne as in a glaſſe. When I ſay this, I meane that God did neuer by any other meane diſcloſe him ſelfe

ſelfe to men but by the Sonne, that is, his only wiſdom, light, & truth. Out of this fountaine did Adam, Noe, Abraham, Iſaac, Iacob & the other drawe all the knowledge that they had of heauenly doctrine. Out of the ſame fountaine haue alſo all the Prophets thẽſelues drawen all the heauenly Oracles that they vttered For verily this Wiſedom hath alway diſcloſed it ſelfe by moe waies than one. To the Patriarches he vſed ſecret reuelations: but therwithall to confirme their mindes, he adioyned ſuch ſignes, that it could not be doutful to them, that it was God that ſpake. The Patriarches conueied ouer fró hand to hand to poſterity, that which they had receiued. For the Lord left it with them to this entent, that they ſhould ſo ſpread it abroade. But the children and childrens children, by God ſecretly informing thẽ, did know that that which they heard was from heauen, & not from the earth.

6 But when it pleaſed God, to raiſe a more apparant forme of a Church, he willed to haue his word put in wryting & noted, that the prieſtes ſhould ſerch from thẽſe what they might deliuer to the people, and that all the doctrine that ſhould be taught ſhould be tried by that rule. Therefore after the publiſhing of the law, when the prieſts are commaunded to teache out of the mouth of the Lord, the meaninge is, that they ſhould teach nothinge ſtraunge or differinge from that kinde of learning which the Lord comprehended in the lawe: & to adde and diminiſh was vnlawful for them. Then followed the Propheres, by whom in dede the Lord publiſhed new oracles to be added to the law: but yet not ſo new, but that they came out of the law, & had reſpect vnto it For, as touching doctrine, they were only expoſitors of the law, & added nothing vnto it, but prophecies of things to come. Thoſe excepted, they vttered nothing elſe but a pure expoſitiõ of the law. But becauſe it pleaſed the Lord that there ſhould be a plainer & larger doctrine, that weake conſciẽces might be the better ſatisfied: he commaũded that the Prophecies alſo ſhould be put in writing, and accompted parte of his word. And hereunto were added the hiſtories, which are alſo the works of the Prophets, but made by the enditinge of the holy Ghoſt. I recken the Pſalmes amonge the Prophecies, becauſe that which we attribute to the prophecies is alſo cõmon to the pſalmes. Therefore that whole body compacted of the law, prophecies, pſalmes & hiſtories, was the word of ỹ Lord to ỹ old people, by the rule whereof the prieſts & teachers eũe vnto Chriſtes time were bound to examine t. eir doctrine: neither was it awful for them to ſwarue either to the right hand or to the left: becauſe all their office was encloſed within theſe boundes, that they ſhould aunſwere

Mala. 2. 7.

the people out of the mouth of God. Which is gathered of a notable place of Malachie, where he biddeth them to be mindefull of the law, & to giue hede to it, euen to the preachinge of the Gospell For therby he forbiddeth them all new found doctrines, & graunteth thē no leaue to swarue neuer so litle out of the way which Moses hadde faithfully shewed thē. And this is the reason why Dauid so honorably setteth out the excellēcy of the law, & rehearseth so many praises of it: that is, that the Iewes should couet no forein thing without it, sith within it was all perfection enclosed.

Mal. 4.4

7 But when at last the Wisdom of God was openly shewed in the flesshe, that same Wisdom with full mouth declared vnto vs all that euer can with mans witte be comprehended, or ought to be thought concerninge the heauenly Father. Nowe therefore, since Christ the sonne of righteousnesse hath shined, we haue a perfect brightnesse of the trueth of God, such as the clearenesse is wont to be at midde day, when the light was before but dimme. For verily the Prophete meant not to speake of any meane thinge, when he wrote that God in olde time spake diuersly & many wayes to the fathers by the Prophetes: but ẏ in these last daies he began to speak to vs by his beloued Sonne. For he signifieth, yea he openly declareth, that God will not hereafter, as he did before, speake sometime by some and sometime by other, nor will adde Prophecies to Prophecies, or reuelations to reuelations: but that he hath so fulfilled all the partes of teachinge in the Sonne, that they must haue this of him for the last and eternall testimony. After which sort al this time of the new Testament wherin Christ hath appeared to vs with the preaching of his Gospell euen to the day of iudgement, is expressed by the last houre, the last times, the last daies: to the end verily that contented with the perfection of the doctrine of Christ, we should learne neither to faine vs any newe beside it, or receiue it fained of other. Therfore not without cause the Father hath by singular prerogatiue ordayned the Sonne to be our Teacher: commaunding him, and not any man, to be heard. He did in deede in few wordes set out his schoolemaistership vnto vs, when he sayd, heare him: but in which there is more weight and force than men commonly thinke. For it is as much in effect, as if leading vs away from all doctrines of men, he should bring vs to him only, and commaūd vs to looke for al the doctrine of saluation at him alone, to hang vpon him alone, to cleaue to him alone, finally (as the very wordes do sound) to harkē to the voice of him alone. And truely what ought there now to be either looked for or desired at the hand of man, when the very worde of life hath familiarly and openly disclosed himselfe

Heb. 1.1.

Mat 17 5.

vnto

vnto vs? Yea but it is mete that the mouthes of all men be ſhut, after that he, in whom the heauenly Father willed to haue al the treaſures of knowledge and wiſedome to be hidden, hath once ſpoken, and ſo ſpoken as became both the wiſdom of God (which is in no parte vnperfect) and Meſſias at whoſe hande the reuelation of all thinges is hoped for: that is to ſay, that he left nothinge afterward for other to be ſpoken. Iohn. 4. 25.

8 Let this therfore be a ſtedfaſt principle: ỹ there is to be had no other word of God, wherunto place ſhould be giuen in the Church, than that which is contained firſt in the lawe & the Prophets, & then in the writinges of the Apoſtles: and that there is no other maner of teaching rightly, but accordinge to the preſcription and rule of that word. Hereupon alſo we gather, that there was no other thing graunted to the Apoſtles, but that which ỹ Prophets had had in olde time: that is, that they ſhoulde expounde the olde Scripture, and ſhew that thoſe thinges that are therein taught are fulfilled in Chriſt: and yet that they ſhoulde not do the ſame but of the Lord, that is to ſay, the Spirit of Chriſt going before them, and after a certaine maner enditinge wordes vnto them. For Chriſt limited their embaſſage with this condition when he commaunded them to go and teache, not ſuch thinges as they themſelues had raſhely forged, but all thoſe thinges that he had commaunded them. And nothing could be more plainly ſpoken, than that which he ſayth in an other place: but be not ye called maiſters, for onely one is your maiſter, Chriſt. Then, to emprint this more deepely in their minde, he repeateth it twiſe in the ſame place. And becauſe their rudenes was ſuch, that they could not conceiue thoſe thinges that they had hearde & learned of the mouth of their maiſter, therfore the Spirit of trueth is promiſed them, by whom they ſhould be directed to the true vnderſtãding of all things. For that ſame reſtraining is to be diligently noted, where this office is aſſigned to the holy Ghoſt, to put thẽ in mind of all thoſe things ỹ he before taught them by mouth. Mat. 28 20. Mat. 23 8. Ioh. 14. 26 & 16 13.

9 Therefore Peter who was very wel taught how much he might lawfully do, leaueth nothing either to himſelf or other, but to diſtribute the doctrine deliuered of God. Let him that ſpeaketh (ſayth he) ſpeake as the words of God, ỹ is: to ſay, not doutingly, as they are wõt to tremble whoſe own conſcience miſgiueth them, but with ſure confidence, ẅ becõmeth the ſeruãt of God furniſhed with aſſured inſtructions. What other thinge is this, but to forbid al inuentions of mans minde, from what head ſoeuer they haue proceded, ỹ the pure word of God may be heard & learned in the church of ỹ faithful? to take away 1. Pet. 4 11.

the ordinances or rather the fayned deuiles of all men, of what degree soeuer they be, that the decrees of God onely may remaine in
2. Cor. 10. 4. force? These be those spirituall armures, mighty through God to cast downe holdes: by which the faithfull seruantes of God may throwe downe counselles, and all height that aduaunceth it selfe against the knowledge of God, and may leade all knowledge captiue to obey Christ. Lo this is the soueraigne power, wherewith it behoueth the Pastors of the Church to be endued, by what name soeuer they be called, that is, that by the word of God they may with confidence be bold to do all thinges: may compell all the strength, glory, wisdom & height of the world to yeelde and obey to his maiesty: being vpholden by his power, may commaunde all euen from the hiest to the lowest: may build vp the house of Christ and pull downe the house of Satan: may feede the sheepe and driue away the wolues: may instruct and exhort the willing to learne: may reproue, rebuke & subdue the rebellious and stubborne: may binde, and loose: finally may thunder and lighten, if nede be: but all thinges in the word of God. Howbeit there is, as I haue said, this difference betwene the Apostles and their successors, that the Apostles were the certaine and authentike secretaries of the holy Ghost, & therefore their wrytings are to be esteemed for the Oracles of God: but the other haue none other office, but to teach that which is set forth and written in the holy Scriptures. We determine therefore, that this is not nowe left to faithfull ministers, that they may coyne any new doctrine, but that they ought simply to cleaue to ỹ doctrine, whereunto the lord hath made al mẽ without exception subiect. When I say this, my meaninge is not onely to shew what is lawfull for all particular men, but also what is lawfull for the whole vniuersall Church. Now as touchinge all particular men:
2. Cor. 1 14. Paule verily was ordained by the Lorde Apostle to the Corinthians: but he denieth that he hath dominion ouer their faith. Who nowe dare take a dominion vpon himselfe, which Paule testifieth that it belonged not to him? If he had acknowledged himselfe to haue this liberty of teaching, that whatsoeuer ỹ Pastor teacheth he may therein of right require to be beleued: he would neuer haue taught the Corinthians this discipline, that while two or three Prophets speake, the
2. Cor. 14. 13. rest should iudge, & if it were reuealed to any that sate, the first should holde his peace. For so he spared none, whose authority he made not subiect to the iudgement of the word of God. But, wil some man say, of the whole vniuersall Church the case is otherwise. I answere that in an other place Paule meeteth with this dout also, where he sayth,
Rom. 10 that Faith is by hearinge, and hearinge by the word of God. Truely if

Faith

Faith hang of the word of God only, hath reſpect vnto & reſteth vpō it alone, what place is there now left to ỹ word of the whole woſld? For herin no mā may dout, ỹ hath wel knowē what Faith is. For Faith ought to be ſtaid vpon ſuch aſſuredneſs, wherby it may ſtand inuincible againſt Satan, & all the engines of the hels, & againſt the whole world. This aſſuredneſs we ſhal no where find but in the only word of God. Again, it is a generall rule which we here ought to haue reſpect vnto: that God doth therefore take from men the power to ſet forth a new doctrine, ỹ he only may be our ſchoolemaiſter in heauēly learninge, as he only is true which can neither lie nor deceiue. This rule belōgeth no leſſe to ỹ whole Church than to euery one of ỹ faithfull.

10 But if this power of the Church, which we haue ſpoken of, be compared with that power, whereof the ſpiritual tyrantes, that haue falſly called thēſelues Biſhops & Prelates of religion, haue in certaine ages paſt boaſted thēſelues among the people of God, the agrement ſhalbe no better than Chriſt hath ẅ Beliall. Yet it is not in this place my purpoſe to declare in what ſort & with how wicked meanes they haue exerciſed their tyranny: I will but rehearſe the doctrine, which at this day they defende, firſt with writings, & then with ſwerd & fire. Becauſe they take it for a thing confeſſed, that a generall Councell is the true image of the Church, when they haue taken this principle, they do without dout determine, that ſuch councels are immediatly gouerned of the holy Ghoſt, & that therefore they can not erre. But wheras they themſelues do rule, the councels, yea & make them, they do in dede chalēge to themſelues whatſoeuer they affirme to be true to the Councels. Therfore they will haue our Faith to ſtand & fall at their wil, that whatſoeuer they ſhal determine on the one ſide or the other, may be ſtabliſhed & certaine to our mindes: ſo ỹ if they allow any thing we muſt allow the ſame without douting: if they condemne any thing we muſt alſo hold it for cōdemned. In the meane time after their owne luſt, & deſpiſing the word of God, they coyne doctrines, to which afterward they require by this rule to haue Faith giuen. For they alſo ſay that he is no Chriſtian, that doth not certainly conſent to all their doctrines as well affirmatiue as negatiue: if not with expreſſed yet with vnexpreſſed Faith: becauſe it is in the power of the Church, to make new articles of the Faith.

11 Firſt let vs heare by what argumentes they proue that this authority is giuen to the Church: and then we ſhall ſee how much that maketh for thē which they alleage of the Church. The Church (ſay they) hath notable promiſes, that it ſhall neuer be forſaken of Chriſt her ſponſe, but that it ſhalbe guided by his Spirit into all truth. But of

the promises which they are wont to alleage, many are giuē no lesse to euery one of the faithfull particularly, than to the whole Church vniuersally. For though the Lord spake to the twelue Apostles, when he said: Beholde I am with you euen to the end of the world: Again I will aske my Father, & he shall giue you an other comforter, namely the Spirit of truth: yet he made the promise not only to the whole number of the twelue, but also to euery one of thē: yea to the other disciples likewise, either those that he had already receiued, or those that should afterward be added to thē. But when they expounde such promises ful of singular comfort, as though they were giuen to none of the Christians, but to the whole Church together: what do they else, but take away from all Christians that confidence which they all ought to receiue thereby to encorage them? Yet I do not here deny, but that the whole felowship of the faithfull furnished with manifold diuersity of giftes, is endued with much larger & more plentiful treasure of the heauenly wisedom, than eche one seuerally: neither is it my meaning, that this is spoken in common to the faithful, as though they were all alike endued with the Spirite of vnderstanding and doctrine: but because it is not to be graunted, to ỹ aduersaries of Christ, that they should for the defense of an euill cause wrest the Scripture to a wronge sense. But, omittinge this, I simply confesse that which is true, that the lord is perpetually present with his, & ruleth them with his Spirite. And that this Spirite is not the Spirit of errour, ignorance, lying or darkenesse: but of sure reuelation, wisdom, trueth, & light, at whome they not deceitfully may learne those thinges that are giuen them, that is to say, what is the hope of their calling, & what be the riches of the glory of the inheritance of God in the saintes. But whereas the faithfull, euen they that are endued with more excellent giftes aboue the rest, do in this flesh receiue only the first frutes & a certaine tast of that Spirit: there remaineth nothing leeuer to them than knowing their owne weakenes, to holde themselues carefully within the boundes of the word of God: least, if they wander far after their owne sense, they bvandby stray out of the right way, insomuch as they be yet voide of that Spirite, by whose only teachinge trueth is discerned from falshode. For all men do confesse with Paule, that they haue not yet attained to the marke. Therefore they more endeuour to daily profiting, than glory of perfection.

Mat. 28. 20. Ioh. 14. 16. 1. Cor. 1. 12. Ephe. 1. 18. Phili. 3. 11.

12 But they wil take exceptiō, & say that whatsoeuer is particularly attributed to euery one of the holy ones, the same doth throughly & fully belong to the Church it selfe. Although this hath some seeming of trueth, yet I deny it to be true. God doth in dede so distribute mercy

uery one of the members the giftes of his Spirit by meaſure, that the whole body wanteth nothing neceſſary, when the giftes are giuen in common. But the richeſſe of the Church are alway ſuch, that there euer wanteth much of that hieſt perfectiō, which our aduerſaries do boaſt of. Yet the Church is not therefore ſo left deſtitute in any behalfe, but that ſhe alway hath ſo much as is enough. For the Lorde knoweth what her neceſſity requireth. But, to holde her vnder humilitie & godly modeſty, he giueth her no more than he knoweth to be expedient. I know what here alſo they are wont to obiect, that is, that the Church is cleanſed with the waſhing of water in the word of life, that it might be without wrincle & ſpot, & that therefore in an other place it is called the piller & ſtay of truth. But in the firſt of theſe two places is rather taught, what Chriſt daily worketh in it, than what he hath already done. For if he daily ſanctifieth, purgeth, poliſheth, wipeth from ſpots all them that be his: truely it is certaine that they are yet beſprinkeled with ſome ſpots and wrincles, and that there wanteth ſomwhat of their ſanctification. But how vaine and fabulous is it, to iudge the Church already in euery part holy & ſpotleſſe, wherof al the members are ſpotty and very vncleane? It is true therefore that the Church is ſanctified of Chriſt. But onely the beginninge of that ſanctifying is here ſeene: but the end and ful accompliſhment ſhalbe, when Chriſt the holyeſt of holy ones ſhall truely and fully fill it with his holineſſe. It is true alſo that the ſpottes and wrincles of it are wiped away: but ſo that they be daily in wipinge away, vntill Chriſt with his comminge do vtterly take away all that remayneth. For vnleſſe we graunt this, we muſt of neceſſity affirme with the Pelagians, that the righteouſneſſe of the faythfull is perfect in this life: and with the Cathani and Donatiſtes we muſt ſuffer no infirmitie in the Church. The other place, as we haue elſe where ſeene, hath a ſenſe vtterly differinge from that which they pretende. For when Paule hath inſtructed Timothee, and framed him to the true office of a Biſhoppe, he ſayth that he did it to this purpoſe, that he ſhoulde knowe how he ought to behaue himſelfe in the Church. And that he ſhould with the greater religiouſneſſe and endeuour bende himſelfe thereunto, he addeth that the Church is the very piller & ſtay of trueth. For what elſe do theſe words meane, but that the trueth of God is preſerued in the Church, namely by the miniſtery of preaching? As in an other place he teacheth, that Chriſt gaue Apoſtles, Paſtors & Teachers, that we ſhoulde no more be caried about with euery winde of doctrine, or be mocked of mē: but that being enlightened with the true knowledge of the Sonne of God, we ſhoulde altogether meete in vnity of Fayth.

Ephe. 5. 25.

1. Tim. 3 15.

Ephe. 4. 11.

Whereas therefore the trueth is not extinguiſhed in the world,but remaineth ſafe,that ſame cõmeth to paſſe becauſe it hath ỹ Church a faithfull keper of it,by whoſe help & miniſtery it is ſuſtained.But if this keping ſtandeth in the miniſtery of the Prophets & Apoſtles,it foloweth that it hangeth wholly hereupon, if the word of the Lord be faithfully preſerued and do kepe his purity.

13 But that the readers may better vnderſtande,vpon what point this queſtion chiefly ſtandeth,I will in few wordes declare what our aduerſaries require,and wherein we ſtand againſt them. Where they ſay that the Church can not erre,it tendeth hereunto,and thus they expounde it,that foraſmuch as it is gouerned by the Spirit of God,it may go ſalfely without the word: that whether ſoeuer it goeth,it can not thinke nor ſpeake any thing but trueth:that therefore if it determine any thing without or beſide Gods word, the ſame is no otherwiſe to be eſteemed than as a certaine Oracle of God. If we graunt that firſt point, that the Church can not erre in thinges neceſſary to ſaluation,this is our meaninge,that this is therfore becauſe forſaking all her owne wiſedom, ſhe ſuffereth her ſelfe to be taught of the holy Ghoſt by the word of God. This therefore is the difference. They ſet the authority of the Church without the worde of God, but we will that it be annexed to the worde,& ſuffer it not to be ſeuered from it. And what maruel is it,if the ſpouſe & ſcholar of Chriſt be ſubiect to her husband & ſchoolemaiſter,that ſhe continually & earneſtly hangeth of his mouth? For this is the order of a well gouerned houſe,ỹ the wife ſhould obey the authority of the husband:& this is the rule of a wel ordered ſchoole,that the teaching of the ſcholemaiſter alone ſhould there be heard. Wherefore let the Church not be wiſe of her ſelfe,not thinke any thing of her ſelfe:but determine the ende of her wiſdom where he hath made an end of ſpeaking. After this maner ſhe ſhall alſo diſtruſt all the inuentions of her owne reaſon: but in thoſe things wherin it ſtandeth vpon ỹ word of God,ſhe ſhal wauer with no diſtruſtfulnes or douting,but ſhal reſt with great aſſurednes & ſtedfaſt conſtancy. So alſo truſting vpon the largenes of thoſe promiſes that ſhe hath,ſhe ſhal haue whereupon aboundantly to ſuſtaine her faith: that ſhe may nothinge dout that the beſt guide of the right way the holy Spirit is alway preſent with her: but therewithall ſhe ſhall kepe in memory what vſe the Lord woulde haue vs to receiue of his holy Spirit. The Spirit(ſayth he)which I wil ſend frõ my Father,ſhal leade you into al truth.But how?becauſe(ſaith he)he ſhal put you in minde of all thoſe things that I haue tolde you. Therfore he giueth warning that there is nothing more to be looked for of his Spirit, but that he

Ioh.16. 7.& 13.

ſhould

ſhould enlighten our mindes to perceiue the trueth of his doctrine. Therefore Chryſoſtome ſaith excellently well. Many (ſaith he) do boaſt of the holy Spirite: but they which ſpeake their owne do falſly pretende that they haue him. As Chriſt teſtified that he ſpake not of himſelfe: becauſe he ſpake out of the law and the Prophets: ſo if any thing beſide the Goſpel be thruſt in vnder the title of the Spirit, let vs not beleue it becauſe as Chriſt is the fulfillinge of the law & the Prophets: ſo is the Spirit, of the Goſpel. Theſe be his words. Now it is eaſie to gather how wrongefully our aduerſaries do, which boaſt of the holy Ghoſt to no other ende, but to ſet forth vnder his name ſtrange & foraine doctrines from the word of God: wheras he will with vnſpeakeable knot be cõioined with the word of God, & the ſame doth Chriſt profeſſe of him when he promiſeth him to his Church. So is it truly. What ſobriety ẏ lord hath once preſcribed to his church, ẏ ſame he will haue to be perpetually kept. But he hath forbidden her, ẏ ſhe ſhold not adde any thing to his word, nor take any thing frõ it. This is the inuiolable decree of God & of ẏ holy Ghoſt, which our aduerſaries go about to abrogate, when they faine that the Church is ruled of the Spirit without the word.

Sermo. de ſanct. & 2. dom. and. Spiri. Ioh. 12. 50. & 14 10.

14 Here againe they murmure againſt vs, and ſay that it behoued that the Church ſhould adde ſome things to the writinges of the Apoſtles, or that they thẽſelues ſhould afterward with liuely voice ſupply many thinges which they had not clearly enough taught, namely ſith Chriſt ſaid vnto thẽ. I haue many things to be ſaid to you, which you can not now beare: & that theſe be the ordinances, which without the Scripture haue bin receiued onely in vſe & maners. But what ſhameleſneſſe is this? I graunt the diſciples were yet rude, & in a maner vnapt to learne, whẽ the Lord ſayd this vnto them. But were they then alſo holden with ſuch dulnes, whẽ they did put their doctrine in wrytinge, that they afterward needed to ſupply with liuely voice that which they had by fault of ignorance omitted in their wrytings? But if they were already led by the Spirite of trueth into all trueth when they did ſet foorth their wrytinges: what hindred that they haue not therein contained & left written a perfect knowledge of the doctrine of the Goſpel? But go to: let vs graunt them that which they require. Only let them point out what be thoſe thinges that it behoued to be reuealed without writing. If they dare enterpriſe that, I wil aſſaile thẽ with Auguſtines wordes: that is. When the Lord hath ſayd nothinge of them, which of vs dare ſay, theſe they be or thoſe they be? or if any dare ſay ſo, whereby doth he proue it? But why do I ſtriue about a ſuperfluous matter? For a very childe doth know, that in the wrytinges

Ioh. 16. 12.

Hom. in Ioh. 96.

of the Apoſtles, which theſe men do make in a maner lame and but halfe perfect, there is the frute of that reuelatiõ which the Lord did then promiſe them.

15 What? ſay they, did not Chriſt put out of controuerſie whatſoeuer the Church teacheth & decreeth, when he commaundeth him to be takẽ for a heathen man & a Publicane that dare ſay againſt her? Mat. 18 17. Firſt in that place is no mention made of doctrine, but onely the authority of the cenſures is eſtabliſhed for correcting of vices, that they which haue bin admoniſhed or rebuked ſhould not reſiſt her iudgement. But omitting this, it is much maruell, that theſe loſels haue ſo litle ſhame, that they dare be proude of that place. For what ſhal they get therby, but that the cõſent of the Church is neuer to be deſpiſed, which neuer cõſenteth but vnto the trueth of the word of God? The Church is to be heard, ſay they. Who denieth it? for aſmuch as it pronounceth nothing but out of the word of ỹ Lord. If they require any more let them know that theſe words of Chriſt do nothing take their part therin. Neither ought I to be thought too much cõtentious becauſe I ſtande ſo earneſtly vpon this point, That it is not lawefull for the Church to make any new doctrine, that is, to teach & deliuer for an Oracle any more than ỹ which the lord hath reueled by his word. For men of ſounde wit do ſee howe great daunger there is, if ſo great authority be once graunted to men. They ſee alſo howe wide a window is opened to the mockings & cauillations of the wicked, if we ſay that that which mẽ haue iudged is to be taken for an Oracle among Chriſtians. Beſide that, Chriſt ſpeaking according to the conſideratiõ of his owne time, giueth this name to the Sinagoge, that his diſciples ſhould afterward learne to reuerence holy aſſemblies of the Church. So ſhould it come to paſſe that euery city & village ſhould haue egall authority in coyning of doctrines

16 The examples which they vſe, do nothing helpe them. They ſay that the Baptiſinge of infantes, proceeded not ſo much from the expreſſe commaundemẽt of the Scripture as from the decree of the Church. But it were a very miſerable ſuccour, if we were compelled to flee to the bare authoritie of the Church for defenſe of the Baptiſme of infantes: but it ſhal in an other place ſufficiently appeare that it is farre otherwiſe. Likewiſe whereas they obiect that ỹ is no where founde in the Scripture, which was pronounced in the Nicene Synode, that the Sonne is conſubſtantiall with the father: therein they do great wrong to the fathers, as though they had raſhly condemned Arrius, becauſe he would not ſweare to their wordes, when he profeſſed all that doctrine which is comprehended in the writings of the Prophets

Prophets & Apoſtles. This word, I graunt, is not in the Scripture: but when therein is ſo oft affirmed, that there is but one God, againe Chriſt is ſo oft called the true and eternall God, one with the Father: what other thing do the fathers of the Nicene councel whē they declare that he is of one ſubſtāce, but ſimply ſet out the natural ſenſe of the Scripture? But Theodorite reporteth that Conſtantine vſed this preface in their aſſembly. In diſputations (ſaith he) of diuine matters, there is a preſcribed doctrine of the holy Ghoſt: the bookes of the Goſpels & of the Apoſtles, with the Oracles of the Prophets, do fully ſhew vs ỹ meaning of God. Therfore laying away diſcorde, let vs take the diſcuſſinges of queſtions out of the wordes of the Spirite. There was at that time no man that ſpake againſt theſe holy monitions. No man tooke exception, that the Church might adde ſomewhat of her owne: that the Spirit reueled not all things to the Apoſtles, or at leaſt vttered them, not to thoſe that came after: or any ſuch thing. If it be true which our aduerſaries woulde haue: firſt, Conſtantine did euill, that tooke from the Church her authority: then, wheras none of the Biſhops at that time roſe vp to defend it, this was not without breach of their faith: for ſo they were betraiers of the right of the Church. But ſith Theodorite rehearſeth that they willingely embraced that which the Emperour ſayd, it is certaine that this newe doctrine was then vtterly vnknowen. Hiſto. eccl. li. 1 cap. 5.

The ix. Chapter.

Of Councels and of their authority.

NOwe, although I graunt them all thinges concerninge the Church: yet they ſhall thereby not much preuaile for their intent. For whatſoeuer is ſayd of the Church, the ſame they byandby giue to ỹ Councels, foraſmuch as in their opinion thoſe repreſent the Church. Yea where they ſo ſtiffely contende for the power of the Church, they do it of no other purpoſe, but to giue all that they can get to the biſhop of Rome & his gard. But ere I begin to diſcuſſe this queſtion, I muſt nedes here make proteſtation of two things afore hand. Firſt, that where I ſhall in this point be ſomewhat rough, it is not becauſe I leſſe eſteme the olde Councels than I ought to do. For I reuerence them from my hart, & wiſh them to be had in their due honor with all men. But here in is ſome meane, that is, that there be nothinge withdrawen from Chriſt. Nowe this is the right of Chriſt, to be the head in all Councels, & to haue no man fellow with him in this dignity. But I ſay that then only he is the head,

when he gouerneth the whole assembly with his worde & Spirit. Secondly, wheras I giue lesse to Councels than the aduersaries require, I do it not for this cause that I am afraid of the Councels, as though they did make for their side, & were against ours. For as we are aboundantly furnished with the word of the Lord to the full proofe of our owne doctrine fully, & to the ouerthrowe of the whole Papistry that we nede not much to desire any other thing beside it: so if the matter require, the old Councels do for a great part minister vnto vs so much as may suffice for both.

2 Nowe lette vs speake of the thing it selfe. If it be sought of the Scriptures, what is the authority of Councelles: there is no plainer promise than in this saying of Christ: Where two or three shalbe gathered together in my name, there I am in the middest of them. But that doth no lesse belong to euery particular assembly thā to a generall Councel. But the dout of the question standeth not therin: but because there is a condition added, that God wil so only be in the middest of the Councel, if it be gathered together in his name. Therfore although our aduersaries do a thousand times name Councels of bishops, they shal litle preuail: neither shal they make vs to beleue that which they affirme, that is, that they be gouerned of the holy Ghost, vntil they haue proued that they are gathered together in the name of Christ. For it is as possible that wicked & euil Bishops may cōspire against Christ, as good & honest Bishops may come together in his name. For a very cleare proofe hereof are many decrees that haue proceded from such Councels. But this shalbe seen hereafter. Now I do but answere in one word, that Christ promiseth nothing, but to thē that are gathered together in his name. Let vs therefore define what that is. I deny that they be gathered together in the name of Christ, which casting away the cōmaundement of God, wherein he forbiddeth any thing to be added to his word, or taken from it, do decree euery thing after their owne wil: which beinge not contented with the Oracles of ỹ Scripture, that is to say the only rule of perfect wisdom, do imagine some new thing of their own hed. Surely sith Christ hath not promised that he wil be present at all Councels, but hath adioyned a peculiar marke, wherby to make true & lawful Councels differente from other: it is mete that we should not neglect this difference.

Mat. 18. 20.

Deut. 4. 2.

Reu. 22 18.

Mala. 2. 7. This is the couenant, which in old time God made with the Leuitical Priests, ỹ they should teach out of his mouth. This he alway required of the Prophets: this law also we see to haue bin laid vpon ỹ Apostles. Who so breake this couenāt, God doth not vouchsaue, to let thē haue the honor of Priesthoode, nor any authority. Let the aduersaries vndo

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me this knotte, if they will make my faith bonde to the decrees of men beſide the word of God.

3 For whereas they thinke not that truth remaineth in the Church, vnleſſe it be among the Paſtours: & that the Church it ſelfe ſtãdeth not, vnleſſe it appeare in general Councels: that is farre from hauing bene alway true, if the Prophets haue left vnto vs true teſtimonies of their owne times. There was in the time of Eſaie a Church at Hieruſalem, which God had not yet forſaken. But of the paſtors he ſaith thus: The watchmen are all blinde, neither knowe they any thing. They are all dumme dogges, neither are they able to barke. They lie along & ſlepe, and loue ſlepinge: and the Paſtors themſelues knowe nothing, nor do vnderſtãde: and they do altogether loke backe vnto their owne wayes. After the ſame maner Oſee ſayeth: The watchman of Ephraim with God, the ſnare of the fouler, hatred in the houſe of God. Where ioining them with God by way of mockage, he teacheth ỳ their pretenſe of the prieſthod is vaine. The Church alſo endured vnto the time of Hieremie. Let vs heare what he ſayeth of the Paſtors. From the Prophet euen to the prieſt, euery one ſoloweth lying. Againe. The Propheis do prophecie a ly in my name, when I haue not ſent them, nor commaunded them. And leaſt we ſhould be to long in reciting his wordes, let thoſe things be red that he hath written in the whole .xxiij. and .xl. chapiters. At that time on the other ſide Ezechiel did no more gently inuey againſt the ſame men. The conſpiracie (ſayeth he) of the Prophets in the middes of her as a roaring lyon, and that violently taketh his pray. Her prieſts haue broken my lawe, and haue defiled my holy things, and haue made no difference betweene holy and prophane: and the reſt that he adioineth to the ſame effect. Like complaintes are euery where in the Prophets, ſo that nothing is ofter found in them.

Eſa. 56. 10. Oſee. 9. 8. Hier 6. 13 Hier. 14 4. Eze. 22. 25.

4 But perhappes it might be that that was ſo among the Iewes: but our age is free from ſo great an euill. I would to God in deede it were ſo: but the Holy Ghoſt hath geuen warning that it ſhalbe farre otherwiſe. The wordes of Peter are plaine. As (ſayeth he) there were in the olde people falſe Prophets, ſo ſhall there alſo be among you falſe teachers, ſlily bringing in ſectes of perdition. See you not howe he ſayth, that there is daunger to come, not by men of the common people, but by them that ſhal boſt themſelues with the title of teachers & Paſtors? Moreouer howe oft hath it bene foreſpoken by Chriſt and his Apoſtles, that there ſhould very great daungers hang ouer the Church by the Paſtors? Yea Paule plainely ſheweth, that Anechriſt ſhall ſit in no other place than in the temple of God.

2. Pet. 2 Mat 24 11. and 24. 2. Theſ. 2. 4.

Whereby he ſignifieth, that the horrible calamitie of which he there ſpeaketh, ſhall come from no where els but from them that ſhall ſit in ſteede of Paſtors in ỹ Church. And in an other place he ſheweth, that ỹ beginnings of ſo great a miſchief are euen alredy nere at hãd.

Act. 20. 29. For when he ſpeaketh to the biſhops of Epheſus I know (ſayeth he) that after my departure there ſhall enter into you rauening wolues not ſparing the flocke. And they ſhalbe of your owne ſelues, that ſhall ſpeake peruerſe things, to leade away diſciples after them. Howe much corruption might a long courſe of yeares bring among Paſtors, when they could ſo farre go out of kinde in ſo ſmall a ſpace of time? And, not to fill much paper with reherſing thẽ by name: we are admoniſhed by the examples in a maner of all ages, that neither the truth is alway nouriſhed in the boſome of the paſtors, nor the ſafetie of the Church doth hang vpon their ſtate. They ought in deede to haue bene the gouernours and kepers of the peace and ſafetie of the Church, for preſeruation whereof, they are ordeined: but it is one thing for a man to performe that which he ought, and an other thinge to owe that which he performeth not.

5 Yet let no man take theſe our wordes in ſuch part, as though I would euery where and raſhely without any choiſe diminiſh the authoritie of Paſtors. I do but onely admoniſh that euen among Paſtors themſelues there is a choiſe to bee had, that we ſhould not immediatly thinke them to be paſtors that are ſo called. But the Pope with all his flocke of biſhops, vpon none other reaſon, but becauſe they are called paſtors, ſhaking away the obedience of the word of God, do tumble & toſſe al things after their own luſt: & in the meane time they trauaile to perſuade, that they can not be deſtitute of the light of truth, that the ſpirit of God perpetually abideth in them, that the Church conſiſteth in them and dieth with them. As though there be nowe no iudgements of the Lord, whereby he may punith the world at this day with the ſame kinde of puniſhment, wherewith ſomtime he toke vengeance of the vnthankefulneſſe of the olde people, that is, to ſtrike the Paſtors with blindneſſe and amaſed dullneſſe.

Zacha. 12.4. Neither do they moſt fooliſh men vnderſtande, that they ſing the ſame ſong, which thoſe in olde time did ſing that warred againſt the

Hier. 18 18. word of God. For the enemies of Hieremie did thus prepare themſelues againſt the truth: Come, & we will imagine imaginatiõs againſt Hieremie: for aſmuch as the lawe ſhall not periſh from the Prieſt, nor counſell from the wiſe man, nor the word from the Prophet.

6 Hereby it is eaſy to anſwer to that other obiection cõcerning generall councells. It can not be denied but that the Iewes had a true

true Church in the time of the Prophets. But if there had then bene a generall councell gathered together of the prieſts, what maner face of the Church had there appered? We heare what God ſaith, not to one or two of them but to the whole order: The prieſtes ſhalbe aſtonied, and the prophets ſhalbe made afraide. Againe, the lawe ſhall periſh from the prieſt, and councell from the Elders. Againe, Night ſhalbe to you in ſteede of a viſion, and darkeneſſe in ſteede of prophecieng: and the ſunne ſhall fall downe vpon the Prophets, and be darkened vpon theſe dayes. &c. Well: if all ſuch had then bene gathered togetner in one, what Spirit ſhould haue gouerned in that aſſemblie? of that thing we haue a notable example in that councell which Achab called together. There were preſent foure hundred Prophets. But, becauſe they were come together of no other minde but to flatter the wicked king: therefore Satan was ſent of the Lord to be a lying ſpirit in the mouth of thē all. There by all their voices the truth was condemned. Micha was condemned for an heretike, ſtriken and caſt in priſon. So was done to Hieremie, ſo to the other Prophets. Hier 4. 9. Ezec. 7. 26. Mich. 3. 6. 1 Kin. 22 5. & 23.

7 But let one example ſuffice for all, which is more notable then the reſt. In that councell which the biſhops and Phariſees gathered at Hieruſalem againſt Chriſt, what can a man ſay that there wanted, in ſo much as pertained to the outwarde ſhewe? For if there had not then bene a Church at Hieruſalem, Chriſt would neuer haue communicate with their ſacrifices and other ceremonies. There was made a ſolemne ſummoning of them together: the hy biſhop ſat as chief: the whole order of prieſts ſat by him: yet Chriſt was there condēned, and his doctrine driuen away. This doing is a profe that the Church was not encloſed in that councell. But there is no perill that any ſuch thing ſhould happen to vs. Who hath geuen vs aſſurance thereof? For it is not without fault of ſluggiſhneſſe, to be to careleſſe in ſo great a matter. But where the Holy Ghoſt doth with expreſſe wordes prophecie by the mouth of Paule, that there ſhall come a departing (which can not come but that the Paſtors muſt be the firſt that ſhall forſake God) why are we hering wilfully blinde to our owne deſtruction? Wherefore it is in no wiſe to be graunted, that the Church conſiſteth in the companie of Paſtors, for whom the Lorde hath no where vndertaken that they ſhall perpetually be good, but he hath pronounced that they ſhall ſomtime be euill. But when he warneth vs of the daunger, he doth it to this entente to make vs the warer. Ioh. 11. 47. 2. Thes 2. 3.

8 What then? wilt thou ſay: Shall the councells haue no authoritie in determining? Yes forſooth. For neither do I here argue that all councells are to be condemned, or all their actes to be re-

pelled,or (as the ſaying is) to be defaced with one blotte. But (thou wilt ſay to me) thou bringeſt them all into ſubiection,that it may be free for euery man to receiue or refuſe that which the councells haue determined. Not ſo. But ſo oft as ỹ decree of any councell is brought foorth, I would haue it firſt to be diligently weyed, at what time it was holden, for what cauſe it was holden, what maner of men were preſent: and then the very thing that is intreated of,to be examined by the rule of the Scripture: and that in ſuch ſorte as the determination of the councell may haue his force, and be as a foreiudged ſentence, and yet not hinder the aforeſaid examination. I would to God all men did kepe that moderation which Auguſtine preſcribeth in the third boke againſt Maximinus. For when he minded brefely to put to ſilẽce this heretike cõtending about the Decrees of councels: Neither (ſayth he) ought I to obiect againſt thee the Synode of Nice,nor thou againſt me the Synode of Ariminum, as to the entẽt to conclude one an other by foreiudged ſentẽce,neither am I bound by the authoritie of the one,nor thou of the other. By authorities of Scriptures,not ſuch as are propre to either one,but ſuch as are common to both, let there ſtriue matter with matter, cauſe with cauſe, reaſon with reaſon. So ſhould it come to paſſe, that councells ſhould haue the maieſtie that they ought: but in the meane ſeaſon the Scripture ſhould be alone in the hier place,that there might be nothing that ſhould not be ſubiect to the rule thereof. So theſe olde Synodes, as of Nice, of Conſtantinople, the firſt of Epheſus, of Chalcedon, and ſuch other, which were holden for confuting of errors, we willingly embrace and reuerence as holy, ſo much as belongeth to the doctrines of faith: for they conteine nothing but the pure and naturall expoſitiõ of Scripture,which the holy fathers with ſpirituall wiſdome applied to the ſubduing of the enemies of religion that then roſe vp. In ſome of the later councells alſo, we ſe to appere a true zele of godlineſſe,& plaine tokens of witt,learning,and wiſdom. But as things arre wonte commonly to growe to worſe,we may ſe by the later councells,howe much the Church hath nowe and then degenerate from the pureneſſe of that golden age. And I doute not but that in theſe corrupter ages alſo, councells haue had ſome biſhoppes of the better ſorte. But in theſe the ſame happened which the Senators themſelues complained to be not well done in making of ordinances of the ſenate at Rome. For while the ſentẽces are numbred not weyed, it is of neceſſitie that oftentimes the better part is ouercome of the greater. Truely they brought forth many wicked ſentences. Neither is it here needefull to gather the ſpeciall examples,

either

either becauſe it ſhould be to long, or becauſe other haue done it ſo diligently that there can not much be added.

9 Nowe, what neede I to reherſe Councells diſagreing with councells? And it is no cauſe that any ſhould murmure againſt me, and ſay, that of thoſe councells that diſagree the one is not lawefull. For, howe ſhall we iudge that? By this, if I be not deceiued, that we ſhall iudge by the Scriptures, that ỹ decrees thereof are not agreable with true doctrine. For this is the onely certaine lawe to diſcerne them by. It is nowe about nine hundred yeares ago, ſins the Synode of Cõſtantinople gathered together vnder Leo the Emperour, iudged that images ſette vp in Churches ſhould be ouerthrowen, and broken in peeces. A littell afterward, the councel of Nice, which Irene the Empreſſe aſſembled in ſpite of him, decreed that they ſhould be reſtored. Whether of theſe two ſhall we acknowledge for a lawefull councell? The later which gaue images a place in Churches, hath preuailed among the people. But Auguſtine ſaith that that can not be done without moſt preſent perill of idolatrie. Epiphanius which was before in time, ſpeaketh much more ſharply: for he ſaith that it is wickedneſſe and abhomination to haue images ſeen in a Church of Chriſtians. Wolde they that ſo ſpeake, allowe that councell, if they were aliue at this day? But if both the hiſtorians tell truth, and the very actes be beleued, not onely images themſelues, but alſo the worſhipping of them was there receiued. But it is euident that ſuch a decree came from Satan. Howe ſay you to this, that in depraying and tearing the Scripture, they ſhewe that they made a mocking ſtocke of it? Which thing I haue before ſufficiently made open. Howeſoeuer it be, we ſhall no otherwiſe be able to diſcerne betwene contrarie and diſagreing Synodes, which were many, vnleſſe we trie them all by that balance of all men and angels, that is, by the word of the Lorde. So we embrace the Synode of Chalcedon, refuſing the ſecõde Synode of Epheſus, becauſe in this latter one the wickedneſſe of Eutiches was cõfirmed, which the other former condemned. This thing holy men haue iudged none otherwiſe but by the Scripture: whom we ſo followe in iudging: that the worde of God which gaue light to them doth alſo nowe geue light to vs. Nowe let the Romaniſtes go and boaſt, as they are wont, that the Holy Ghoſt is faſtned and bound to their councells.

10 Howbeit there is alſo ſomwhat which a man may well thinke to be wanting in thoſe auncient and purer councells: either becauſe they that then were at them, being otherwiſe learned and wiſe men, wholly bent to the buſineſſe then in hande, did not foreſee many

other things, or for that many things of lighter importance escaped them being busied with weightier and more earnest matters: or for that simply, as beying menne they might be deceiued with vnskilfulnesse: or for that they were sometime caried headlong with to much affection. Of this last point (which seemeth the hardest of all) there was a plaine example in the Nicene Synode, the dignitie whereof hath by consent of all men, as it was worthy, bine receiued with most hy reuerence. For when the principall article of our faith was there in daunger, Arrius the enemie was present in redinesse, with whom they must fight hande to hande, and the chiefe importance lay in the agremēt of them that came prepared to fight against the error of Arrius, this not withstanding, they careleſſe of so great daungers, yea as it were hauing forgotten grauitie, modestie and all humanitie, leauing the battell that they had in hand, as if they had come thether of purpose to do Arrius a pleasure, began to wound themselues with inward dissentions, and to tourne against themselues the stile that should haue bene bēt against Arrius. There were hearde fowle obiectings of crimes, there were scattered bokes of accusatiōs, and there would haue bene no ende made of cōtentions, vntill they had with mutuall woundes one destroyed an other, vnlesse the Emperor Constantin had preuēted it, which professing that the examining of their life was a matter aboue his knowledge, and chastised such intemperāce rather with praise than with rebuking. Howe many wayes is it credible that the other councells also failed, which followed afterward? Neither doth this matter neede long prose. For if a man reade ouer the actes of the councells, he shall note therin many infirmities: though I speake of nothing more greuous.

11 And Leo bishop of Rome sticketh not to charge with ambition and vnaduised rathnesse, the Synode of Chalcedon, which yet he confesseth to be founde in doctrines. He doth in deede not denie that it was a lawfull Synode: but he openly affirmeth, that it might erre. Some man peraduenture will thinke me fonde, for that I busy my selfe in shewing such errors: forasmuch as our aduersaries do confesse, that councells may erre in those things that are not necessary to saluation. But this labor is not yet superfluous. For although because they are compelled, they do in deede confesse it in word: yet when they thrust vnto vs the determination of all councells in euery matter whatsoeuer it be, for an oracle of the Holy Ghost, they do therin require more than they toke at the beginning. In so doing what do they affirme, but that councells can not erre: or if they erre, yet it is not lawefull for vs to see the truth, or not to sooth their errors? And

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I intend nothing els, but that it may thereby be gathered that the Holy Ghoſt ſo gouerned the godly and holy Synodes, that in the meane time he ſuffred ſomewhat to happen to them by the nature of men, leſt we ſhould to much truſt to men. This is a much better ſentence, thā that of Gregory Nazianzene, that he neuer ſaw a good end of any councel. For he ẏ affirmeth ẏ all without exceptiō ended ill, doth not leaue them much authoritie. It is nowe nothing needefull to make mention ſeuerally of prouinciall councells: foraſmuch as it is eaſy to iudge by the generall, how much authoritie they ought to haue to make newe articles of faith and to receiue what kinde of doctrine ſoeuer it pleaſeth them.

12 But our Romaniſts, when they ſee that in defence of their cauſe all helpe of reaſon doth faile them, do reſort to that extreme & miſerable ſhift: that although the men themſelues be blockiſh in wit and councell, and moſt wicked in minde & will, yet the word of God remaineth, which commaundeth to obey Rulers. Is it ſo? what if I denie that they be rulers that are ſuch? For they ought to take vpon themſelues, no more thā Ioſua had, which was both a Prophet of the Lorde, and an excellent paſtor. But let vs heare with what wordes he is ſet by the Lorde into his office. Let not (ſayth he) the volume of this lawe depart from thy mouth: but thou ſhalt ſtudie vpon it dayes and nights. Thou ſhalt neither bowe to the right hand nor to the left: then ſhalt thou direct thy way and vnderſtande it. They therefore ſhalbe to vs ſpirituall rulers which ſhall not bow from the lawe of the Lord, neither to ẏ one ſide nor to the other. But if the doctrine of all paſtors whatſoeuer they be, is to be receiued without any douting, to what purpoſe was it that we ſhould ſo oft & ſo earneſtly be admoniſhed not to harken to the ſpeche of falſe propheres. Here not (ſaith he by Hieremie) the words of the prophets that prophecie to you. For they teach you vanitie, & not out of ẏ mouth of the Lord. Again, Beware you of falſe prophets, that come vnto you in ſhepes clothing, but inwardly are rauening wolues. And Iohn ſhould in vaine exhort vs, that we ſhould proue the Spirits, whether they be of God. From which iudgement the very Angels are not exēpted, much leſſe Satan with all his lies. What is to be ſaid of this ſaying: if the blind lead the blind, they ſhall both fall into ẏ ditch? Doth it not ſufficiētly declare, that it is of great importance what maner of prophets be heard, and that not all are raſhely to be heard? Wherfore there is no reaſon that they ſhould make vs afraid with their utles, thereby to drawe vs into partaking of their blindneſſe: foraſmuch as we ſee on the other ſide, that the Lorde hadde a ſingular care to fray vs away from ſuffring

Ioſua. 1. 7.

Hie. 23. 16

Mat. 7. 15.

1. Ioh. 4. 1.

Mat. 15. 10.

our ſelues to be led with other mens error, vnder what viſor of name ſoeuer it lurketh. For if the aunſwer of Chriſt be true, then all blinde guides, whether they be called fathers of the Church, or prelates, or biſhops, can do nothing but drawe their partners into the ſame headlong downefall. Wherefore let no names of councells, Paſtors, biſhops, (which may as well be falſely pretended as truely vſed,) hinder vs, but that being taught by leſſons both of words and examples, we may examine all ſpirits of all men by the rule of the word of God, that we may proue whether they be of God or no.

13 Forasmuch as we haue proued that there is not geuen to the Church a power to ſet vp a newe doctrine, nowe let vs ſpeake of the power which they attribute vnto it in expoũding of Scripture. Truly we do willingly graũt, that if there happen debate about any doctrine, there is no better nor ſurer remedy than if a Synode of true biſhops aſſemble together, where ỹ doctrine in cõtrouerſie may be diſcuſſed. For ſuch a determination, whereunto the Paſtors of Churches ſhall agree in common together, calling vpon the Spirit of Chriſt, ſhall haue much greater force, than if euery one ſeuerally ſhould conceiue it at home, and ſo teach it to the people, or if a fewe priuate men ſhould make it. Againe, when biſhops are gathered in one, they do the more commodiouſly take aduiſe in common, what and in what forme they ought to teach, leaſt diuerſitie ſhould brede offence. Thirdely Paule preſcribeth this order in diſcerning of doctrines: For whereas he geueth to euery ſeuerall Church a power to diſcerne, he ſheweth what is the order of doing in weightier cauſes: that is, that the Churches ſhould take vpon them a common triall of the matter together. And ſo doth the very feeling of godlineſſe inſtructe vs, that if any man trouble the Church with an vnwonted doctrine, and the matter procede ſo farre that there be perill of greater diſſention, the Churches ſhould firſt mete together, and examine the queſtion propounded, at laſt, after iuſt diſcuſſing had, bring forth a determination taken out of the Scripture, ſuch as may both take away douting out of the people, and ſtoppe the mouthes of wicked & gredy men, that they may not be ſo hardy to procede any further. So when Arius was riſen, the Nicene Synode was gathered together, which with the authoritie thereof both did breake the wicked endeuors of the vngodly man, and reſtored peace to the Churches, which he had vexed, and defended the eternall godhead of Chriſt, againſt his blaſphemous doctrine. When afterwarde Eunomius and Macedonius ſtirred vp newe troubles, their madneſſe was reſiſted with like remedie by the Synode of Cõſtantinople. In the councel at Epheſus the wickednes of

1 Cor. 14.29.

of Nestorius was banished. Finally this hath bene frō the beginning the ordinarie meane in the Church to preserue vnitie, so ofte as Satan began to worke any thing. But let vs remembre, that not in all ages or in all places are founde Athanasies, Basiles, Cyrilles, and such defenders of true doctrine whom the Lorde then raised vp. But let vs thinke what happened at Ephesus in the second Synode, where the heresie of Eutiches preuailed, the man of holy memory Flauianus was banished with certaine other godly men, and many such mischeues committed: euen because Dioscorus a seditious man and of a very naughty nature, was there the chief, and not the Spirit of the Lorde. But there was not the Church I graunt. For this I determine vtterly that the truth doth not therefore die in the Church, although it be oppressed of one councell: but that the Lorde meruailously preserueth it, that it may againe in due time rise vp, and get the ouerhande. But I denie that this is perpetuall, that that is a true and certaine exposition of scripture which hath bene receiued by consentes of a councell.

14 But the Romanists shoote at an other marke, when they teach that the power to expound the Scripture belōgeth to the councells, yea and that without appellation from them. For they abuse this colour, to call it an exposition of the Scripture whatsoeuer is decreed in the councels. Of purgatorie, of the intercession of Saintes, of auricular confession, & such other, there can not be founde one sillable in the Scriptures. But because all these things haue bene stablished by the authoritie of the Church, that is to say (to speake truely) receiued in opinion and vse, therfore euery one of them must be taken for an exposition of Scripture. And not that onely: But if a councell decree any thing, though Scripture crie out against it, yet it shall beare the name of an exposition thereof. Christ commaundeth all to drinke of the Cuppe, which he reacheth in the Supper. The councell of Constance forbade, that it should not be geuen to the lay people, but willed that the priest onely should drinke of it. That which so directly fighteth against the institution of Christ, they will haue to be taken for an exposition of it. Paule calleth the forbidding of mariage, the hypocrisie of deuels: and the Holy Ghost in an other place pronounceth, that mariage is in all men holy and honorable. Where as they haue afterwarde forbidden priests to marry, they require to haue that taken for the true and naturall exposition of the Scripture, when nothing can be imagined more against it: If any dare ones open his mouth to the contrary, he shalbe iudged an heretike: because the determination of the Church is without appellation: and to

Mat 26 26.

1.Tim. 4.1. Heb. 13. 4.

doute of her exposition, that it is not true, is a hainous offence. Why should I inueye against so great shamelesnes? For the very shewing of it is an ouercoming of it. As for that which they teach of the power to allowe the Scripture, I wittingly passe it ouer. For in such sort to make the Oracles of God subiect to the iudgement of men, that they should therefore be of force because they haue pleased men, is a blasphemie vnworthy to be rehersed: and I haue before touched the same matter already. Yet I will aske them one thing: If the authoritie of the Scripture be founded vpon the allowance of the Church, what councells decree will they alledge of that matter? I thinke they haue none. Why then did Arrius suffer himselfe to be ouercome at Nice with testimonies brought out of the Gospell of Iohn? For after these mens saying, it was free for him to haue refused them, forasmuch as there had no allowance of a generall councel gone before. They alledge the olde rolle, which is called the Canon, which they say to haue proceded from the iudgemẽt of the Church. But I aske them againe, in what councell that Canon was set forth. Here they must needes be dumme. Howbeit I desire further to know, what maner of canon they thinke that was. For I se that the same was not very certainly agreed among the olde writers. And if that which Hierome sayeth ought to be of force, the bokes of Machabees, Tobie, Ecclesiasticus and such other shalbe thrust among the Apocrypha: which those canons do in no wise suffer to be done.

The x. Chapter.

Of the power in making of lawes: wherin the Pope and his haue vsed a most cruell tyranny and butcherie vpon soules.

NOwe followeth the second part, which they will haue to consist in making of lawes, out of which spring haue flowed innumerable traditions of men, euen so many snares to strãgle poore soules. For they haue had no more cõscience, than had the Scribes and Pharisees, to lay burdens vpon other mens shoulders, which they themselues would not touch with one finger. I haue in an other place taught howe cruell a butcherie is that which they commaunde concerning auricular confession. In other lawes there appeareth not so great violence: but those which seeme the most tolerable of all, do tyrannously oppresse consciences. I leaue vnspoken howe they corrupt the worship of God, and do spoile God himselfe of his right, which is the onely lawmaker. This power is nowe to be entreated of, whether the Church may binde cõsciences with her lawes. In which discourse ỹ order of policy is not touched, but

Mat. 23 6.

but this only is intended, that God be rightly worshipped according to the rule which himselfe hath prescribed, and that the spirituall liberty, which hath regarde vnto God, may remaine safe vnto vs. Vse hath made that all those decrees be called traditions of men, whatsoeuer they be that haue concerning the worship of God proceded from men beside his word. Against these do we striue, not against the holy and profitable ordinances of the Church which make for the preseruation either of discipline or honestie or peace. But the ende of our striuing is, that the immeasurable and barbarous Empire may be restramed, which they vsurpe vppon soules, that would be compted pastors of the Church, but in very dede are most cruel butchers. For they say that the lawes which they make are spirituall, and perteining to the soule, and they affirme them to be necessarie to eternall life. But so (as I euen nowe touched) the kingdome of Christ is inuaded, so the libertie by him geuen to the consciences of the faithfull is vtterly oppressed and throwen abrode. I speake not nowe with howe great vngodlinesse they stablish the obseruing of their lawes, while out of it they teache men to seke both forgeuenesse of sinnes, and righteousnesse, and saluatiō, while they set in it the whole summe of religion and godlynesse. This one thing I earnestly holde, that there ought no necessitie to be layed vpon consciences in those things wherin they are made free by Christ, & vnlesse they be made free, as we haue before taught, they can not rest with God. They must acknowledge one onely king Christ their deliuerer, and be gouerned by one lawe of libertie, euen the holy word of the Gospell, if they will kepe still ỹ grace which they haue ones obteined in Christ: they must be holden with no bondage, and bounde with no bondes.

These Solons do in deede faine that their constitutions are lawes of libertie, a swete yoke, a light burden: but who can not se that they be mere lies? They themselues in deede do sele no heauinesse of their owne lawes, which casting away the feare of God, do carelesly and stoutly neglect both their owne and Gods lawes. But they that are touched with any care of their saluation, are farre from thinking themselues free so long as they be entangled with these snares. We se with how great wareneſſe Paul did deale in this behalfe, that he durste not so much as in any one thing lay vpon men any feare at all, and that not without cause. Truly he foresawe with howe great a wounde consciences should be striken, if they should be charged with a necessitie of those things whereof the Lorde had left them liberty. On the other side the cōstitutions are almost innumerable, which these men haue most greuously stablished with threate- 1. Cor. 7. 25.

ninge of eternall death, which they moſt ſeuerely require as neceſſarie to ſaluation. And among thoſe there are many moſt hard to be kept, but all of them (if the whole multitude of them be layed together) are impoſſible: ſo great is the heape. Howe then ſhall it be poſſible, that they vpō whom ſo great a weight of difficultie lieth, ſhould not be vexed in perplexitie with extreme anguiſh & terror? Therfore my purpoſe is here to impugne ſuch cōſtitutions, as tend to this ende, inwardly to binde ſoules before God, and charge them with a religion, as though they taught them of things neceſſary to ſaluation.

3 This queſtion doth therfore encomber the moſt part of men, becauſe they do not ſuttelly enough put difference betweene the outward court (as they call it) and the court of cōſcience. Moreouer this encreaſeth the difficultie, that Paul teacheth that the Magiſtrat ought to be obeyed, not onely for feare of puniſhment, but for conſciences ſake. Wherupon followeth, that conſciences are alſo bounde with the politike lawes. But if it were ſo, then all ſhould fall that we haue ſpoken in the laſt chap. and entende nowe to ſpeake cōcerning the ſpirituall gouernment. For the looſing of this knot, firſt it is good to learne what is conſcience. The definition is to be gathered of the proper deriuation of the word. For, as when men do with minde and vnderſtāding cōceiue the knowledge of things, they are thereby ſaid ſcire, to knowe, wherupon is deriued the name of ſcience knowledge: ſo when they haue a feling of Gods iudgemēt as a witneſſe adioined with them, which doth not ſuffer them to hide their ſinnes, but that they be brought accuſed to the iudgement ſeate of God, that ſame feling is called cōſcience. For it is a certaine meane betwene God & man: becauſe it ſuffreth not man to ſupreſſe that which he knoweth, but purſueth him ſo farre till it bring him to giltineſſe. This is it that Paule meaneth when he teacheth that conſcience doth together witneſſe with men, when their thoughtes do accuſe or acquite them in the iudgemēt of God. A ſimple knowledge might remaine in man as encloſed. Therfore this feling which preſenteth man to the iudgement of God, is as it were a keper ioined to man, to marke and watch all his ſecretes, that nothing ſhould remaine buried in darkeneſſe. Wherupon alſo cōmeth that olde prouerbe, conſcience is a thouſand witneſſes. For the ſame reaſon alſo Peter hath ſet the examination of a good conſcience, for quietneſſe of minde, when we being perſuaded of the grace of Chriſt, do without feare preſent our ſelues to God. And the author of the Epiſtle to the Hebrues, vſeth theſe wordes, to haue no more conſcience of ſinne, in ſteede of, to be deliuered or acquited, that ſinne may no more accuſe vs.

Rom. 13.1.

Rom. 2. 15.

1 Pet. 3. 21.

Heb. 10 2.

4 There-

4 Therefore as workes haue reſpect to men, ſo the conſcience is referred to God: ſo that conſcience is nothing els but the inwarde pureneſſe of the hart. In which ſenſe Paul writeth that Charitie is the fulfilling of the lawe, out of a pure conſcience, and faith not fained. 1. Tim. 1. 5. Afterwarde alſo in the ſame chap. he ſheweth, howe much it differeth from vnderſtanding, ſaying that ſome had ſuffered ſhipwracke from the faith, becauſe they had forſaken good conſcience. For in theſe words he ſignifieth, that it is a liuely affection to worſhip God, and a ſincere deſire to liue Godlily and holily. Sometime in deede it is referred alſo to men, as in Luke, when the ſame Paule teſtifieth, that he endeuored himſelf that he might walke with a good cõſciẽce toward God and men. But this was therfore ſayed, becauſe the frutes of good conſciẽce do flowe, and come euen to men. But in ſpeaking properly, it hath reſpect to God only, as I haue already ſaid. Herupon cõmeth that a lawe is ſaid to binde conſcience, which ſimply bindeth a man, without regarde of men, or not hauing any cõſideration of them. As for example. God cõmaundeth not only to kepe the minde chaſt and pure frõ all luſt, but alſo forbiddeth all maner of filthineſſe of words and outward wantonneſſe whatſoeuer it be. To ỹ keping of this lawe my conſciẽce is ſubiect, although there liued not one man in ỹ world. So he that behaueth himſelfe intemperantly, doth not onely ſinne in this that he geueth euill example to his brethren, but he hath his cõſcience bounde with giltineſſe before God. In things ỹ are of themſelues meane, there is an other cõſideratiõ. For we ought to abſteine from thẽ, if they brede any offenſe, but the conſcience ſtill being free. So Paul ſpeaketh of fleſhe cõſecrate to idoles. If any (ſaith he) make doubt, touch it not, for cõſciences ſake. I ſay for conſcience, not thine owne, but ỹ others. A faithful mã ſhould ſinne, which being firſt warned ſhould neuertheles eate of ſuch fleſh. But howſoeuer in reſpect of his brother, it be neceſſary for him to abſteine, as it is preſcribed of God, yet he ceſſeth not to kepe ſtill ỹ liberty of cõſcience. We ſee how this lawe binding the outward worke, leaueth the conſcience vnbounde.

Act. 24. 16.

1 Cor. 10. 28.

5 Nowe let vs returne to the lawes of men. If they be made to this ende, to charge vs with a religion, as though the obſeruing of them were of it ſelfe neceſſarie, then we ſay that that is layed vpon conſcience which was not lawefull to be layed vpon it. For our conſciences haue not to do with men, but with God onely: whereunto perteineth that common difference betwene the earthly court and the court of cõſcience. When the whole world was wrapped in a moſt thicke miſt of ignorance, yet this ſmal ſparcle of light remained, that they acknowledged a mans cõſcience to be aboue all iudgements of

men. Howbeit the ſame thing that they did with one word confeſſe, they did afterwarde in deede ouerthrowe: yet it was Gods will that there ſhould thē alſo remaine ſome teſtimonie of Chriſtian liberte, which might deliuer conſciences from the tyranny of men. But that difficulty is not yet diſſolued, which ariſeth out of the words of Paul. For if we muſt obey Princes not onely for penalties ſake, but alſo for conſcience, it ſeemeth thereupon to followe that Princes lawes haue alſo dominion ouer conſcience. If this be true, then the ſame alſo ought to be ſaid of the lawes of the Church. I anſwere that firſt here we muſt put a difference betweene the generaltie and the ſpecialtie. For though all ſpeciall lawes do not touch the conſcience, yet we are bounde by the generall cōmaundement of God, which commēdeth vnto vs the authoritie of magiſtrats. And vpon this point ſtādeth the diſputation of Paule, that magiſtrats are to be honored becauſe they are ordeined of God. In the meane time he teacheth not that thoſe lawes that are preſcribed by them, do belong to the inward gouernement of the ſoule: whereas he eche where extolleth both the worſhipping of God & the ſpirituall rule of liuing righteouſly, aboue all the ordinances of men whatſoeuer they be. An other thing alſo is worthy to be noted, (which yet hāgeth vpon ẏ former) that the lawes of men, whether they be made by the magiſtrat or by the Church, although they be neceſſarie to be kepte, (I ſpeake of the good and righteous lawes) yet therfore do not by themſelues binde cōſcience, becauſe the whole neceſſitie of keping them is referred to the generall ende, but conſiſteth not in the things cōmaunded. From this ſort do farre differ both thoſe that preſcribe a newe forme of ẏ worſhipping of God, & thoſe that appoint neceſſitie in things ẏ be at liberty.

Rom. 13.1.

6 But ſuch are thoſe that at this day be called Eccleſiaſticall conſtitutiōs in the Papacie, which are thruſt in, in ſteede of the true and neceſſarie worſhipping of God And as they be innumerable: ſo are there infinite bondes to catch and ſnare ſoules. But although in the declaration of the lawe we haue ſomewhat touched them: yet becauſe this place was fitter to entreate fully of them, I will nowe trauaile to gather together the whole ſumme in the beſt order that I can. And becauſe we haue already diſcourſed ſo much as ſeemed to be ſufficient, cōcerning the tyranny which the falſe biſhops do take vpon themſelues, in liberty to teach whatſoeuer they liſt, I will nowe omit all that parte: and I will here tarry onely vpon declaring the power, which they ſay they haue, to make lawes. Our falſe biſhops therfore do burden cōſciences with newe lawes, vnder this pretenſe, that they are ordeined of the Lorde ſpirituall lawmakers, ſins the gouernemēt of

of the Church is committed vnto them. Therefore they affirme that whatsoeuer they commaunde and prescribe, ought necessarily to be obserued of the Christian people: & that he that breaketh it, is giltie of double disobediēce, for that he is rebellious both to God & to the Church. Certainly, if they were true bishops, they would in this behalfe graunt to them some authoritie, not so much as they require, but so much as is requisite to ỹ well ordering of the policy of the Church. Nowe sith they are nothing lesse than that which they would be accompted, they can not take any thing to them, be it neuer so little, but that they shall take to much. But because this hath ben els where cōsidered, let vs graunt them at this present, that whatsoeuer power true bishops haue, the same rightly belōgeth to them also: yet I deny that they be therefore appointed lawmakers ouer the faithfull, that may of themselues prescribe a rule to liue by, or compell to their ordinaces the people cōmitted vnto them. When I say this, I meane, that it is not lawfull for thē, to deliuer to the Church to be obserued of necessity, that which they haue deuised of themselues without the worde of God. Forasmuch as that authoritie both was vnknowen to the Apostles, and so oft takē away from the ministers of the Church by the Lords owne mouth: I maruell who haue bene so bolde to take it vpon them, and at this day are so bolde to defende it, beside the example of the Apostles, & against the manifest prohibition of God.

7 As touching that ỹ perteined to the perfect rule of well liuing, the Lorde hath so cōteined all that in his lawe, that he hath left nothing for men that they might adde to that summe. And this he did first for this purpose, that because the whole vprightnesse of liuing standeth in this point, if all works be gouerned by his will as by a rule, he should be holden of vs ỹ only maister and directer of life: then, to declare that he requireth of vs nothing more than obediēce. For this reason Iames saith: he ỹ iudgeth his brother iudgeth the lawe: he that iudgeth the lawe, is not an obseruer of the law, but a iudge. But there is one only lawmaker, that can both saue & destroy. We heare ỹ God doth claime this one thing as proper to himselfe, to rule vs with the gouernment and lawes of his worde. And the same thing was spoken before of Esay. although somwhat more darkly: the Lord is our king, the Lord is our lawmaker, ỹ Lord is our iudge, he shall saue vs. Truly in both these places is shewed, ỹ he that hath power ouer the soule, hath ỹ iudgemēt of life & death. Yea Iames pronounceth this plainly. Nowe, no man can take that vpon him. Therefore God must be acknowledged to be the only king of soules, to whom alone belongeth the power to saue and destroy, as those words of Esaie expresse, & to

Iam. 4. 12.

Esa. 33. 22.

1. Pet. 5. 2. be the king, and iudge, and lawmaker and Sauior. Therefore Peter, when he admoniſheth the Paſtors of their dutie, exhorteth them ſo to feede the flocke, not as vſing a Lordſhip ouer the Clergy, by which word Clergie he ſignifieth the inheritance of God, that is to ſay the faithfull people. This if we rightly wey, that it is not lawfull, that that ſhould be transferred to man, which God maketh his owne onely: we ſhall vnderſtande that ſo all the power is cut of whatſoeuer it be that they chalenge, which aduaunce themſelues to commaunde any thing in the Church without the word of God.

8 Nowe, ſo ſas much as the whole cauſe hangeth thereupon, that if God be the onely lawemaker, it is not lawefull for men to take that honor to themſelues: it is mete alſo therewithall to kepe in minde thoſe two reaſons which we haue ſpoken, why the Lord claimeth that to himſelfe alone. The firſt is, that his will may be to vs a perfect rule of all righteouſneſſe and holineſſe: and that ſo in the knowing of him may be the perfect knowledge to liue well. The other is, that (when the maner is ſought howe to worſhip him rightly and well) he onely may haue authoritie ouer our ſoules, whom we ought to obey, and vpon whoes becke we ought to hang. Theſe two reaſons being well marked, it ſhalbe eaſy to iudge, what ordinances of men are cõtrary to the word of God. Of that ſort be all thoſe which are fained to belong to the true worſhipping of God, and to the obſeruing whereof conſciẽces are bounde, as though they were neceſſary to be obſerued. Let vs therefore remember that all lawes of men ought to be weyed with this balance, if we will haue a ſure triall that may neuer ſuffer vs

Coloſſ. 1. 8. to erre. The firſt of theſe reaſons Paul in the Epiſtle to the Coloſſians vſeth in contending againſt the falſe Apoſtles that attempted to oppreſſe the Churches with newe burdens. The ſecond reaſon he moſt vſeth with the Galatians in the like caſe. This therefore he trauaileth to proue in the Epiſtle to the Coloſſians, that the doctrine cõcerning the true worſhipping of God is not to be ſought at mens handes: becauſe the Lord hath faithfully and fully inſtructed vs howe he ought to be worſhipped. To proue the ſame in ỹ firſt chap. he ſaith that in the Goſpell is conteined all wiſdome, whereby ỹ man of God may be made perfect in Chriſt. In ỹ beginning of the ij. chap. he ſaith, that all the treaſures of wiſdome & vnderſtãding are hidde in Chriſt. Thervpon he afterward concludeth, let ỹ faithfull bewate that they be not by vain Philoſophie led from the flocke of Chriſt, according to the conſtitutiõs of men. But in the ende of the chapter, he doth yet with greater boldneſſe condemne all Ethelothreſkias, ỹ is to ſay, all fained worſhippings, which men deuiſe to themſelues, or receiue of other, & what-

whatſoeuer precepts they dare of themſelues giue concerninge the worſhippinge of God. We haue therefore, that all thoſe ordinances are wicked, in obſeruinge whereof the worſhippinge of God is fained to be. As for the places in the Galatiãs wherewith he earneſtly affirmeth that conſciences, which ought to be ruled of God only, ought not to be entangled with ſnares, they are open enough, ſpecially in the fift Chapter. Therefore lette it be ſufficient to haue but noted them.

9 But beeauſe the whole matter ſhall better be made open by examples, before that we go any further, it is good alſo to apply this doctrine to our own times. We ſay that ỹ cõſtitutions which they call Eccleſiaſticall, wherwith the Pope and his do burden the Church, are pernicious and wicked: our aduerſaries defende that they be holy & auailable to ſaluation. There be two kindes of thẽ: for ſome concerne Ceremonies & rites, other ſome pertaine more to diſcipline. Is there then a iuſt cauſe to moue vs to impugne them both? Truely a iuſter than we woulde. Firſt do not the authors themſelues clearely define, that the very worſhipping of God is cõtained in them? To what purpoſe do they apply their Ceremonies, but that God ſhould be worſhipped by them? And that commeth to paſſe not by the onely errour of the ignorant multitude, but by their allowance that haue the place of teachinge. I do not touch the groſſe abhominations, wherewith they haue gone about to ouerthrow all godlines. But it ſhoulde not be imagined amonge them to be ſo hamous an offenſe, to haue failed in any of the leaſt pety traditions, vnleſſe they did make the worſhipping of God ſubiect to their fained deuiſes. What do we thẽ offend, if at this day we can not beare that, which Paule taught to be intolerable, that the lawfull order of the worſhipping of God ſhould be reduced to the will of men: ſpecially when they commaund men to worſhip according to the elementes of this world, which Paule teſtifieth to be againſt Christ? Againe it is not vnknowen, with how preciſe neceſſity they binde conſciences to kepe whatſoeuer they commaund. Here when we cry out to the contrary, we haue all one cauſe with Paul, which in no wiſe ſuffreth faithful conſciences to be brought into bondage of men. Coloſ. 2 20 Gal. 5. 1

10 Moreouer this worſt of all is added, that when religion hath once begon to be defined with ſuch vaine inuentions, there euer followeth after that peruerſeneſſe an other abhominable frowardneſſe, whereof Christ reproched the Phariſees that the commaundement of God is made voide for the traditions of men. I will not vſe mine owne wordes in fightinge againſt our lawemakers at theſe daies. Let

them haue the victory, if they can by any meane purge themselues from this accusation of Christ. But how should they excuse thē, when amonge them it is thought infinitly more haynous, to haue omitted auricular cōfession when the time of yere cōmeth about, than to haue continued a most wicked life a whole yere together: to haue infected their tonge with a litle tasting of flesh on a Friday, than to haue defiled their body with whoredom al the daies of the weke? to haue put their hande to an honest worke vpon a day consecrate to I wote not what pety Saintes, than to haue continually exercised their membres in most wicked offenses? for a Priest to be coupled with one lawfull mariage, thā to be entangled with a thousand adulteries? not to haue performed a vowed pilgremage, than to breake faith in al promises? not to haue wasted somwhat vpō monstruous & no lesse superfluous & vnprofitable excessiue gorgiousnes of tēples, than to haue failed to help the extreme necessities of the poore? to haue passed by an idole without honor, than to haue despitefully entreated all kindes of men? not to haue mūbled vp at certaine houres a great number of wordes without vnderstanding, than neuer to haue conceiued a true praier in their hart? What is to make voide the cōmaundement of God for the traditiōs of men, if this be not: when cōmending the keping of Gods cōmaundemēts but coldly & as it were lightly by the way, they do no lesse earnestly & busily exact the obeying of their owne, than if they contained in thē the whole pith of godlines? when reuenging ȳ transgressing of Gods law, with light penalties of satisfactions, they punish ȳ very least offence of one of their owne decrees with no lesse paine than with prisonment, banishment, fier or swerd? Beinge not so sharp & hard to entreate against the despisers of God, they persecute the despisers of them selues with vnappeaseable hatred to the extremity: and do so instruct all those, whose simplicity they hold captiue, that they would with more contented minde see ȳ whole law of God ouerthrowen, than one smal title (as they cal it) in the commaundements of the Church to be broken. First in this point is grieuous offence committed, that for small matters, and such as (if it shoulde be tried by Gods iudgement) are at liberty, one man despiseth, iudgeth & casteth away an other. But now, as though that were not euil enough, those trifling elementes of the world (as Paule calleth them in his wryting to the Galatians) are weyed of more value than the heauenly Oracles of God. And he that is in a manner acquited in adultery, as iudged in meate: he that hath leaue to vse a harlot, is forbidden to haue a wife. This profite verily is gotten by that transgressinge obedience, which is so much turned from God as it declineth to men.

Ga.4.9.

11 There be alſo other two not ſcléder faultes, which we diſalow in the ſame ordinãces. Firſt, becauſe they preſcribe for the moſt part vnprofitable, & ſomtime alſo fond obſeruations: then, becauſe godly conſciences are oppreſſed with the infinite multitude of them, & being rouled backe into a certain Iewiſhnes, they ſo cleaue to ſhadowes, that they can not attaine to Chriſt. Wheras I cal them fond & vnprofitable, I know that that will not ſeeme credible to the wiſdom of the fleſh, which ſo wel liketh them, that it thinketh the Church to be vtterly deformed when they be taken away. But this is it that Paul writeth of, to haue a reſemblance of wiſdom in counterfait worſhipping, in humility, & in this that they thinke that with their ſharpenes they be able to tame their fleſh. This is truely a moſt wholeſome admonition, ſuch as ought neuer to ſlip away from vs. Mens traditions (ſayth he) do deceiue vnder the ſhewe of wiſdom, whenſe haue they this colour? becauſe they are fained of men, therefore the wit of man doth therin acknow his owne, & acknowinge it doth more gladly embrace it, thã any thing were it neuer ſo good, that leſſe agreed with his vanity. Againe, they haue hereby an other cõmendation, becauſe they ſeeme to be fit introductions to humility, for that with their yoke they hold the mindes of men preſſed downe to the ground. Laſt of all, becauſe they ſeeme to tend to this end to reſtraine the deintines of the fleſh, & to ſubdue it with rigor of abſtinẽce, therfore they are thought to be wiſely deuiſed. But what ſaith Paul to theſe things? doth he not ſhake of thoſe viſors, leaſt the ſimple ſhoulde be deceiued with falſe pretenſe? Becauſe he iudged this enough for cõfutation of them, that he had ſayd that they were the inuentions of men he paſſeth ouer all theſe things without confutation, as though he eſtemed them for nothing. Yea, becauſe he knew ỹ all fained worſhippinges in the Church were condemned, and are ſo much more ſuſpicious to the faithful as they more delite the wit of man: becauſe he knew that that fained image of outward humility doth ſo much differ from true humility, as it might eaſily be diſcerned: finally becauſe he knew that that childiſh introduction was no more eſtemed thã an exerciſe of the body: therfore he willed that the very ſame things ſhould be to the faithfull in ſtede of a confutation of mens traditions, by fauour of which they were commended among the ignorant. Colo. 2. 23

12 So at this day not only the vnlearned commõ people, but euery mã as he is moſt puffed vp with worldly wiſdom, ſo is he moſt marueilouſly delited with beholding of Ceremonies. But hypocrites & fooliſh women thinke that there can be nothinge deuiſed more glorious nor better. But they which do more depely ſearche, and more truely

weie according to the rule of godlineſſe, of what value ſo many and ſuch Ceremonies are, do vnderſtand, firſt that they are trifles, becauſe they haue no profite: then, that they are deceites, becauſe they do with vaine pompe beguile the eies of the beholders. I ſpeake of thoſe Ceremonies, vnder which ỹ Romiſh maiſters wil that there be great miſteries: but we find them by experience to be nothing els but mere mockeries. And it is no maruel that the authors of them haue fallen ſo far as to mocke both themſelues & other with trifling follies: becauſe they partely tooke their examplar out of the dotages of the Gentils, & partly after the maner of apes did vndiſcretly counterfaite the olde vſages of the lawe of Moſes, which no more pertained to vs than the Sacrifices of beaſtes & ſuch other thinges. Truely although there were none other argument, yet no man that hath his ſound wits wil looke for any goodnes of a heape ſo ill patched together. And the thinge it ſelfe plainly ſheweth, that many Ceremonies haue no other vſe but to amaſe the people rather thã to teach them. So in theſe new found Canons, that do rather peruert thã preſerue diſcipline, the hypocrites repoſe great importance: but if a man do better looke into them, he ſhal finde that they are nothinge elſe but a ſhadowiſh & vaniſhing ſhew of diſcipline.

13 But nowe (to come to the other point) who doth not ſee that traditions with heapinge one vpon an other, are ouergrowen into ſo great a number, that the Chriſtian Church may in no wiſe beare thẽ? Hereby it is come to paſſe, that in Ceremonies there appereth I wot not what Iewiſhneſſe, & the other obſeruatiõs bring a grieuous burthery to Chriſtian ſoules. Auguſtine complained that in his time, the commaundementes of God neglected, all things were ful of ſo many preſumptions, that he was more grieuouſly rebuked ỹ in his vtas had touched the ground with bare foote, than he that had buried his wife with dronkennes. He complained that the Church, which the mercy of God willed to be free, was ſo burdened, that the ſtate of the Iewes was much more tolerable. If that holy man had happened to liue in our age, with what complaintes would he haue bewailed the bondage that nowe is? For both the number is ten times greater, and euery ſmal title is a hundred times more rigorouſly looked vnto, thã at that time. So is wont to be done: when theſe peruerſe lawemakers haue gotten the dominion, they make no end of bidding and forbiddinge, till they come to extreme peuiſhneſſe. Which thing Paule hath alſo very well declared in theſe wordes: If ye be deade to the world, why are ye holden as though ye were liuinge, with traditions, as eate not, taſt not, handle not? For where as the Greeke word apteſthai, ſignifieth both

Ad Ian. Epiſto. 119.

Colo. 2. 20.

to eate and to touche, doutleſſe in this place it is taken in the firſt of theſe two ſignifications, leaſt there ſhoulde be a ſuperfluous repetition. Therefore he doth here excellently well deſcribe the proceedinges of the falſe Apoſtles. They beginne at ſuperſtition, ſo that they do not onely forbid to eate, but alſo euen ſclenderly to chawe: when they haue obteined this, they thē alſo forbid to taſt. When this is alſo graunted them, they recken it not lawfull ſo much as to touch with a finger.

14 This tyranny in the ordinances of men we do at this day worthily blame, by which it is come to paſſe that poore conſciences are marueloully tormented with innumerable decrees and immeaſurable exacting of keepinge of them. Of canons pertaining to diſcipline we haue ſpoken in an other place. Of the Ceremonies what ſhall I ſay, by which it is brought about that, Chriſt beinge halfe buried, we are returned to Iewiſhe figures? Our Lorde Chriſt (ſayth Auguſtine) hath bound together the felowſhip of the new people, with Sacramentes very fewe in number, moſt excellent in ſignification, moſt eaſie in obſeruing. How farre the multitude and diuerſity of vſages wherwith at this day we ſee the Church to be entangled, doth differ from this ſimplicity, it can not be ſufficiently declared. I know with what crafty ſhifte ſome ſuttle men do excuſe this peruerſeneſſe. They ſay that among vs there are many as rude as they were in the people of Iſrael: that ſuch introduction was ordained for their ſakes, which although the ſtronger may well want, yet they ought not to neglect it, foraſmuch as they ſee it to be profitable for the weake brethren. I anſwere, that we are not ignorant, what we owe to the weakenes of our brethren: but on the other ſide we take exception and ſay, that this is not the way whereby the weake may be prouided for, ỹ they ſhould be ouerwhelmed with great heapes of Ceremonies. The Lorde did not in vaine put this difference betwene vs and the old people, that his will was to inſtruct them like children with ſignes and figures, but vs more ſimply without ſuch outwarde furniture. As (ſayeth Paule) a childe is ruled of his ſchoolemaiſter, and kept vnder cuſtody, according to the capacity of his age: ſo the Iewes are kept vnder the lawe. But we are like vnto full growen men, which being ſet at liberty from tuторſhip and gouernment, haue no more neede of childiſh introductions. Truely the Lorde did foreſee what maner of common people there ſhoulde be in his Church, and howe they ſhoulde be ruled. Yet he did in this maner as we haue ſaid, make difference betwene vs & the Iewes. Therefore it is a fooliſh way, if we will prouide for the ignorant, in raiſinge vp Iewiſhnes which is abrogate by Chriſt: Chriſt

Epiſto. 118. ad Ianuar.

Gal. 4.1

also touched in his owne words this difference of the olde and new people, when he sayd to the woman of Samaria, that the time was come wherein the true worshippers shoulde worship God in Spirit, and trueth. This verily had alway bin done: but the new worshippers differed from the olde in this point, that vnder Moses the spirituall worshipping of God was shadowed & in a maner entangled with many Ceremonies, which being abolished, he is now more simply worshipped. Therfore they that confound this difference, do ouerthrow the order institute & stablished by Christ. Shall there then (wilt thou say,) no Ceremonies be giuen to the ruder sort to helpe their vnskilfulnes? I say not so: for I verily thinke that this kinde of help is profitable for them. I do here trauaile onely that such a meane may be vsed, as may brightly set out Christ, & not darken him. Therfore thoe are giuen vs of God few Ceremonies, & those not labourſome, that they should shewe Christ beinge present. The Iewes had moe giuen them, that they should be images of him beinge absent. Absent I say he was, not in power, but in maner of signifying. Therefore, ỳ meane may be kept, it is necessary to kepe that fewnesse in number, easines in obseruing, & dignity in signifying, which also consisteth in clearenes. What nede I to say that this hath not bin done? For the thing it selfe is in all mens eies.

Here I omit with howe pernicious opinions mens mindes are filled, in thinking that they be sacrifices wherewith oblation is rightly made to God, whereby sinnes are cleansed, whereby righteousnes & saluation is obtained. They wil deny that good things are corrupted with such forein errours: forasmuch as in this behalfe a man may no lesse offend in the very workes also cõmaunded of God. But this hath more hainousnes, that so much honor is giuen to works rashly fained by the wil of mã, that they are thought to be things deseruing eternal life. For the works cõmaunded of God haue reward therfore, because the lawmaker himselfe in respect of obedience accepteth them. Therfore they receiue not their value of their owne worthines, or of their own deseruinge, but because God so much esteemeth our obedience toward him. I speake here of that perfection of workes which is cõmaunded of God, & is not performed of men. For therefore the very workes of ỳ law which we do, haue no thanke but of the free goodnes of God, because in them our obedience is weake & lame. But because we do not here dispute, of what value works are without Christ, therfore let vs passe ouer that question. I come backe againe to that which properly belongeth to this present argument, that whatsoeuer commendation workes haue in them, they haue it in respect of the obedi-

Mier. 7. 22.

ence

ence, which onely the Lord doth looke vpon, as he teſtifieth by the Prophet: I gaue not commaundement of ſacrifices & burnt offrings, but only that ye ſhould with hearing, heare my voyce. But of fayned workes he ſpeaketh in an other place, ſaying: Ye weie your ſiluer and not in bread. Againe, they worſhip me in vaine with ỹ precepts of mẽ. This therfore they can by no wayes, excuſe, that they ſuffer the ſilly people to ſeke in thoſe outward triſtes the righteouſnes wherby they may ſtand againſt God, & vphold thẽſelues before ỹ heauenly iudgement ſeate. Moreouer, is not this a fault worthy to be inueied againſt, that they ſhew forth Ceremonies not vnderſtãded as it were a ſtage play, or a magical enchauntment? For it is certaine ỹ all Ceremonies are corrupt & hurtful, vnleſſe men be by them directed to Chriſt. But the Ceremonies that are vſed vnder the papacy, are ſeuered frõ doctrine, that they may the more hold men in ſignes without all ſignification. Finally (ſuch a cunning craftſman is the belly) it appeareth that many of thẽ haue bin inuented by couetous ſacrificing prieſtes, to be ſnares to catche money. But what beginninge ſoeuer they haue, they are all ſo giuen forth in common for filthy gaine, that we muſt needes cut of a great part of them, if we wil bring to paſſe that there be not a prophane market, and ful of ſacrilege vſed in the Church.

Eſa. 55. 2 & 29. 13. Matt. 15 9.

Although I ſeeme not to teach a continual doctrine cõcerning the ordinances of men, becauſe this ſpeakinge is altogether applied to our own time: yet there is nothing ſpokẽ that ſhal not be profitable for all times. For ſo oft as this ſuperſtition crepeth in, that men will worſhippe God with their owne fained deuiſes, whatſoeuer the lawes be that are made to ỹ purpoſe, they do byandby degenerate to thoſe groſſe abuſes. For the Lord threatneth not this curſe to one or two ages, but to al ages of the world, that he will ſtrike them with blindnes and amaſed dulnes that worſhip him with the doctrines of men. This blinding continually maketh that they flee frõ no kinde of abſurdity, which deſpiſing ſo many warnings of God, do wilfully wrap them ſelues in thoſe deadely ſnares. But if, ſetting aſide circumſtances, you wil haue ſimply ſhewed what be the mens traditions of all ages, which it is mete to be reiected of the Church, and to be diſalowed of all the godly, that ſame ſhalbe a ſure and plain definition which we haue aboue ſet: that all lawes without the word of God are made by men to this ende, either to preſcribe a maner of worſhipping God, or to binde conſciences with religion, as though they gaue commaundement of thinges neceſſary to ſaluation. If to the one or both of theſe there be ioyned other faultes: as, that with their multitude they darken the brightneſſe of the Goſpell: that they nothing edifie, but be rather

Eſa. 29. 13.

vnprofitable and triflinge occupations than true exercises of godlinesse: that they be laid abroade to filthinesse and vnhoneste gaine: that they be too hard to be kept: that they be defiled with euil superstitions: these shall be helpes that we may the more easily finde how much euill is in them.

17 I heare what they answere for themselues, that their traditions are not of themselues, but of God. For, they say that the Church is gouerned of the holy Ghost, that it can not erre: and that the authority thereof remaineth with them. When this is obtained, it therewithall followeth, that their traditions are the reuelations of the holy Ghost, which can not be despised but wickedly and with the contempt of God. And that they shoulde not seeme to haue attempted any thinge without great authority, they will haue it beleeued that a great parte of their obseruations came from the Apostles: and they affirme that by one example is sufficiently declared what the Apostles did in other things, when being assembled in one Councell, they did by the decree of the Councell commaunde the Gentiles to abstaine from thinges offered to idols, from blood and strangled. We haue alreadie in an other place declared, how falsly for boastinge of themselues they lyingely vsurpe the title of the Church. So much as concerning this present cause: if, plucking away all visors, and deceitfull colours, we truely looke vpon that which we ought principally to care for, & which chiefly is for our behoofe, that is, what maner of Church Christ will haue, that we may fashion and frame our selues to the rule thereof: it shal easily be euident vnto vs, that it is not the Church, which passinge the boundes of the word of God, doth outrage and runne at riot in makinge of newe lawes. For doth not that lawe which was once prescribed to the Church, remaine eternall? What I commaund thee, that thou shalt kepe that thou maist do it. Thou shalt not adde any thing, nor take any thing frō it. And in an other place: Adde not to the word of the Lord, nor minish any thing: least he peraduenture reprooue thee, and thou be founde a lyer. Sith they can not deny that this was spoke to the Church, which do they else but report the stubbornesse of that Church, what they boast to haue bin so bold as after such prohibitions neuertheless to adde & mingle of her owne with the doctrine of God? But God forbid that we shoulde assent to their lies, whereby they burden the Church with so great a sclaunder: but let vs vnderstande, that the name of the Church is falsly pretended so oft as this lust of mens rashenesse is spoken of, which can not holde it selfe within the prescribed boundes of God, but that it wildly runneth & runneth out into her owne inuētions? There is nothing entangled,

Act 15. 20. & 29

Deu. 12. 32.

Pro. 30. 6.

nothing

nothing darke, nothing doutfull in theſe wordes, in which the whole Church is forbiddē to adde to the word of God, or to take any thing from it, when the worſhippinge of God, and preceptes concerninge ſaluation, are entreated of. But this (ſay they) was ſpoken of the lawe only, after which folowed the prophecies & the whole miniſtration of the Goſpel. I graunt in dede: and I adde alſo, which are rather fulfillinges of the law, than additions or diminiſhinges. But if the Lorde ſuffred nothing to be added to or taken from the miniſtery of Moſes, which was (as I may ſo terme it) darke by reaſon of many doutfull enwrappinges, till by his ſeruantes the Prophetes, and at length by his beloued Sonne, he miniſtred a clearer doctrine: why ſhoulde we not thinke it much more ſeuerely forbidden vs, that we ſhould adde nothing to the law, the Prophetes, the Pſalmes, and the Goſpel? The Lorde is not gone out of kinde from himſelfe, which hath longe ago declared, that he is with nothing ſo hiely offended, as whē he is worſhipped with the inuentions of men? Whereof came thoſe notable ſayinges in the Prophets, which ought to haue continually ſounded in our eares: I ſpake no words to your fathers, in ỹ day that I brought them out of Ægipt, concerning ſacrifice and burnt offringe. But this word I commaunded them, ſaying: With hearinge heare my voyce: and I will be your God, and you ſhalbe my people, & you ſhall walke in all the way that I ſhall commaunde you. Againe, I haue with proteſting proteſted vnto your fathers, Heare my voyce. And other like ſayings: but this is notable aboue the reſt. Will God haue burnt offeringes and ſacrifices, and not rather that his voyce be obeied? For obedience is better than ſacrifice, and to harken is better than to offer the fatte of rammes. For, to reſiſt is as the ſinne of ſoothſayinge: and not to obey is as the wickedneſſe of Idolatry. Therefore whatſoeuer inuentions of men are in this behalfe defended with the authority of the Church, foraſmuch as the ſame can not be excuſed from the crime of vngodlineſſe, it is eaſie to proue that it is falſly imputed to the Church.

Iere. 7. 22.

Iere. 11. 1. Sa. 15 22.

18 After this ſorte we freely inueie againſt this tyranny of mens traditions, which is proudly thruſt in among vs, vnder the title of the Church. For neither do we ſcorne the Church (as our aduerſaries, to bring vs in hatred, do vniuſtly lye vpon vs) but we giue vnto her the praiſe of obediēce, than which ſhe knoweth no greater praiſe. They rather are very ſore wrong doers to the Church, which make her obſtinate againſt her Lorde, while they faine that ſhe hath proceeded further than ſhe lawfully might do by ỹ word of God: though I ſpeake nothing how it is a notable ſhameleſneſſe ioyned with as great ma-

lice, continually to crie out of the authority of the Church, & in the meane time dissemblingly to hide both what is commaunded her by the Lord, and what obedience she oweth to the commaundement of the Lord. But if we haue a minde, as it is mete we shoulde haue, to agree with the Church, this pertaineth rather to the purpose, to haue an eie vnto and remember what is commaunded by the Lorde both to vs and the Church, that we should with one agrement obey him. For there is no dout but we shall very well agree with the Church, if we do in all things shew our selues obedient to the Lord. But now to father vppon the Apostles, the originall of the traditions wherewith the Church hath bin hitherto oppressed, was a point of mere deceit: forasmuch as the doctrine of the Apostles trauaileth wholly to this end, that consciéces should not be burdened with new obseruations, nor the worshipping of God be defiled with our inuentions. Moreouer if there be any faithfulnes in histories and auncient monuments, the Apostles not onely neuer knew, but also neuer heard of this that they attribute vnto them. Neither let them prate, that the most part of their decrees were receiued in vse and in mens behauiours, which neuer were put in writing: euen those thinges forsooth, which, while Christ was yet liuing, they could not vnderstande, after his ascending they learned by the reuelation of the holy Ghost. Of the exposition of that place we haue else where already seene. So much as is sufficient for this present cause: truely they make themselues worthy to be laughed at, while they faine that those great misteries, which so longe time were vnknowen to the Apostles, were partly obseruations either Iewish or Gentile (of which all ỹ one sort had bin long before published among the Iewes, and all the other sorte amonge the Gentiles) and partely foolishe gesturinges and vaine pety Ceremonies, which foolishe sacrificinge Priestes, that can neither skil of swimminge nor of letters, vse to do very trimly: yea such as children and fooles do so aptly counterfaite that it may seeme that there be no fitter ministers of such holy mysteries. If there were no histories at all: yet men that haue their sounde witte might consider by the thing it selfe, that so great a heape of Ceremonies and obseruations did not suddenly burst into the Church, but by litle and litle crept in. For when those holyer Bishoppes, which were next in time to the Apostles, had ordained some things that belonged to order and discipline, afterward there folowed men, some after other, not discrete enough, and too curious and greedy: of which the later that euery one was, so he more striued with his predecessours in foolishe enuious counterfayting, not to giue place in inuentinge of newe thinges. And because there

was perill leaſt their deuiſes would ſhortly grow out of vſe, by which they coueted to gette praiſe among their poſterity, they were much more rigorous in exact calling vpō the keping of them. This wrongfull zeale hath bredde vs a great parte of theſe Ceremonies which they ſet out vnto vs for Apoſtolike. And this alſo the hyſtories do teſtifie.

19 Leaſt in makinge a regiſter of thē we ſhould be too tedious, we will be content with one example. In the miniſtringe of the Lordes ſupper, there was in the Apoſtles time great ſimplicity. The next ſucceſſours, to garniſh the dignity of the myſtery, added ſomwhat that was not to be diſallowed. But afterward there came thoſe fooliſh coūterfaiters, which with now & then patching of peeces together, haue made vs this apparell of the prieſt which we ſee in the Maſſe, thoſe ornamentes of the altar, thoſe geſturings, and the whole furniture of vnprofitable thinges. But they obiect, that this in olde time was the perſwaſion, that thoſe thinges which were with one conſent done in the vniuerſall Church, came from the Apoſtles themſelues, whereof they cite Auguſtine for witneſſe. But I will bring a ſolution from no other where than out of the wordes of Auguſtine himſelfe. Thoſe thinges (ſayeth he) that are kept in the whole worlde, we may vnderſtande to haue bin ordayned either of the Apoſtles themſelues, or of the generall Councelles, whoſe authoritie is moſt healthfull in the Church: as, that the Lordspaſſion, and reſurrection, and his aſcending into heauen, and the comming of the holy Ghoſt, are celebrate with yearely ſolemnitie: and whatſoeuer like thinge be founde, that is kept of the whole Church, which way ſoeuer it be ſpread abroade. When he reckeneth vppe ſo few examples, who doth not ſee that he meant to impute to authors worthy of credit and reuerence, the obſeruations that then were vſed, euen none but thoſe ſimple, rare, and ſober ones, with which it was profitable that the order of the Church ſhoulde be kept together? But howe farre doth this differ from that which the Romiſh maiſters would enforce men to graunt, that there is no pety Ceremony amonge them that ought not to be iudged Apoſtolike. Epiſto. 118.

20 That I be not too long, I will bring forth only one example. If any man aske thē, whenſe they haue their Holy water: they byandby anſwere, from the Apoſtles. As though the hyſtories do not attribute this inuention to I wote not what Biſhop of Rome, which truely, if he had called the Apoſtles to counſell, weulde neuer haue defiled Baptiſme with a ſtraunge and vnfitte ſigne. Albeit I do not thinke it like to be true, that the beginning of that halowing is ſo olde as it is there

Epiſto. 118. ad Ianu. wrytten. For, that which Auguſtine ſayth, that certayne Churches in his time did ſhunne that ſolemne folowinge of Chriſtes example in waſhinge of feete, leaſt that vſage ſhoulde ſeeme to pertaine to Baptiſme, ſecretly ſheweth that there was then no kinde of waſhing that had any likeneſſe with Baptiſme. Whatſoeuer it be, I will not graunt that this proceeded from an Apoſtolike Spirite, that Baptiſme, when it is with a daily ſigne brought into remembrance, ſhould after a certaine manner be repeated. And I paſſe not vpon this, that the ſelfe ſame Auguſtine in an other place aſcribeth other thinges alſo to the Apoſtles. For ſith he hath nothing but coniectures, iudgement ought not vppon them to be giuen of ſo great a matter. Finally admitte that we graunt them alſo, that thoſe thinges which he rehearſeth came from the time of the Apoſtles: Yet there is great difference betwene inſtituting ſome exerciſe of Godlineſſe, which the Faythfull with a free conſcience may vſe, or if the vſe of it ſhall not be profitable for them, they may forbeare it: and making a law that may ſnare conſciences with bondage. But now, from what author ſoeuer they proceeded, ſith we ſee that they are ſliddē into ſo great abuſe, nothing withſtandeth, but that we may without offence of him aboliſh them: forasmuch as they were neuer ſo commended, that they muſt be perpetually immouable.

21 Neither doth it much helpe them, that to excuſe their tyranny they pretend the example of the Apoſtles. The Apoſtles (ſay they) & the elders of the firſt Church, made a decree beſide the commaundement of Chriſt, wherin they commaunded all the Gentils to abſtaine from things offred to idols, from ſtrangled, & from blood. If that was lawful for thē, why is it not alſo lawful for their ſucceſſours, to follow the ſame ſo oft as occaſiō ſo requireth? I would to God, they did both in all other thinges and in this thing folow them. For I deny that the Apoſtles did there inſtitute or decree any new thinge, which is eaſe to be proued by a ſtrong reaſon. For whereas Peter in that Councell pronounceth, that God is tempted, if a yoke be layd vpon the neckes of the diſciples: he doth himſelfe ouerthrow his owne ſentence, if he afterwarde conſent to haue any yoke layd vppon them. But there is a yoke layd, if the Apoſtles do decree of their owne authority that the Gentils ſhould be forbidden, that they ſhould not touch things offred to idols, blood, and ſtrangled. In dede there yet remaineth a dout, for that they do neuertheleſſe ſeeme to forbid. But this dout ſhall eaſily be diſſolued, if a man do more nerely conſider the meaning of the decree it ſelfe: in the order and effect wherof the chiefe point is, that to the Gentils their liberty is to be lefte, and that they ought not to be troubled,

troubled,nor accombred about the obſeruations of the law.Hitherto it very well maketh of our ſide.But the exception that immediatly foloweth,neither is any new law made by the Apoſtles,but ỹ diuine and eternall commaundement of God, that charity ought not to be broken,nor doth diminiſh one title of that liberty:but only admoniſheth the Gentils,how they ſhould temper themſelues to their brethrē,that they abuſe not their liberty to the offence of them. Let this therfore be the ſecond point,that the Gentils ſhould vſe a harmleſſe liberty,and without offence of their brethren.But yet they preſcribe ſome certaine thinge:that is,they teach & appoint,ſo farre as was expedient for the time,by what things they might runne into ỹ offence of their brethren,that they might beware of thoſe thinges:but they adde no new thinge of their owne to the eternall law of God, which forbiddeth the offending of brethren.

22 Like as if the faithful Paſtors which gouerne the Churches not yet well reformed, ſhoulde commaunde all their people, that till the weake with whom they liue do grow ſtronger,they ſhould not openly eate fleſh on Friday,or openly labour vpon holy daies,or any ſuch thinge.For although theſe thinges,ſettinge ſuperſtition aſide,are by themſelues indifferent:yet when there is added offence of brethren, they cā not be done without a fault. But the times are ſuch,that the faythfull can not ſhewe ſuch a ſight to the weake brethren, but that they ſhall ſore wounde their conſciences. Who,but a cauiller,will ſay that ſo they make a new law,whereas, it is certaine that they do only preuent offences, which are expreſſely enough forbidden of the Lord?And no more cā it be ſayd of the Apoſtles, whoſe purpoſe was nothing elſe, but in takinge away the matter of offences, to call vpon the law of God concerninge the auoydinge of offence: as if they had ſayd: It is the Lords cōmaundement ỹ ye offend not a weake brother. Ye can not eate thinges offred to images, ſtrangeled and blood, but that the weake brethren ſhalbe offended.Therefore we commaunde you in the word of the Lord, that ye eate not with offence. And that the Apoſtles had reſpect to the ſame thinge, Paule himſelfe is a very good witneſſe,which writeth thus,verily none otherwiſe than according to the meaning of the Councel:Concerning meates that are offered to Idols,we know that the Idole is nothing.But ſome with conſcience of the Idole,do eate it as offred to Idols,and their conſcience, foraſmuch as it is weake,is defiled.See that your liberty be not made an offence to the weake.He ỹ ſhall haue well weied theſe things,ſhall not afterwarde be deceiued with ſuch a falſe colour as they make, that pretend the Apoſtles for defence of their tyranny,as though the 1. Cor. 8 1.

Apoſtles had begonne with their decree to breake the liberty of the Church. But, that they may not be able to eſcape, but be driuen euen with their owne confeſſion to allowe this ſolution, lette them aunſwere me, by what right they were ſo bolde to abrogate the ſame decree. Becauſe there was no more peril of thoſe offences & diſſentions, which the Apoſtles meant to prouide for, & they know that the lawe was to be weyed by the end therof. Foraſmuch as therefore this law was made in reſpect of charity, there is nothinge preſcribed in it, but ſo much as pertaineth to charity. When they confeſſe that the tranſgreſſing of this law is nothing but a breaking of charity, do they not therwithall acknowledge, that it is not a forged addition to the lawe of God, but a naturall and ſimple appliance to the times and maners whereunto it was directed?

23 But although ſuch lawes be a hundred times vniuſt & iniurious vnto vs, yet they affirme that they muſt be heard without exception: for they ſay that this is not here intended, that we ſhoulde conſent to errours, but only that being ſubiects we ſhould beare the hard commaundements of our gouernours, which it is not our partes to refuſe. But here alſo the Lorde very well reſiſteth them with the trueth of his word, & deliuereth vs out of ſuch bondage into the liberty, which he hath purchaſed for vs with his holy blood, the benefit whereof he hath more than once confirmed with his word. For that is not here only intended (as they maliciouſly faine) that we ſhoulde ſuffer ſome grieuous oppreſſion in our body, but that our conſciences being ſpoiled of their liberty that is of the benefit of the blood of Chriſt, ſhold be ſeruilely tormented. Howbeit let vs paſſe ouer this alſo, as though it made litle to the matter. But of how great importance do we think it is, that the Lordes kingdom is taken away from him, which he claimeth to himſelfe with ſo great ſeuerity? But it is taken away ſo oft as he is worſhipped with the lawes of mens inuentions, whereas he will be holden for the only lawmaker of his owne worſhip. And leaſt any man ſhold thinke it to be a matter of nothing, let vs heare how much the Lord eſteemeth it. Becauſe (ſayth he) this people hath feared me
Eſa. 29. 13. with the commaundement & doctrine of men: beholde I wil aſtoniſh them with a great & wonderous miracle. For wiſdom ſhal periſh from the wiſe men therof, & vnderſtanding ſhal depart frō the elders. In an
Matt. 15. 9. other place, They worſhip me in vaine teaching doctrines, the commaundements of mē. And truly wheras the children of Iſraell defiled thēſelues with many idolatries, the cauſe of al ẏ euil is aſcribed to this vnclean mixture, ẏ tranſgreſſing the commaundements of God, they haue forged new worſhippinges. And therefore the holy Hiſtory rehearſeth

bearſeth that the new ſtrãgers that had bin tranſplanted by the king of Babilon to inhabite Samaria, were torne in peeces & conſumed of wilde beaſtes, becauſe they knew not the iudgementes or ſtatutes of the God of that lande. Although they had nothinge offended in the Ceremonies, yet God would not haue allowed a vaine pompe: but in the meane time he ceaſed not to take vengeance of the defilinge of his worſhip, for that men did thruſt in deuiſes ſtrange from his word. Wherupon it is afterward ſaid, that they being made afraid with that puniſhment, receiued the Ceremonies preſcribed in the law: but becauſe they did not yet purely worſhip the true God, it is twiſe repeated that they did feare him and did not feare him. Wherupon we gather, that the parte of reuerence which is giuen to him, conſiſteth in this, while in worſhipping him we ſimply follow what he commaundeth with mingling none of our inuentions. And therefore the godly kings are oftentimes praiſed, becauſe they did according to al the cõmaundements, & declined not to the right hande nor to the left. I go yet further: although in ſome fayned worſhipping there do not opẽly appeare vngodlines, yet it is ſeuerely condemned of the holy Ghoſt, ſo ſoone as men depart frõ the cõmaundemẽt of God. The Altar of Achaz, the paterne wherof was brought out of Samaria, might haue ſeemed to encreaſe the garniſhment of the temple, whereas his deuiſe was to offer Sacrifices thereupon to God onely, which he ſhoulde do more honorably than vpon the firſt & old Altar: yet we ſee how the Spirit deteſteth that boldneſſe, for none other cauſe but for that the inuentions of mẽ in ẏ worſhipping of God are vncleane corruptions. And howe much more clearely the will of God is opened vnto vs, ſo much the leſſe excuſable is our frowardnes to attẽpt any thinge. And therfore worthily with this circumſtance the crime of Manaſſes is enforced, for that he builded a new altar in Ieruſalẽ, of which God had pronounced I will there ſet my name, becauſe the authority of God is now as it were of ſet purpoſe refuſed.

2. Kings 23.

2 Kings 16.12.

2. Kings 21.3.

24 Many do maruell why God ſo ſharply threatneth ẏ he will do thinges to be wondred at to the people of whom he was worſhipped with the commaundements of men, & pronounceth that he is worſhipped in vaine with ẏ precepts of men. But if they conſidered, what it is in the cauſe of religion, that is to ſay of heauenly wiſdom, to hang vpõ the only mouth of God, they would therwithal ſee, ẏ it is no ſclẽder reaſon why God ſo abhorreth ſuch peruerſe ſeruices, that are done to him accordinge to the luſt of mans wit. For although they that obey ſuch lawes for the worſhipping of God, haue a certaine ſhew of humility in this their obedience, yet they are not hũble before God,

to whom they preſcribe the ſame lawes which they themſelues do kepe. This is the reaſon why Paul willeth vs ſo diligently to beware, that we be not deceiued by the traditiõs of men & that which he calleth ethelothreskian that is, Wilworſhip inuented of men beſide the doctrine of God. This is verily true, both our owne wiſdom, & al mẽs wiſdom muſt be fooliſhe vnto vs, that we may ſuffer him alone to be wiſe. Which way they keepe not which do ſtudy with pety obſeruations fained by the wil of men to commend themſelues vnto him, & do thruſt vnto him as it were againſt his wil a tranſgreſſinge obedience toward him, which is in dede giuen to men. As it hath bin done both in many ages heretofore, & in the time within our owne remẽbrance, & is alſo at this day done in thoſe places where the authority of the creature is more eſtemed than of the creator: where religiõ (if yet the ſame be worthy to be called religion) is defiled with more & more vnſauory ſuperſtitions, than euer was any Paynime wickednes. For what could the wit of men brede but all things carnall & fooliſh and ſuch as truely reſemble their authors?

Colo. 2. 4.

25 Wheras alſo the Patrones of ſuperſtitions alleage, that Samuel Sacrificed in Ramatha, and although the ſame was done beſide the law, yet it pleaſed God: the ſolution is eaſie, that it was not a certaine ſecõd altar to ſet againſt the one only altar: but becauſe the place was not yet appointed for the arke of couenant, he appointed the towne where he dwelled for Sacrifices, as the moſt conuenient place. Truely the minde of the holy Prophet was not to make any innouation in holy things, wheras God had ſo ſtreightly forbidden any thing to be added or miniſhed. As for the example of Menoha, I ſay ẏ it was an extraordinary and ſingular caſe. He being a priuate man offred ſacrifice to God & not without the allowance of God: verily becauſe he enterpriſed it not of a raſh motiõ of his own minde, but by a heauenly inſtinction. But how much the Lord abhorreth thoſe things that mẽ deuiſe of themſelues to worſhip him withall, an other not inferior to Gedeon is a notable example, whoſe Ephod turned to deſtruction not only to him and his family, but to the whole people. Finally euery new found inuention, wherwith men couet to worſhip God, is nothing elſe but a defiling of true holineſſe.

1. Sam. 7 17.

Iud. 13. 19.

Iud. 8. 27.

26 Why then (ſay they) did Chriſt will that thoſe intolerable burdens ſhould be borne, which the Scribes and Phariſees bound vpon men? But why in an other place did the ſame Chriſt will that men ſhould beware of the lenẽ of the Phariſees: calling leuen (as Mathew the Euangeliſt expoundeth it) all their owne doctrine that they mingled with the purenes of the word of God? What would we haue

Mat. 23. 3. & 16. 6.

more

more plaine,than that we be commaunded to flee and beware of all their doctrine?Whereby it is made moſt certaine vnto vs,that in the other place alſo the Lorde willed not, that the conſciences of his ſhould be vexed with the Phariſees owne traditions. And the very wordes,if they be not wreſted,ſounde of no ſuch thing.For the Lord purpoſing there to enuey ſharply againſt the maners of the Phariſees, did firſt ſimply inſtruct them that heard him, that although they ſawe nothing in their life mete for them to followe, yet they ſhould not ceſſe to do thoſe things which they taught in wordes, while they ſate in the chaire of Moſes, that is, to declare the lawe. Therefore he meant nothing els but to prouide that the common people ſhould not with the euill exãples of the teachers be brought to deſpiſe the doctrine. But foraſmuch as many are nothing at all moued with reaſons, but alway require authoritie, I will allege Auguſtines wordes,in which the very ſame thing is ſpoken. The Lordes ſhepefolde hath gouernours,ſome faithfull,and ſome hirelinges. The gouernours that are faithfull,are true Paſtors: but heare ye,that the hirelinges alſo are neceſſarie: for many in the Church following earthly profits, do preach Chriſt, and by them the voice of Chriſt is heard: and the ſhepe do followe, not a hireling, but the Paſtor by the meanes of a hireling. Heare ye that hirelinges are ſhewed by the Lorde himſelfe. The Scribes (ſaith he) and the Phariſees ſitt in the chaire of Moſes. Do ye thoſe things that they ſay, but do not thoſe things that they do. What other thing ſaid he, but heare the voice of the Paſtor by the hirelinges?For in ſitting in the chaire they teach the lawe of God: therefore God teacheth by them.But if they will teach their owne,heare it not,do it not. This ſaith Auguſtine. In Ioh. Tract. 46.

27 But whereas many vnſkilfull men,when they here that conſciences are wickedly bounde and God worſhipped in vaine with the traditiõs of men,do at ones blott out altogether all lawes whereby the order of the Church is ſet in frame: therefore it is conuenient alſo to mete with their error: Verily in this point it is eaſy to be deceiued, becauſe at the firſt ſight it doth not by and by appeare what difference is betweene the one ſort and the other. But I will ſo plainly in fewe wordes ſett out the whole matter, that the likeneſſe may deceiue no man. Firſt let vs holde this, that if we ſee in euery fellowſhip of men ſome policie to be neceſſarie, that may ſerue to nourith common peace and to reteine concorde:if we ſe that in the doing of things there is alway ſome orderly forme,which is behouefull for publike honeſtie and for very humanitie not to be refuſed: the ſame ought chiefely to be obſerued in Churches,which are both

beſt mainteined by a well framed diſpoſition of all things, & without agreement are no Churches at all. Therfore if we will haue the ſaftie of the Church well prouided for, we muſt altogether diligently procure that which Paule commaundeth, that all things be done comelily and according to order. But foraſmuch as there is ſo great diuerſitie in the maners of men, ſo great varietie in mindes, ſo great diſagreement in iudgements and wittes: neither is there any policie ſtedfaſt enough, vnleſſe it be ſtabliſhed by certaine lawes, nor any orderly vſage can be obſerued without a certaine appointed forme: Therefore we are ſo farre of from condemning the lawes that are profitable to this purpoſe, that we affirme that when thoſe be taken away, Churches are diſſolued from their ſinewes, and vtterly deformed and ſcattered abrode. For this which Paule requireth, that all things be done decently and in order, can not be had, vnleſſe the order it ſelfe and comelineſſe be ſtabliſhed, with obſeruatiõs adioined as with certaine bondes. But this onely thing is alway to be excepted in thoſe obſeruatiõs, that they be not either beleued to be neceſſary to ſaluation, and ſo binde conſciences with religion, or, be applied to the worſhipping of God, and ſo godlineſſe be repoſed in them.

1.Cor. 14.40.

28 We haue therefore a very good and moſt faithfull marke, which putteth difference betwene thoſe wicked ordinances, by which we haue ſayed that true religion is darkened and conſciences ſubuerted, and the lawfull obſeruations of the Church: if we remember that the lawfull obſeruations tende alway to one of theſe two things or to both together, that in the holy aſſembly of the faithfull all things be done comely and with ſuch dignitie as beſeemeth: and that the very common fellowſhip of men ſhould be kept in order as it were by certaine bondes of humanitie and moderation. For when it is ones vnderſtode that the lawe is made for publike honeſties ſake, the ſuperſtition is nowe taken away, into which they fall that meaſure the worſhipping of God by the inuentiõs of men. Again when it is knowen that it perteineth to cõmon vſe, then that falſe opinion of bond and neceſſitie is ouerthrowen, which did ſtrike a great terror into conſciences, when traditions were thought neceſſarie to ſaluation. For herein is nothing required but that charitie ſhould with common dutifull doing be nouriſhed among vs. But it is good yet to define more plainely, what is comprehended vnder that comelineſſe which Paule commendeth, and alſo what vnder order. The ende of comelineſſe is, partly that when ſuch Ceremonies are vſed as may procure a reuerence to holy things, we may by ſuch helpes be ſtirred vp to godlineſſe: partly alſo that the modeſtie and grauitie which ought

ought to be ſeen in all honeſt doings may therin principally appeare. In order, this is the firſt point, that they which gouerne may knowe the rule and lawe to rule well: and the people which are gouerned may be accuſtomed to obeying of God, and to right diſcipline: Then, that the ſtate of the Church being well framed, peace & quietneſſe may be prouided for.

29 Therefore we ſhall not ſay that comlineſſe is, wherein ſhalbe nothing but vaine delectation: ſuch as we ſe in that playerlike apparell which the Papiſtes vſe in their ceremonies, where appeareth nothing els but an vnprofitable viſor of gaineſſe, and exceſſe without frute. But we ſhall accompt that to be comelineſſe which ſhall ſo be mete for the reuerence of holy miſteries, that it be a fitt exerciſe to godlineſſe, or at leaſt ſuch as ſhall ſerue to conuenient garniſhing for the celebrating thereof: and the ſame not without frute, but that it may put the faithfull in minde with howe great modeſtie, religiouſneſſe and reuerence, they ought to handle holy things. Nowe, that ceremonies may be exerciſes of godlineſſe, it is neceſſarie that they leade vs the ſtreight way to Chriſt. Likewiſe we may not ſay that order conſiſteth in thoſe trifling pompes that haue nothing els than a vaniſhing gaineſſe: but that it ſtandeth in ſuch an orderly framing as may take away all confuſion, barbarouſneſſe, obſtinacie, and all ſtriues & diſſentions. Of the firſt ſort are theſe examples in Paul: that 1. Cor. 11. 21. and 5. prophane bankettinges ſhould not be mingled with the holy Supper of the Lorde: that women ſhould not come abrode, but couered and many other which we haue in common vſe: as this, that we pray kneling and bare hedded: that we miniſter the Lordes Sacraments not vncleanly, but with ſome dignitie: that in the burying of the dead we vſe ſome honeſt ſhewe: and other things that are of the ſame ſort. Of the other kinde are the houres appointed for publike prayers, Sermons, and celebrations of miſteries: at Sermons, quietneſſe and 1. Cor. 14. 34. ſilence, places appointed, ſinging together of Hymnes, dayes prefixed for celebrating of the Lordes Supper, that Paule forbiddeth that women ſhould teach in the Church, and ſuch like. But ſpecially thoſe things that concerne diſcipline, as the teaching of the Catechiſme, the cenſures of the Church, excommunication, faſtings, and ſuch as may be reckened in the ſame number. So all the conſtitutions of the Church, which we receiue for holy and holſome, we may referre to two chiefe titles: for ſome perteine to rites and ceremonies, and the other to diſcipline and peace.

30 But becauſe here is perill, leaſt on the one ſide the falſe biſhops ſhould thereby catch a pretenſe to excuſe their wicked and tyranous

lawes, & leaſt on the other ſide there be ſome men to fearfull, which admoniſhed with the aforeſaid euels do leaue no place to lawes be they neuer ſo holy: Here it is good to proteſt, that I allowe onely thoſe ordinances of men, which be both grounded vpon the authoritie of God, and taken out of the ſcripture, yea and altogether Gods owne. Let vs take for an example the kneling which is vſed in time of common prayer. It is demanded, whether it be a tradition of man, which euery man may lawfully refuſe or neglect. I ſay that it is ſo of men, that it is alſo of God. It is of God, in reſpect that it is a part of that comelineſſe, the care and keping whereof is commended vnto vs by the Apoſtle: it is of men, in reſpect that it ſpecially betokeneth that which had in generaltie rather bene pointed to, than declared. By this one example we may iudge, what is to be thought of that whole kinde: verily becauſe the Lord hath in his holy Oracles both faithfully conteined and clerely ſet foorth both the whole ſumme of true righteouſneſſe, and all the partes of the worſhipping of his diuine maieſtie, and whatſoeuer was neceſſarie to ſaluation: therefore in theſe things he is only to be heard as our ſcholemaſter. But becauſe in outward diſcipline and Ceremonies his will was not to preſcribe euery thing particularly what we ought to followe (becauſe he foreſaw this to hang vpon the ſtate of times, and did not thinke one forme to be fit for all ages) herein we muſt flee to thoſe generall rules which he hath geuen, that thereby all thoſe things ſhould be tried which the neceſſitie of the Church ſhall require to be commaunded for order and comelineſſe. Finally, Foraſmuch as he hath therefore taught nothing expreſſly, becauſe theſe things both are not neceſſary to ſaluation, and according to the maners of euery nation and age ought diuerſly to be applied to the edifying of the Church: therefore as the profit of the Church ſhall require, it ſhalbe conuenient as well to change and abrogate thoſe that be vſed, as to inſtitute newe. I graunt in deede, that we ought not raſhly, nor oft, nor for light cauſes to runne to innouation. But what may hurt or edifie, charitie ſhall beſt iudge: which if we will ſuffer to be the gouerneſſe, all ſhall be ſafe.

1.Cor. 14.40.

31 Nowe it is the dutie of Chriſtian people, to kepe ſuch things as haue bene ordeined according to this rule, with a free conſcience and without any ſuperſtition, but yet with a godly and eaſy redineſſe to obey, not to deſpiſe them, not to paſſe them ouer with careleſſe negligence: ſo farre is it of, that they ought by pride and obſtinacie openly to breake them. What maner of libertie of conſcience (wilt thou ſay) may there be in ſo great obſeruation and wareneſſe? Yet, it ſhall ſtande excellently well when we ſhall conſider, that they are

not

not ſtedfaſt and perpetuall ſtayed lawes, whereunto we be bounde, but outwarde rudements for the weakeneſſe of men: which although we do not all neede, yet we do all vſe them, becauſe we are mutually one bounde to an other, to nouriſh charitie among vs. This we may reknowledge in the examples aboue reherſed. What? Doth religion ſtande in a womans veile, that it is not lawefull to go out of dores with her hed vncouered? Is that holy decree of his cõcerning ſilence, ſuch as can not be broken without moſt hainous offence? Is there any miſterie in kneling, or in burying of a dead carcaſe, that may not be omitted without ſinne? No. For if a woman neede, for the helping of her neighbor, to make ſuch haſt as may not ſuffer her to couer her hed, ſhe offendeth not if ſhe runne thether with her hed vncouered. And it may ſometime befal that it may be no leſſe conuenient for her to ſpeake, than at an other time to holde her peace. And there is no cauſe to the contrary, but that he which by reaſon of diſeaſe can not bowe his knees may pray ſtanding. Finally, it is better to burie a dead man ſpedely in time, than when they lacke a winding ſhete, or when there be not men preſent to conuey him, to tarry till he rott vnburied. But neuertheleſſe in theſe things there is ſomewhat which the maner and ordinances of the contree, and finally very naturall honeſtie and the rule of modeſtie apointeth to be done or auoided: wherein if a man ſwarue any thing from them, by vnwareneſſe, or forgetfulneſſe, there is no crime committed: but if vpon contempt, ſuch ſtubbornneſſe is to be diſallowed. Likewiſe the dayes themſelues, which they be, and the houres, and howe the places be bilded, and what Pſalmes be ſong vpon which day, it maketh no matter. But it is mete that there be both certaine dayes, and appointed houres, and a place fitt to receiue all, if there be regarde had of the preſeruation of peace. For howe greate an occaſion of brawlings ſhould be confuſion of theſe things be, if it were lawfull for euery man, as he liſt, to change thoſe things that belong to common ſtate: foraſmuch as it will neuer come to paſſe that one ſame thing ſhall pleaſe all men, if things be lefte as it were in the middeſt to the choiſe of euery man? If any man do carpe againſt vs, and will herein be more wiſe than he ought, let him ſe himſelfe by what reaſon he can defende his owne preciſeneſſe to the Lorde. As for vs, this ſaying of Paule ought to ſatisfie vs, that we haue not an vſe to contende, nor the Churches of God. 1. Cor. 11. 16.

32 Moreouer it is with greate diligence to be endeuored, that no error crepe in, that may corrupt or obſcure this pure vſe. Which ſhalbe obteined, if all obſeruations, whatſoeuer they ſhalbe, ſhall haue

a ſhewe of manifeſte profit, and it very fewe be receiued, but principally if there be adioined a faithfull doctrine of the Paſtor, that may ſtoppe vp the way to peruerſe opiniõs. This knowledge maketh, that in all theſe things euery man may haue his owne libertie preſerued, and neuertheleſſe ſhall willingly charge his owne liberte with a certaine neceſſitie, ſo farre as either this comelineſſe that we haue ſpoken of, or the order of Charitie ſhall require. Secondly, that both we our ſelues ſhould without any ſuperſtition be buſied in the obſeruing of thoſe things, and ſhould not to preciſely require them of other, ſo as we ſhould think the worſhipping of God to be the better for the multitude of Ceremonies: that one Church ſhould not deſpiſe an other for the diuerſitie of diſcipline: laſt of all that ſetting herein no perpetuall lawe to our ſelues, we ſhould referre the whole vſe and ende of obſeruatiõs to the edification of the Church, that, when it requireth we may without any offenſe ſuffer not onely ſomwhat to be changed, but all the obſeruations that were before in vſe among vs, to be altered. For this age is a preſent experience, that certaine rites, which otherwiſe are not vngodly nor vncomely, may according to the fit occaſion of ỹ matter, be conueniently abrogate. For (ſuch hath bene the blindeneſſe and ignorance of the former times) Churches haue heretofore, with ſo corrupt opinion and with ſo ſtiffe affection, ſticked in Ceremonies, that they can ſcarcely be ſufficiently purged from monſtruous ſuperſtitions, but that many Ceremonies muſt be taken away, which in olde time were paraduenture ordeined not without cauſe, and of themſelues haue no notable vngodlineſſe in them.

The xj. Chapter.

Of the iuriſdiction of the Church, and the abuſe thereof, ſuch as is ſeen in the Papacie.

NOw remaineth the third part of the power of the Church, yea and the chiefe parte in a well ordered ſtate, which we haue ſayed to cõſiſte in iuriſdiction. The whole iuriſdiction of the Church perteineth to the diſcipline of maners, of which we ſhall entrate by and by. Foraſmuch as no citie, or no towne can ſtande without Magiſtrat and policy: ſo the Church of God (as I haue already taught, but nowe I am compelled to repete it againe) needeth her certaine ſpirituall policy: but ſuch as is vtterly ſeuered from the ciuile policie, and doth ſo nothing hinder or miniſh it, that it rather doth much helpe and further it. Therefore this power of iuriſdiction ſhall in a ſumme be nothing els but an order framed for

the preſeruation of ſpirituall policie. To this ende from the beginning were ordeined iudiciall orders in Churches, which might vſe examinatiō of maners, correct vices, & exerciſe the office of the keies. This order Paul ſpeaketh of in the Epiſtle to the Corinthians, when he nameth gouernements. Againe to the Romaines, when he ſaith: let him that ruleth, rule in carefulneſſe. For he ſpeaketh not to the magiſtrats, (for at that time there were no Chriſtiā magiſtrats) but to them that were ioined with the Paſtors for the ſpirituall gouernement of the Church. Alſo in the Epiſtle to Timothee, he maketh two ſortes of Elders: ſome, that labor in the word: other ſome, that do not vſe the preaching of the word, and yet do rule well. By this later ſort it is no dout that he meaneth them that were appointed to loke vnto maners, and to the whole vſe of the keyes. For this power, of which we nowe ſpeake, hangeth wholly vpon the keyes which Chriſt gaue to the Church, in the xviij. Chap. of Mathewe: where he commaundeth, that they ſhoulde be ſharply admoniſhed in the name of the whole Church, that haue deſpiſed priuate monitions: but if they go forward in their obſtinacie, he teacheth that they ſhould be put out of the fellowſhip of the faithfull. But theſe monitions and correctiōns can not be without knowledge of the cauſe: therefore there needeth both ſome iudgement and order. Wherefore vnleſſe we will make void the promiſe of the keyes, and take vtterly away excōmunication, ſolemne monitions, and all ſuch things whatſoeuer they be: we muſt nedes geue to the Church ſome iuriſdiction. Let the readers marke that that place entreateth not of the generall authoritie of doctrine, as in the. xvj. Chapt. of Mathewe, and the. xxj. of Iohn: but that the power of the Sinagoge is for the time to come transferred to the flocke of Chriſt. Vntill that day the Iewes had their order of gouerning, which Chriſt ſtabliſheth in his Church, and that with great penaltie, ſo much as concerneth the pure inſtitution of it. For ſo it behoued, foraſmuch as otherwiſe the iudgement of an vnnoble and vnregarded congregation might be deſpiſed of raſh and proude men. And that it ſhould not encomber the reders, that Chriſt doth in the ſame words expreſſe things ſomewhat differinge one from the other, it ſhalbe profitable to diſſolue this dout. There be therefore two places, that ſpeake of binding and looſing. The one is in the. xvj. Chapter of Mathewe, where Chriſt, after that he had promiſed that he would geue to Peter the keyes of the kingdome of heauen, immediatly addeth, that whatſo uer he ſhall binde or looſe in earth, ſhalbe confirmed in heauen. In which wordes he meaneth none other thing, than he doth by other wordes in Iohn, when ſending

1. Cor. 12. 28. Rom. 12. 8. 1. Tim. 5. 17. Ioh. 20. 23.

Mat. 16. 19. his disciples to preache, after that he had breathed vpon them he said: whose sinnes ye forgeue, they shalbe forgeuen: and whose ye reteine, they shalbe reteined in heauen. I will bring an exposition not suttle, not enforced, not wrested: but naturall, flowing, and offring it selfe. This commaundement of forgeuing and reteining sinnes, and that promise of binding and loosing made to Peter, ought to be referred to no other thing but to the ministery of the word: which whē the Lorde committed to the Apostles, he did therewith also arme them with this office of binding and loosing. For what is the summe of the Gospell, but that we all being the bondseruantes of sinne and of death, are loosed & made free by the redemption that is in Christ Iesus: and that they which do not receiue nor acknowledge Christ their deliuerer and redemer, are damned & adiudged to euerlasting bondes? When the Lorde deliuered this massage to his Apostles, to be carried into all nations: to approue that it was his owne and proceeding from himselfe, he honored it with this noble testimonie: and that to the singular strengthening both of the Apostles themselues and of all those to whom it should come. It behoued that the Apostles shoulde haue a stedfast and sounde certaintie of their preaching, which they should not only execute with infinite labors, cares troubles and dangers, but also at the last seale it with their blood. That they might (I say) knowe the same to be not vaine nor voide but full of power and force: it behoued that in so great carefulnesse in so great hardnesse of things, and in so great dangers, they should be persuaded that they did the businesse of God: that when all the world withstode them and fought against them, they should know that God stode on their side: that hauing not Christ the author of their doctrine present by sight in earth, they should vnderstande him to be in heauen, to confirme the trueth of the doctrine which he had deliuered them. It behoued againe that it should also be most certainely proued by testimony to the hearers, that that doctrine of the Gospell was not the word of the Apostles, but of God himselfe: not a voice bred in earth, but come downe from heauen. For these things the forgeuenesse of sinnes, the promise of euerlasting life, the message of saluation, can not be in the power of man. Therefore Christ hath testified, that in the preaching of the Gospell there is nothing of the Apostles, but the onely ministery: that it was he himselfe that spake and promised all things by their mouths as by instrumentes: and therefore that the forgeuenesse of sinnes which they preached, was the true promise of God: and the damnatiō which they pronounced, was the certaine iudgement of God. But this testifying is geuen to all ages,

ages, and remaineth in force, to certifie and assure all men, that the word of the Gospell, by what man soeuer it be preached, is the very sentence of God, published at the soueraigne iudgemēt seate, written in the boke of life, ratified, firme & fixed in heauen. Thus we see that in those places the power of the keyes is nothing but the preaching of the Gospell: and that it is not so much a power as a ministery, if we haue respect to men. For Christ hath not geuen this power properly to men, but to his owne word, whereof he hath made men ministers.

a The other place which we haue said to be, concerning the power of binding and loosing, is in the. xviij. chapter of Mathewe, where Christ saith: If any brother heare not the Church, let him be to thee as a heathē man or a publicane. Verily I say vnto you: whatsoeuer ye bind vppon earth, shalbe bound also in heauen: whatsoeuer ye loose shalbe loosed. This place is not altogether like the first, but is a litle otherwise to be vnderstanded. But I do not so make them diuerse, that they haue not great affinitie together. This first point is like in both, that either of them is a generall sentence: that in both there is alway all one power of binding and loosing, namely by the word of God, all one commaundement, all one promise. But herein they differ, that ỹ first place peculiarly belongeth to preaching, which the Ministers of the worde do execute: this later place to the discipline of Excommunication, which is committed to the Church. The Church bindeth, whome she excōmunicateth: not that she throweth him into perpetuall ruine and desperation, but becaūse she cōdemneth his life and maners, and vnlesse he repent, doth already warne him of his damnation. She looseth whom she receiueth into communion: because she doth make him as it were partaker of the vnitie which she hath in Christ Iesus. Therefore that no man should obstinately despise the iudgement of the Church, or little regarde that he is condemned by the consenting voices of the faithfull: the Lord testifieth that such iudgement of the faithfull is nothing els but a publishing of his owne sentence: and that whatsoeuer they doan earth, is cōfirmed in heauen. For they haue the word of God, whereby they may condemne the peruerse: they haue the word, whereby they may receiue the repentant into grace. And they can not erre, nor dissent from the iudgement of God: because they iudge not but after the lawe of God, which is not an vncertaine or earthly opinion, but the holy will of God, and a heauenly Oracle. Out of these two places, which I thinke I haue both brefely and familiarly and truely expounded, those furious men without difference as they be carried with their owne giddinesse, go about to stablish sometime cōfession,

Mat.18. 17.

ſometime excommunication, ſometime iuriſdiction, ſometime the power to make lawes, ſomtime pardons. But the firſt place they allege to ſtabliſh the ſupremicie of the See of Rome: they can ſo well ſkill to fitt their keyes to all lockes and dores, that a man may ſay they haue practiſed ſmithes craft all their life.

3 For whereas many thinke that thoſe things endured but for a time, when the Magiſtrats were yet ſtrangers from the profeſſion of our religion: they are deceiued in this, that they conſider not, howe great difference and what maner of vnlikeneſſe there is of the Eccleſiaſticall and ciuile power. For the Church hath not the power of the ſwerd to puniſh or reſtrain, no empire to commaunde, no priſon, no other pains which the Magiſtrat is wont to lay vpon men. Againe, it tendeth not to this end, that he that hath ſinned ſhould be puniſhed againſt his will, but ſhould with willing chaſtiſement profeſſe his repentãce. Therfore there is a farre diuers order: becauſe neither doth the Church take to it ſelfe any thing which proprely belongeth to the Magiſtrat, nor the magiſtrat can execute that which the Church doth. This ſhalbe made plainer by an example. Is any man dronke? In a well ordered citie priſon ſhalbe his puniſhmẽt. Hath he committed fornication? He ſhall haue like, or rather greater puniſhment. So ſhall both the lawes, and the magiſtrat, and outward iudgemẽt be ſatisfied. But it may be that he ſhall geue no ſignification of repentance, but rather murmure & grudge againſt it. Shall the Church in this caſe do nothing? But ſuch can not be receiued to the Supper, without doing wrong both to Chriſt and his holy inſtitution. And reaſon requireth this, that he which offendeth the Church with an euill example, ſhould with ſolemne declaration of repentance take away the offence which he hath raiſed. The reaſon which they bring that are of cõtrary opinion, is to colde. Chriſt ſay they committed theſe doings to the Church, when there was no magiſtrat to execute them. But it happeneth oftentimes that the magiſtrat is more negligent, yea ſomtime peraduenture that himſelfe is to be chaſtiſed, which happened to the Emperor Theodoſius. There may beſide this aſmuch be ſaid of the miniſterie of the word. Nowe therefore after their ſentence, let Paſtors ceſſe to blame manifeſt wicked doings, let them ceſſe to chide, to reproue, to rebuke: for there be Chriſtian magiſtrates, which ought to correct theſe things with the lawes and with the ſwerd. But as the Magiſtrat ought by puniſhing, and by reſtraining with force, to purge the Church of offences: ſo likewiſe the miniſter of the word for his part ought to helpe the magiſtrat that there may not ſo many offende. So ought their workings to be coniоined,

that

that the one may be a helpe, not a hindrance to the other.

4 And truely if a man more nerely wey the wordes of Christ, he shall easily perceiue that in these places, is described a stayed state, and a perpetuall order of the Church, not such as endureth but for a time. For is not mete that we should accuse them to the magistrat, that will not obey our monitions: which yet should be necessary if the magistrat succeded into the office of the Church. What is this promise? Shall we say that it is a promise of one or a fewe yeres? Verily verily I say vnto you, whatsoeuer ye bind in earth? Moreouer Christ did here institute no newe thing, but followed the custome alway obserued in the auncient Church of his owne nation: whereby he signified that the Church can not want the spirituall iurisdiction, which hadde bene from the beginning. And this hath bene confirmed by the consent of all times. For when Emperors and magistrats began to professe Christ, the spirituall iurisdiction was not by and by abolished: but onely so ordred, that it should diminish nothing of the ciuile iurisdiction, or be confounded with it. And rightfully. For the magistrat, if he be godly, will not exempt himselfe frō the common subiection of the children of God, whereof it is not the last part to submit himselfe to the Church, iudging by the word of God: so farre it is of, that he ought to take away that order of iudgement. For what is more honorable (saith Ambrose) for the Emperor, than to be called the sonne of the Church? For a good Emperor is within the Church, not aboue the Church, Therefore they, which to honor the Magistrat do spoile the Church of this power, do not onely with false exposition corrupt the sentence of Christ, but also do not slenderly condemne so many holy Bishops which haue bene from the time of the Apostles, that they haue by false pretence vsurped the honor and office of the Magistrat. Epist. 32. ad Valent.

5 But on the other side it is good to see this, what was in olde time the true vse of the iurisdiction of the Church, and howe great abuse is crepte in, that we may knowe what is to be abrogate, and what is to be restored of antiquitie, if we will ouerthrowe the kingdome of Antichrist, and set vp the true kingdome of Christ againe. First this is the marke to be shotte at, that offences be preuented, and if any offence be risen vp, that it may be abolished. In the vse two things are to be considered: first, that this spirituall power be altogether seuered from the power of the swerd: then, that it be not executed by the will of one man, but by a lawfull assembly. Both these things were obserued in the purer Church. For the holy Bishops did not exercise their power with fines, or emprisonments, or other ciuile punishments: but

they vſed the onely word of the Lorde, as they ought to do. For the ſeuereſt reuenge, and as it were the vttermoſt thunderbolt of the Church is excommunication, which is not vſed but in neceſſitie. But this requireth neither force nor ſtrong hande, but is cõtent with the power of the word of God. Finally the iuriſdictiõ of the olde Church was nothing els but a declaration in practiſe (as I may ſo call it) of
2. Cor. 10. 4. that which Paul teacheth concerning the ſpirituall power of Paſtors. There is (ſaith he) power geuen to vs, whereby we may throwe down ſtrong holdes, wherby we may make low all height that lifteth vp it ſelfe againſt the knowledge of God, whereby we may ſubdue all thought, and may leade it captiue into the obedience of Chriſt, and we haue in readineſſe a reuenge againſt all diſobedience. As this is done by the preaching of the doctrine of Chriſt: ſo, leaſt the doctrine ſhould be ſcorned, according to that which is taught ought they to be iudged which profeſſe themſelues of the houſhould of faith. But that can not be done, vnleſſe there be ioined with the miniſterie a power to call them that are to be priuately admoniſhed, or to be more ſharply corrected, and alſo a power to exclude them from
1. Cor. 5. 12. the communion of the Supper, which can not be receiued without prophaning of ſo great a miſterie. Therefore when in an other place he ſaith, that it belongeth not to vs to iudge ſtrãgers, he maketh the children ſubiect to the cenſures of the Church, which may chaſtiſe their faultes: and he ſecretely ſignifieth that there were then iudiciall orders in force from which none of the faithfull was free.

6 But ſuch authority (as we haue declared) was not in the power of one man, to do euery thing according to his owne will: but in the power of the aſſemblie of the Elders, which was the ſame thing in
Epiſto 14. & 9. lib. 2. the Church that a Senate is in a City. Cyprian, when he maketh mention by whom it was exerciſed in his time, vſeth to ioine the whole Clergie with the biſhop. But in an other place alſo he ſheweth, that the very clergy ſo gouerned, that in the meane time the people was not excluded from the hearing of matters. For thus he writeth: Sith the beginning of my biſhoprike I haue determined to do nothing without the counſell of the clergie and conſent of the people. But this was the common and vſuall maner, that the iuriſdiction of the Church ſhould be exerciſed by a Senate of Elders: of whom (as I haue ſayed) there were two ſortes: For ſome were ordeined to teaching, & other ſome were onely iudges of maners. By little and little
In. 5. capi. 1. ad Tim. this inſtitution grewe out of kinde from the firſt beginning of it: ſo that euen in the time of Ambroſe onely clerkes were iudges in eccleſiaſticall iudgements. Which thing he himſelfe complaineth of in

theſe wordes: The olde Sinagoge (ſaith he) and ſins that time the Church hath had Elders, without whoes counſell nothing was done. Which by what negligence it is growen out of vſe, I knowe not, vnleſſe peraduenture by the ſlouthfulneſſe or rather the pride of the teachers, while they alone would be thought to be ſomewhat. We ſee howe much the holy man is diſpleaſed, that any thing of the better ſtate is decayed, when notwithſtanding they had yet continuing an order that was at the leaſt tolerable. What then would he do if he ſawe theſe deformed ruines that ſhewe almoſt no ſigne of the olde bilding? What bewayling would he vſe? Firſt againſt lawe and right, the Biſhop hath claimed to himſelfe alone, that which was geuen to the whole Church. For it is like as if the Conſul, driuing out the Senate, ſhould take the empire vpon himſelfe alone. But as he is aboue the reſt in honor, ſo in the whole aſſemblie is more authoritie than in one man. Therefore it was to wicked a deede, that one man, remouing the cõmon power to himſelfe, hath both opened an entrie to tyrannous luſt, and hath taken from the Church that which belonged vnto her, and hath ſuppreſſed and put away the aſſemblie ordeined by the Spirit of Chriſt.

7 But (as of one euill alway groweth an other) Biſhops diſdaining it as a thing vnworthie of their care, haue committed it ouer to other. Hereupon are created Officials to ſerue that roome: I do not yet ſpeake what kind of men they be, but onely this I ſay, that they nothing differ from prophane Iudges. And yet they ſtill call it a ſpirituall iuriſdiction, where men contende about nothing but earthly matters. Although there were no more euell, with what face dare they call a brawling court the iudgement of the Church? But there are monitions, there is excommunication. So verily they mocke with God. Doth a poore man owe a little money? he is cited: if he appeare, he is condemned. When he is condemned, if he do not ſatiſfie it, he is moniſhed: after the ſeconde monition they procede one ſteppe toward excommunicatiõ: if he appeare not, he is moniſhed to come & yeld himſelfe to iudgement: if he then make delay, he is moniſhed, and byandby excommunicate. I beſech you, what is there any thing like either to the inſtitution of Chriſt, or to the auncient maner, or to an Eccleſiaſticall order? But there is alſo correction of vices. But howe? verily they not onely ſuffer but with ſecret allowance do after a certaine maner cheriſh and confirme adulteries, wantonneſſe, dronkenneſſe and ſuch kinde of miſcheuous doinges: and that not onely in the cõmon people, but alſo in the clergie themſelues. Of many they call a fewe before them, either that they ſhould not ſeeme ſlouthfull

in winking at them, or that they may milke out ſome money. I ſpeake not of the pillages, robberies, briberies, & ſacrileges that are gathered thereby, I ſpeake not what maner of men are for the moſt parte choſen to this office. This is enough and too much, that when the Romaniſtes do boaſt that their iuriſdiction is ſpirituall, it is eaſie to ſhewe that there is nothinge more contrary to the order inſtitute of Chriſt, and that it hath no more likeneſſe to the auncient cuſtome than darkeneſſe hath to light.

8 Although we haue not ſpoken all things that might be alleaged for this purpoſe, and thoſe thinges that we haue ſpoken of are knit vp in fewe wordes: yet I truſt that we haue ſo fought it out, that there is nowe no more cauſe why any man ſhould dout, that the ſpirituall power whereof the Pope with all his kingdome proudely glorieth, is wicked againſt God, and an vniuſt tyranny ouer his people. Vnder the name of ſpirituall power I comprehende both boldeneſſe in framing new doctrines, wherewith they haue turned away ỹ ſily people from the naturall pureneſſe of the word of God, and the wicked traditions wherewith they haue ſnared them, and alſo the falſe eccleſiaſticall iuriſdictiō which they execute by Suffraganes and Officials. For if we graunt vnto Chriſt a kingdome among vs, it is not poſſible but that all this kind of dominion muſt immediatly be ouerthrowen and fall downe. As for the power of the ſwerd which they alſo geue to them ſelues, becauſe it is not exerciſed vppon conſciences, it pertaineth not to our preſent purpoſe to entreate of it. In which behalfe yet it is alſo to note, that they be alway like thēſelues, verily nothing leſſe than that which they would be taken for, that is to ſay, Paſtours of the Church. Neither do I blame ỹ peculiar faults of men, but the common wickedneſſe of the whole order, yea the very peſtilence of the order: foraſmuch as it is thought that the ſame ſhould be maimed, vnleſſe it be glorioufly ſet forth with wealth and proude titles. If we require the authoritie of Chriſt concerning this matter, it is no dout but that his minde was to debarre the miniſters of his worde from ciuile dominion and earthly gouernement, when he ſayd, The kings of the Gentiles beare rule ouer them: but you ſhall not ſo. For he ſignifieth not onely that the office of Paſtor is diſtinct from the office of a Prince, but that they be things ſo ſeuered, that they can not mete together in one man. For wheras Moſes did beare both the offices together: Firſt, that was done by a rare miracle: againe, it was but for a time till things were better ſett in order. But when a certaine forme was ones preſcribed of God, the ciuile gouernement was left vnto him, and he was commaunded to reſigne the prieſthode to his brother.

Mat. 20 25
Luc. 12. 25.

brother. And worthily. For it is aboue nature, that one man ſhould ſuffiſe to beare both burdens. And this hath in all ages bene diligently obſerued in the Church. And there was neuer any of the Biſhops, ſo long as the true forme of the Church endured, that ones thought of vſurping the power of the ſwerd: ſo that this was a common prouerbe in the time of Ambroſe, that Emperors rather coueted the prieſthode, than prieſts the empire. For this which he afterward ſaith, was emprinted in the mindes of all men: that palaces perteined to the Emperor, and Churches to the prieſt. Ex 18. 16. Homil. de Baſil. traden.

9 But ſins that a way hath bene deuiſed, whereby biſhops might holde the title, honor and richeſſe of their office without burden or care: leaſt they ſhould be lefte altogether idle, ỹ power of the ſwerde was geuen them, or rather they did by vſurpation take it vpon themſelues. By what color will they defend this ſhameleſneſſe? Was this the dutie of biſhops to wrappe themſelues with iudiciall hearing of cauſes, with the gouernements of cities and prouinces, and through large circuites to meddle in buſineſſes ſo vnperteining to them: which haue ſo much worke and buſineſſe in their owne office, that if they were wholy and cõtinually occupied in it, and were withdrawen with no callings away from it, yet they were ſcarcely able to ſatisfie it? But (ſuch is their waiwardneſſe) they ſticke not to boſt, that by this meane the Church doth floriſh according to her worthineſſe, and that they themſelues in the meane time are not to much drawen away from the dueties of their vocation. As touching the firſt point: if this be a comely ornament of the holy office, that they be aduaunced to ſuch heighth, that the hieſt monarches may ſtand in feare of them: then they haue cauſe to quarell with Chriſt, which hath in ſuch ſort greuouſly pinched their honor. For, at leſt in their opinion, what could haue bene ſpoken more diſhonorably than theſe words: The kings of the Gentiles and princes beare rule ouer them, but you ſhall not ſo? And yet he laid no harder lawe vppon his ſeruantes than he firſt laid and receiued vpon himſelfe. Who (ſaith he) hath made me a iudge or diuider among you? We ſee that he plainely putteth away from himſelf the office of iudging, which he would not do if it were a thing agreing with his office: will not the ſeruantes ſuffer themſelues to be brought into that order, whereunto the Lorde hath yelded himſelfe ſubiect? As for the other pointe, I would to God they could ſo proue it in experience as it is eaſy to ſpeake it. But foraſmuch as the Apoſtles thought it not good, to leaue the worde of God and miniſter at tables: thereby, becauſe they will not be taught, they are conuinced, that it is not all one mans worke to be both a good Mat. 20 25. Luc. 22. 25. Luc. 12. 14. Act. 6.

Biſhoppe and a good Prince. For if they (which according to the largeneſſe of the giftes wherewith they were endued, were able to ſatisfie mo & greater cares than any men that haue bene borne ſince them) haue yet confeſſed that they can not at ones applie the miniſterie both of the word & of tables, but that they ſhould faint vnder the burden: howe could theſe that be men of no valor in comparſon of the Apoſtles a hundred folde excell the induſtrie of the Apoſtles? Truly, to attempt it was a point of moſt ſhameles & to preſumptuous boldneſſe: yet we ſe that it hath bene attempted: but with what ſucceſſe, it is euident. For it could not otherwiſe come to paſſe, but that forſaking their own office they ſhould remoue into other mēs charge.

10 And it is no dout but that of ſmal beginning they haue by litle & litle growen to ſo great encreaſes For it was not poſſible that they ſhould at the firſt ſtep clime vp ſo hie. But ſomtime with ſuttlete and crooked craftie meanes they priuily auaunced themſelues, ſo as no man could foreſee that it would come to paſſe till it was done: ſometime when occaſion ſerued they did by terror and threteninges wring from princes ſome augmentation of their power: ſometime when they ſawe Princes not hard laced to geue, they abuſed their fonde and vnaduiſed gentleneſſe. In olde time if any controuerſie happened, the godly, to eſcape the neceſſitie of going to lawe, committed the arbitrement to the Biſhop, becauſe they douted not his vprightneſſe. With ſuch arbitrementes the olde Biſhops were oftentimes encōbred, which in dede greatly diſpleaſed them (as Auguſtine in one place teſtifieth) but leaſt the parties ſhould runne to contentious lawing, they did though againſt their willes take that encumbrance vpon them. Theſe men haue of voluntarie arbitrementes, which were altogether differing from the noiſe of iudiciall courtes, made an ordinarie iuriſdiction. In a litle while after when cities and contrees were troubled with diuerſe harde diſtreſſes, they reſorted to the protection of Biſhops, to be ſauegarded by their faithfull ſuccour: the biſhoppes by marueilous ſūttelty, of protectors made themſelues Lordes. Yea and it can not be denied that they haue gotten the poſſeſſion of a great parte by violente ſeditious partakinges. As for the Princes, that willingly gaue iuriſdiction to Biſhops, they were by diuerſe affections moued therunto. But, admitting that their gēdeneſſe had ſome ſhewe of godlineſſe: yet with this their wrongefull liberality they did not very well prouide for the profit of the Church, whoes auncient & true diſcipline they haue ſo corrupted, yea (to ſay truth) haue vtterly aboliſhed. But, thoſe biſhops that haue abuſed ſuch goodneſſe of princes to their own cōmodity, haue by ſhewing of this

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one example enough & too much teſtified that they are not biſhops. For if they had had any ſparcle of an Apoſtolike ſpirite, they would without dout haue anſwered out of ỹ mouth of Paul: The weapõs of our warfare are not carnal, but ſpiritual. But they being rauiſhed with blindgredines, haue deſtroied both themſelues, their ſucceſſours, & the Church.

11 At length the Biſhop of Rome not cõtented with meane lordſhips, firſt laid hand vpon kingdomes, & afterward vpon the very empire. And that he may with ſome colour whatſoeuer it be retaine the poſſeſſion gottẽ by mere robbery, he ſomtime boaſteth that he hath it by the law of God, he ſomtime pretendeth the gift of Conſtantine, ſometime ſome other title. Firſt I anſwere with Bernard: Admit ỹ he do by any other reſon whatſoeuer, claime this vnto him, yet he hath it not by Apoſtolike right. For Peter coulde not giue ỹ which he had not: but he gaue to his ſucceſſors ỹ which he had, ỹ care of churches. But when the Lord and maiſter ſayth, that he is not appointed iudge betwene two, a ſeruant and ſcholar ought not to thinke ſcorne if he be not iudge of all men. But Bernard ſpeaketh of ciuile iudgementes: For he addeth: Therefore your power is in crimes, not in poſſeſſions: becauſe for thoſe and not for theſe ye haue receiued the keies of the kingdom of heauen. For which ſeemeth to thee the greater dignity to forgiue ſinnes, or to diuide landes? There is no compariſon. Theſe baſe and earthly thinges haue Kinges and Princes of the earth their iudges. Why do ye inuade the boundes of other? &c. Again. Thou art made a ſuperior: (he ſpeaketh to Pope Eugenius) but wherunto? Not to beare lordſhip, I thinke. Therefore how much ſoeuer we thinke of our ſelues, let vs remember that there is a miniſtery laid vpon vs, not a lordſhip giuen vs. Learne that thou haſt nede of a wedehoke, not of a ſcepter, that thou maiſt do the worke of a Prophet. Againe, it is plaine: Lordſhip is forbidden to the Apoſtles. Go thou therefore, and preſume to vſurpe to thy ſelfe either beinge a Lord, an Apoſtleſhip: or beinge an Apoſtle, a Lordſhip. And byandby after: the forme of an Apoſtleſhip is this, Lordſhip is forbidden them, miniſtery is bidden them. Whereas theſe things are ſo ſpoken of a man, that it is euident to all men, that the very trueth ſpeaketh them, yea where as the very thinge it ſelfe is manifeſt without all wordes: yet the Biſhoppe of Rome was not aſhamed in the Councell at Orleance to decree, that the ſupreme power of both the ſwerdes belong to him by the law of God.

Lib. De cõ. fid 25.

Concilium Aurelẽſe.

12 As for the gift of Conſtantine, they that be but meanly practiſed in the hiſtories of thoſe times neede not to be taught how much

this is not only fabulous, but also to be laughed at. But to passe ouer
Epist. 5. lib. 2. histories, Gregory himselfe is both a sufficient and most ful witnesse
Epi. 20. lib. 3. hereof. For so oft as he speaketh of ỹ Emperour, he calleth him most
noble Lord, and himselfe his vnworthy seruant. Againe in an other
Epi. 61. lib. 2. place: But let not our Lord by the earthly power be the sooner angry
Epist. 31 lib. 4. with the priestes: but with excellent consideration, for his sake whose
seruantes they be, let him so rule ouer them, that he also giue them
Epi. 34. lib. 4. due reuerence. We see how in common subiection he would be accompted as one of the people. For he there pleadeth not any other mans cause, but his owne. In an other place, I trust in the almighty God, that he will giue a longe life to our godly Lordes, and will dispose vs vnder your hande accordinge to his mercy. Neither haue I therefore alleaged these thinges, for that it is my purpose throughly to discusse this question concerning the gift of Constantine: but only that the Readers should se by the way how childishly the Romanistes do lye, when they go about to chalenge an earthly Empire to their Bishop. And so much the more fowle is the shamelesnesse of Augustine Steuchus, ẅ in such a despeired cause hath bin so bolde to sell his trauaile and tongue to the bishoppe of Rome. Valla (as it was not hard for a man learned and of a sharp wit) had strongly confuted that fable. And yet (as a mā litle exercised in ecclesiastical matters) he had not sayd all that might haue made for that purpose. Steuchus burst in, and scattered stinking trifles to oppresse the cleare light. And truely he doth no lesse coldly hādle the cause of his maister, than if some mery conceited felow faining himselfe to do the same, would in deede take Vallas parte. But verily it is a worthy cause, for which the Pope should hyre such patrones for money: and no lesse worthy are those hyred losells to be deceiued of their hope of gayne, as it happened to Eugubinus.

13 But if any man require to know the time, since this fained Empire began to rise vp, there are not yet passed fiue hūdred yeres, since the bishoppes yet remained in subiection of the Princes, neither was the Pope created without the authority of the Emperour. The Emperour Henry the fourth of that name, a light & rash man, and of no forcast, of great boldnes & dissolute life, gaue first occasiō to Gregory the seuenth to alter this order. For when he had in his court the bishoprikes of al Germany partly to be sold, & partly laid opē for spoile: Hildebrand, which had receiued displeasure at his hand, caught hold of a goodly colour to reuenge himselfe. But because he seemed to pursue an honest and a godly cause, he was furthered with the fauour of many. And Henry was otherwise, by reason of his insolent maner

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of gouerning, hated of the moſt part of Princes. At the length Hildebrand, which called himſelf Gregory the ſeuenth, as he was a filthy & naughty man, bewrayed the malice of his hart: which was the cauſe that he was forſaken of many that hadde conſpired with him. But he thus much preuailed, that his ſucceſſours might freely without puniſhment not onely ſhake of the yoke, but alſo bringe Emperours in ſubiection to them. Hereunto was added that from thēſe forth there were many Emperours liker to Henry than to Iulius Ceſar: whome it was no hard thing to ſubdue, while they ſate at home careleſſe of all things and ſlouthfull, when they had moſt nede with vertue and lawfull meanes to repreſſe, the gredineſſe of the biſhoppes. Thus we ſee with what colour that ſame goodly gift of Conſtantine is ſhadowed, whereby the Pope faineth that the Empire of the Weſt was deliuered vnto him.

14 In the meane time the Popes ceſſed not, ſomtime with fraude, ſomtime with treaſon, and ſomtime with force to inuade other mens dominions: and the very city it ſelfe, which before was free, within a hundred and thirty yeares, or there about they brought into their ſubiection: till they grew to the ſame power which they haue at this day: and for the obtaining or encreaſing whereof, they haue ſo troubled Chriſtendome by the ſpace of two hundred yeares (for they beganne before that they tooke to them the dominion of the city) that they haue almoſt deſtroied it. In the olde time when vnder Gregorie the keepers of the goodes of the Church, did take poſſeſſion of the landes which they reckned to belōg to the Church, & after the maner of ſeaſing to the vſe of the Prince did ſet titles vpon them for token of claime, Gregory aſſembling a Councell of biſhops, inueyinge ſore againſt that prophane maner, asked whether they did not iudge that Clerke accurſed which did of his owne wil by writing of any title attēpt to enter vpon any poſſeſſion They all pronounced, accurſed. If to claime a peece of ground by writing of a title be in a Clerke an offenſe worthy of accurſing: when whole two hundred yeares together Popes do practiſe nothing elſe but battells, ſheding of blood, deſtructions of armies, ſackings of ſome cities, racing of other, ouerthrowes of nations, waſtinges of kingdomes, onely that they might catch hold of other mens poſſeſſions: what curſinges can be enough to puniſh ſuch examples. Truely it is very plaine that they ſeeke nothinge leſſe than the glory of Chriſt. For if they of their owne will do wholly reſigne all the ſecular power that they haue, therin is no daunger to the glory of God, no daunger to ſounde doctrine, no daunger to the ſafety of the Church: but they are caried blinde and headlong with only

Reg li. 4 cap. 88.

gredineſſe of dominion: becauſe they thinke nothinge ſafe, vnleſſe they may beare rule with rigorouſneſſe (as the Prophet ſaith) & with power.

Eze. 34. 4.

15 To iuriſdictiō is annexed immunity, which the Romiſh Clergy tooke to themſelues. For they thinke it againſt their dignity, if they aunſwere in perſonall cauſes before a temporall iudge: and therein they thinke both the liberty and dignity of the Church to conſiſt, if they be exempt from common iudgementes and lawes. But the olde biſhops, which otherwiſe were moſt rigorous in defending the right of the Church, iudged themſelues & their order to be nothing hurt, if they were ſubiect to thē. And the godly Emperours, without gainſayinge of any man, did alway call Clerkes to their iudgement ſeates ſo oft as neede required. For thus ſayth Conſtantine in his Epiſtle to the Nicomedians: If any of the biſhops ſhall vndiſcretly diſorder him ſelfe, his boldneſſe ſhalbe reſtrained by the execution of the miniſter of God, that is by my execution. And Valentiniā ſayth: good biſhops do not ſpeake againſt the power of the Emperour, but do ſincerely both kepe the commaundementes of God the great kinge, and alſo obey our lawes. At that time all men were perſwaded of this without controuerſie. But Eccleſiaſtical cauſes were referred to the iudgement of the Biſhop. As if any Clerke had offended nothinge againſt the lawes: but onely was accuſed by the Canons: he was not cited to the cōmon iudgemēt ſeate, but in ẏ cauſe had ẏ biſhop for his iudge. Likewiſe if there were a queſtion of Faith in controuerſie, or ſuch a matter as properly pertained to the Church, the iudgement thereof was committed to the Church. So is that to be vnderſtanded, which Ambroſe wryteth to Valentinian: Your father of honorable memory, not onely aunſwered in word, but alſo decreed by lawes, that in a cauſe of Faith he ought to be iudge that is neither vnfit in office nor vnlike in right. Againe: If we haue regard to the Scriptures or olde exāples, who is there that can deny that in a cauſe of Faith, in a cauſe (I ſay) of Faith, biſhops are wont to iudge of Chriſtian Emperours, and not Emperours of biſhops? Againe: I would haue come, O Emperour, to your conſiſtory, if either the biſhops or the people would haue ſuffred me to go: ſaying, that the cauſe of Faith ought to be debated in the Church before the people. He affirmeth verily that a ſpirituall cauſe, that is to ſay the cauſe of religiō, ought not to be drawen into the temporall courte where prophane cauſes are pleaded. Worthily do all men praiſe his cōſtance in this behalfe. And yet in a good cauſe he proceedeth but thus farre, that if it come to violence and ſtrong hand, he ſayth that he will giue place. Willingly (ſayth he)

Epiſt. 31

Homel. de baſilic. trad.

I will not forſake the place committed vnto me: but when I am enforced, I know not how to reſiſt: for our armour are prayers & tears. Let vs note the ſingular modeſty and wiſdom of the holy man, ioyned with ſtoutneſſe of courage and boldneſſe. Iuſtina the Emperours mother, becauſe ſhe coulde not draw him to the Arrians ſide, practiſed to driue him frō the gouernment of the Church. And ſo ſhould it haue come to paſſe, if he had come when he was called to the palace to pleade his cauſe. Therefore he denieth the Emperour to be a competent iudge of ſo great a controuerſie. Which maner of doinge both the neceſſity of that time, and the continuall nature of the matter required. For he iudged that he ought rather to die, than that ſuch an example ſhould by his conſent be giuen to poſterity: & yet if violence be offered, he thinketh not of reſiſtance. For he denieth it to be biſhoplike, to defend the Faith & right of the Church with armes. But in other cauſes he ſheweth himſelfe ready to do whatſoeuer the Emperour ſhall commaunde him. If he demaunde tribute, (ſayth he) we denie it not: the landes of the Church do pay tribute. If he aske landes, he hath power to claime them, none of vs reſiſteth. After the ſame manner alſo ſpeaketh Gregory. I am not ignorant (ſayth he) of the minde of our moſt noble ſoueraigne Lorde, that he vſeth not to entermeddle in cauſes pertaininge to Prieſtes, leaſt he ſhoulde in any thinge be burdened with our ſinnes. He doth not generally exclude the Emperour from iudging of Prieſtes: but he ſayth that there be certaine cauſes, which he ought to leaue to the iudgement of the Church. Lib. 3. Epi. 20.

16 And by this very exception the holy men ſought nothing elſe, but that Princes leſſe zealous of religion ſhoulde not with tyrannous violence and wilfulnes interrupt the Church in doing her office. For neither did they diſallow, if Princes ſometime did vſe their authority in Eccleſiaſticall matters, ſo that it were done to preſerue the order of the Church, not to trouble it, to ſtabliſhe diſcipline, not to diſſolue it. For ſith the Church hath not the power of compellinge, nor ought to require it (I ſpeake of ciuile conſtraininge:) it is the office of Godly kinges & Princes to maintaine religion with lawes, proclamations, and iudicial proceedings. After this maner, when the Emperour Maurice had commaunded certaine biſhops that they ſhould receiue their felow Biſhops that were their neighbours and driuen out by the barbarous nations: Gregory confirmeth that commaundement, and exhorteth them to obeye it. And when he himſelfe is admoniſhed by the ſame Emperour to come to atonement with Iohn the biſhop of Conſtantinople, he doth in deede render a reaſon why he ought not Lib. 1. Epi. 43. Lib. 4. Epi 32. & 34.

Lib. 7. Epi. 39. to be blamed: yet he doth not boast of immunity frō the secular court, but rather promiseth that he will be obedient, so farre as his conscience will giue him leaue: and therewithall he sayth this, that Maurice did as became a godly Prince, when he gaue such commaundements to the Priestes.

The xij. Chapter.

Of the discipline of the Church, whereof the chiefe vse is in the censures and excommunication.

THe discipline of the Church, the entreating wherof we haue differred vnto this place, is briefely to be declared, that we may at length passe ouer to the rest. But that same for the most parte hangeth vpon the power of the keyes and spirituall iurisdiction. That this may be the more easily vnderstode, let vs diuide the Church into two principall degrees, that is to say the Clergy, and the people. Clerkes I call by the vsuall name those that execute publike ministery in the Church. First we will speake of common discipline, to which all ought to be subiect: then we will come to the Clergie, which beside that common discipline, haue a seuerall discipline by themselues. But because many for hatred of discipline do abhorre the very name thereof, let them heare this? If no felowship, yea no house though it haue but a small household, can be kept in right state without discipline, the same is much more necessary in ỹ church, whose state ought to be most orderly of all. Therefore as the doctrine of Christ which bringeth saluation is the soule of the Church, so discipline is in steede of sinewes therein: whereby it is brought to passe, that the members of the body hang together euery one in his fit place. Wherfore whosoeuer do either desire to haue discipline taken away, or hinder the restoringe thereof, whither they do it of set purpose or by vnaduisednesse, verily they seeke the extreme dissipatiō of the Church. For what shall betide, if what is lustfull be lawefull to euery man? But so would it be, if there were not with the preachinge of doctrine adioyned priuate admonishments, corrections, & such other helpes which sustaine doctrine & suffer it not to be idle. Discipline therefore is as it were a bridle wherewith they may be holden backe and tamed which coltishly resist against Christ: or as it were a pricke, wherewith they that are not willing enough may be stirred vp: and sometime, as a fatherly rod, wherewith they which haue more greuously fallē may be chastised mercifully & according to the mildenesse of the Spirite of Christ. Sith therefore we do nowe see at hande certaine beginninges of a horrible wastnesse in the Church, because there

there is no care nor order to keepe the people in awe, very neceſſity crieth out that there is nede of remedy. But this is the only remedy, which both Chriſt hath commaunded, & hath alway bin vſed amõg the godly.

2 The firſt fundation of diſcipline is, that priuate monitions ſhould haue place: that is to ſay, that if any man of his owne accorde do not his duety, if he behaue himſelfe licentiouſly, or liue not honeſtly, or haue committed any thing worthy of blame, he ſhould ſuffer himſelfe to be admoniſhed: and that euery man ſhoulde ſtudy to admoniſh his brother when occaſiõ ſhal require. But ſpecially let the Paſtors and Prieſtes be watchfull to do this, whoſe office is not only to preach to the people, but in euery houſe to admoniſh and exhort if at any time they do not ſufficiently preuaile by generall doctrine: as Paule teacheth, when he rehearſeth that he taught priuately and in houſes, and proteſteth that he is cleane from the blood of all men, becauſe he hath not ceaſſed with teares day & night to admoniſhe euery one. For doctrine doth then obtaine force and authority when the miniſter not only doth declare to al together what their duety is to Chriſt, but alſo hath power and order to require the keping therof of them whom he marketh to be either not obedient to doctrine, or ſlothfull. If any man do either ſtubbornly refuſe, or in going forward in his faultes, do deſpiſe ſuch admoniſhments: when he hath bin the ſecond time admoniſhed with witneſſes called to it, Chriſt commaũdeth them to be called to the iudgement of the Church, which is the aſſembly of Elders: and that there they ſhoulde be more greuouſly admoniſhed as it were by publike authority, that if he reuerence the Church he may ſubmit himſelfe & obey. But if he be not hereby ſubdued, but do continue in his wickednes, then he commaundeth him, as a deſpiſer of the Church, to be put away from the felowſhip of the faithfull.

Act 20. 20. & 26

Mat. 18 15. & 17

3 But becauſe he ſpeaketh here onely of ſecrete faultes, we muſt make this diuiſion: that ſome ſinnes be priuate, and ſome publike or openly manifeſt. Of the firſt ſorte Chriſt ſayth to euery priuate man, Reproue him betwene thee and him alone. Of manifeſt ſinnes Paule ſayeth to Timothee, Reproue him before all men, that the reſt may haue feare. For Chriſt had ſaid before, If thy brother haue offẽded againſt thee. Which words, (againſt thee) vnleſſe thou wilt be contentious, thou canſt not otherwiſe vnderſtande than vnder thine owne ſecrete knowledge, ſo that there be no moe priuie to it. But the ſame thing which the Apoſtle teacheth Timothee concerning the rebuking of them openly that ſinne openly, he himſelfe folowed in Peter.

Mat. 18. 15. 1. Tim. 5 22.

Gala. 2. 14. For when Peter ſinned euen to publike offence, he did not admonish him apart by himſelfe, but brought him foorth into the ſight of the Church. Therefore this ſhalbe the right order of doing, if in ſecrete faultes we go forward accordinge to thoſe degrees that Chriſt hath ſet: but in manifeſt faultes, we immediatly proceede to the Churches ſolemne rebuking, if the offenſe be publike.

4 Let this alſo be an other diſtinction: that of ſinnes ſome be defaultes, other ſome be wicked doinges, or hainous offences. To the correcting of this later ſort, not only admoniſhment or rebuking is to be vſed, but alſo a ſeuere remedy: as Paule ſheweth which not onely 2. Cor. 5. 4. chaſtiſed with wordes the Corinthian that had committed inceſt, but alſo puniſhed him with excommunication, ſo ſoone as he was certified of his wicked deede. Now therefore we beginne better to ſee how the ſpirituall iuriſdiction of the Church, which puniſheth ſinnes accordinge to the word of the Lord, is the beſt maintenance of health, & fundation of order, & bonde of vnity. Therfore whē the Church doth baniſhe out of her cōpany manifeſt adulterers, whoremongers, theeues, robbers, ſeditious perſons, periured men, falſe witneſſes, and ſuch other, againe, obſtinate men, which beinge orderly admoniſhed euen of ſmall faultes do ſcorne God & his iudgement: ſhe taketh nothinge vpon her ſelfe without reaſon, but executeth the iuriſdiction giuen her of the Lorde. Moreouer, that none ſhoulde deſpiſe ſuch iudgemēt of the Church, or lightly regard that he is condemned by Mat. 16. 19. & 18. 18. Ioh. 20. 23. the conſenting voices of the faithful: the Lord hath teſtified, that the ſame is nothing elſe but a pronouncing of his owne ſentence, & that whatſoeuer they do in earth is confirmed in heauen. For they haue the word of the Lord, wherby they may condemne the froward: they haue the word, whereby they may receiue the repentant into fauour. They I ſay that truſt that without this bonde of diſcipline Churches may long ſtande, are deceiued in opinion: vnleſſe perhappes we may want that helpe which the Lord foreſaw that it ſhoulde be neceſſary for vs. And truely how great is the neceſſity therof, ſhalbe better perceiued by the manifold vſe of it.

5 There be three endes which the Church hath reſpect vnto in ſuch corrections and excommunication. The firſt is, that they ſhoulde Ephe. 5. 25. not, to the diſhonor of God, be named amonge Chriſtians, that leade a filthy & ſinful life, as though his holy Church were a conſpiracy of Colo. 2. 24. naughty and wicked men. For ſith the Church is the body of Chriſt, it can not be defiled with ſuch filthy & rotten members, but that ſome ſhame muſt come to ỹ head. Therefore that there ſhould not be any ſuch thing in the Church, wherby his holy name may be ſpotted with any

any reproch, they are to be driuē out of her houſhold, by whoſe diſhoneſty any ſclaunder might redounde to the name of Chriſtians. And herein alſo is conſideratiō to be had of the Supper of the Lord, that it be not profaned with giuinge it to all without choiſe. For it is moſt true, that he to whom the diſtribution of it is committed, if he wittingly & willingly admit an vnworthy man whom he might lawfully put backe, is as gilty of Sacrilege, as if he did giue abroade the Lords body to dogges. Wherefore Chryſoſtome greuouſly inueyeth againſt the Prieſtes, which while they feare the power of great men, dare debarre no man. The blood (ſayth he) ſhalbe required at your handes. If ye feare man, he ſhall laugh you to ſcorne: but if ye feare God, ye ſhalbe reuerenced alſo among men. Let vs not feare maces, not purple, nor crownes: we haue here a greater power. I verily will rather deliuer mine owne body to death, and ſuffer my blood to be ſhed, than I will be made partaker of this defilinge. Therefore leaſt this moſt holy myſtery be ſpotted with ſclaunder, in the diſtributinge therof choiſe is greatly requiſite: which yet cā not be had but by the iuriſdiction of the Church. The ſecond ende is, leaſt (as it is wont to come to paſſe) with the continuall company of the euill, the good ſhould be corrupted. For (ſuch is our redy inclination to go out of the way) there is nothing eaſier than for vs to be ledde by euill examples from the right courſe of life. This vſe the Apoſtle touched, when he cōmaunded the Corinthians to put the inceſtuous man out of their company. A litle leuen (ſaith he) corrupteth the whole lumpe of doae. And he foreſawe herein ſo great daunger, that he forbade him euen from all felowſhip. If any brother (ſayth he) among you be named either a whoremonger, or a couetous man, or a worſhipper of Idoles, or a dronkarde, or an euill ſpeaker, with ſuch a one I graunt you not eaue ſo much as to eate. The thirde ende is, that they themſelues confounded with ſhame may beginne to repent of their filthineſſe. So it is profitable for them alſo, to haue their owne wickednes chaſtiſed, that with feeling of the rod they may be awaked, which otherwiſe by tender bearing with thē would haue become more obſtinate. The ſame thing doth the Apoſtle meane whē he ſaith thus: If any do not obey our doctrine, marke him, and kepe no company with him, that he may be aſhamed. Againe in an other place, when he writeth that he hath deliuered the Corinthian to Sathan, that his Spirite might be ſaued in the day of the Lord: that is (as I expound it) that he went into a damnation for a time, that he might be ſaued for euer. But he therefore ſayth that he deliuereth him to Sathan, becauſe the euill is out of the Church, as Chriſt is in the Church. For whereas

Homil. in Mat. 3.

Ezec. 4. 18 & 33 10.

1. Cor. 5 6. & 11.

2. Theſ 3. 14.

1. Cor. 5 5.

Aug. de verb. 2. poſt

hom. 58

some do referre it to a certaine vexinge of the flesh, I thinke that to be very vncertaine.

6 When these endes be set foorth, now it remaineth to see how the Church executeth this part of discipline which consisteth in iurisdiction. First let vs kepe the diuision aboue set, that of sinnes some be publike, and other some be priuate or more secrete. Publike are those that haue not only one or two witnesses, but are committed openly & with the offense of the whole Church. Secret I call those, not which are altogether hidden from men, as are the sinnes of Hypocrites, for those come not into the iudgemēt of the Church, but those of the meane kinde which are not without witnesses, and yet are not publike. The first kinde requireth not those degrees which Christ rehearseth: but when any such thing appeareth, the Church ought to do her duty in calling the sinner & correcting him according to the proportion of the offense. In the seconde kinde according to the rule of Christ, they come not to the Church till there be also obstinacy added. When it is once come to knowledge, then is that other diuisiō to be noted betwene wicked doinges and defaultes. For in lighter sinnes there is not to be vsed so great seuerity, but chastisement of words sufficeth, & the same gentle & fatherly, which may not harden nor confound the sinner, but bring him home to himselfe, that he may more reioyce thā be sory that he was corrected. But it is mete that hainous offenses be chastised with sharper remedy. For it is not enough, if he that by doing wicked dede of euill example hath grieuously offended the Church, should be chastised only with words, but he ought for a time to be depriued of the communion of the Supper, til he haue given assurance of his repentance. For against the Corinthian Paule 1. Cor. 5 5. seth not only rebuking of words, but drieth him out of the Church, and blameth the Corinthians that it had so long borne him. The elder and better Church kept this order, when rightfull gouernment flourished. For if any man had done any wicked dede whereupon was growen offense, first he was commaunded to abstaine from partaking of the holy Supper, then both to humble himselfe before God, & to iustifie his repentance before the Church. There were also certaine solemne vsages, which were enioyned to them that had fallen, to be tokens of their repentance. When they had so done, that the Church Epist. 2. Lib. 1. was satisfied, thē by laying on of hands he was receiued into fauour. Lib. 3. Which receiuing is oftētimes called of Ciprian peace, who also briefEpi 14 & 16. ly describeth this vsage. They do penance (sayth he) in a certaine full time: then they come to confession, & by the laying on of handes of the bishop & the Clergy they receiue power to come to the commu-

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nion. Howbeit the biſhop & his clergy had ſo the ruling of reconciliation, that they did therewithall require the conſent of the people: as he ſheweth in an other place.

7 From this diſcipline there was no man exempted, that euen the Princes together with the common people did ſubmit themſelues to beare it. And rightfully, ſith it was euidēt that it was the diſcipline of Chriſt, to whom it is mete that all ſcepters and crownes of kinges be ſubmitted. So when Theodoſius was deprived by Ambroſe of power to come to the communion becauſe of the ſlaughter committed at Theſſalonica, he threw downe all the royall ornament wherewith he was clothed: he openly in the Church bewailed his ſinne, which had crept vpon him by fraude of other men: he craued pardon with groning & teares. For great kings ought not to thinke this to be any diſhonor to them, if they humbly throw downe thēſelues before Chriſt the king of kings, neither ought it to diſpleaſe thē that they be iudged by the Church. For ſith in their court they heare nothinge elſe but mere flatteries, it is more than neceſſary for thē to be rebuked of the Lorde by the mouth of the Prieſtes. But rather they ought to wiſh, that the Prieſtes ſhould not ſpare them, that the Lord may ſpare thē. In this place I omit to ſpeake, by whom this iuriſdictiō is to be exerciſed, becauſe it is ſpoken of in an other place. This onely I adde that that is the lawful maner of proceeding in excommunicatinge a man, which Paul ſheweth: if the Elders do it not alone by themſelues, but with the Church knowing and allowing it: that is, in ſuch ſort that the multitude of the people may not gouerne the doinge, but may marke it as a witnes & a keper that nothing ſhould be done of a few by wilfull affection But the whole maner of doing, beſide the calling vppon the name of God, ought to haue ſuch grauity, as may reſemble the preſence of Chriſt: that it may be vndouted that he there ſitteth for ruler of his owne iudgement.

Ambro in lib. 1. Epiſt. 5 in orat. habita in fune. Theodoſij.

8 But this ought not to be paſſed ouer, that ſuch ſeuerity becometh the Church as is ioined with ỹ Spirit of mildenes. For we muſt alway diligently beware (as Paul teacheth) that he which is puniſhed be not ſwallowed vp of ſorrowe: for ſo ſhoulde of a remedy be made a deſtruction But out of the end may better be gathered a rule of moderation. For whereas this is required in excommunication that the ſinner ſhould be brought to repentance, & euill examples take away, leaſt either the name of Chriſt ſhould be euill ſpokē of, or other men be prouoked to folow them: if we ſhall haue an eie to theſe things, we ſhalbe able eaſily to iudge how far ſeuerity ought to procede & where it ought to end. Therefore when the ſinner giueth a teſtimony of his

2. Cor. 7.

repentáce,& doth by his teſtimony,as much as in him lieth,blot out the offenſe: he is not to be enforced any further:but if he be enforced,rigorouſneſſe doth then exceede meaſure.In which behalfe the immeaſurable ſeuerity of the olde fathers can not be excuſed,which both diſagreed from the preſcribed order of the Lord, and alſo was marueloſſy dangerous. For whē they charged a ſinner with ſolemne penance,& depriuation frō the holy communion ſomtime for ſeuen yeres,ſometime foure yeres,ſometime three yeres,ſomtime for their whole life:what other thing could folow thereof but either great hipocriſie or moſt great deſperation? Likewiſe wheras no man that had fallen the ſeconde time was admitted to ſeconde penance but was cast out of the Church euen to the end of his life:that was neither profitable nor agreeing to reaſon.Therfore whoſoeuer ſhal wey the matter with ſound iudgement,ſhall herein perceiue want of their diſcretion.Howbeit I do here rather diſallow the publike maner,thā accuſe all them that vſed it, whereas it is certaine that many of thē miſliked it:but they did therefore ſuffer it,becauſe they coulde not amend it. Truely Ciprian declareth,how much beſide his owne will he was ſo rigorous.Our pacience(ſayth he) and eaſines and gentlenes is redy to thē that come. I wiſh all to returne into the Church:I wiſh all our felowſoldiars to be encloſed within the tentes of Chriſt and in the houſes of God ȳ father.I forgiue al things,I diſſemble many things for zeale and deſire to gather brotherhoode together,I examine not with full iudgement thoſe things that are committed against God in pardoninge defaultes more than I ought, I am my ſelfe almoſt in default: I do with ready and full loue embrace them that returne with repentance,cōfeſſing their ſinnes with humble & plaine ſatisfaction. Chryſoſtome is ſomwhat harder, and yet he ſayth thus:If God be ſo kinde,why wil his Prieſt ſeme ſo rigorous? Moreouer we know what gentleneſſe Auguſtine vſed toward the Donatiſtes,inſomuch that he ſticked not to receiue into biſhoprike thoſe that had returned from ſchiſme,euen immediatly after their repentance. But becauſe a contrary order had growen in force, they were compelled to leaue their owne iudgement to folow it.

Ad cor. Epiſt. 31 Lib. 1.

9 But as this mildnes is required in the whole body of the church, that it ſhoulde puniſhe them that are fallen, mercifully & not to the extremity of rigor,but rather according to the precept of Paul,ſhould confirme charity toward thē: ſo euery priuate man for himſelf ought to temper himſelfe to this mercifulneſſe & gentlenes. Therefore it is not our part to wipe out of the number of the elect ſuch as are driuen out of the Church,or to deſpeire of them as though they were alre-

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dy loſt. We may in dede iudge them ſtraungers from the Church, & therefore ſtrangers from Chriſt: but that is only during the time that they abide in diuorce. But if then alſo they ſhewe a greater reſemblance of ſtubbornnes than of gentlenes, yet let vs commit them to the iudgement of the Lord, hopinge better of them in time to come than we ſee in time preſent, and let vs not therefore ceaſſe to pray to God for them, & (to comprehende all in one worde) let vs not condemne to death the perſon it ſelfe, which is in the hand & iudgemēt of God alone, but let vs rather weie by the law of the Lord of what ſort euery mans workes be. Which rule while we folowe, we rather ſtand to the iudgemēt of God than pronounce our owne. Let vs not take to our ſelues more liberty in iudginge, vnleſſe we will binde the power of God within bounder, & appoint a law to his mercy, at whoſe pleaſure when he thinketh it good, very euill mē are turned into very good, ſtraungers are graffed & foreins are choſen into the church. And this the Lord doth, thereby to mocke out the opinion of men, & rebate their raſhneſſe: which if it be not reſtrained, preſumeth to take to it ſelfe power of iudging more than it ought.

10 For where as Chriſt promiſeth that that ſhalbe bound in heauen, which they that be his ſhall binde in earth, he limiteth the power of bindinge, to the Cenſure of the Church: by which they that are excommunicate are not throwen into euerlaſtinge ruine & damnation: but hearing their liues & maners to be condemned, they are alſo certified of their owne euerlaſtinge condemnation, vnleſſe they repent. For excommunication herein differeth from accurſinge, that accurſing taking away al pardon doth condemne a man and adiudge him to eternall deſtruction: excommunication rather reuengeth and puniſheth maners. And though the ſame do alſo puniſh the man, yet it doth ſo puniſh him, that in forewarning him of his damnation to come, it doth call him backe to ſaluation. If that be obtayned, reconciliation and reſtoringe to the communion is ready. But accurſinge is either very ſeldome or neuer in vſe. Therefore although eccleſiaſticall diſcipline, permitteth not to liue familiarly, or to haue frēdly conuerſation with them that be excommunicate: yet we ought to endeuour by ſuch meanes as we may, that returninge to amendement, they may returne to the feloſhip & vnity of the Church: as the Apoſtle alſo teacheth. Do not (ſaith he) thinke them as enemies, but correct them as brethren. Vnleſſe this gentlenes be kept as well priuately as in common, there is daunger leaſt from diſcipline we forthwith fall to butchery. Mat. 18. 18. 2. Theſ. 3 15.

11 This alſo is principally required to ỹ moderation of diſcipline,

which Augustine entreateth of in disputinge against the Donatistes: that neither priuate mē, if they see faults not diligently enough corrected by the Councell of Elders, should therefore byandby departe from the Church: nor the Pastors themselues, if they can not according to their hartes desire purge all thinges that nede amendment, shoulde therefore throw away the ministery, or with vnwonted rigorousnes trouble the whole Church. For it is most true which he writeth: that he is free & discharged from curse, whosoeuer he be that either by rebuking amendeth what he can: or what he can not amend, excludeth, sauing the bond of peace: or what he can not exclude, sauing the bond of peace, he doth disalow with equity, and beare with stedfastnesse. He rendreth a reason thereof in an other place: because all godly order and manner of ecclesiasticall discipline ought alway to haue respect vnto the vnity of the Spirit in the bond of peace: which the Apostle commaundeth to be kept by our bearing one with an other: and when it is not kept, the medicine of punishment beginneth to be not only superfluous, but also hurtfull, & therefore ceasseth to be a medicine. He that (saith he) doth diligently thinke vpon these things doth neither in preseruinge of vnity neglect the seuerity of discipline, nor doth with immeasurableness of correction breake the bonde of felowship. He graunteth in dede that not only the Pastours ought to trauaill to this point, that there may remaine no fault in the Church, but also ỳ euery man ought to his power to endeuour thereunto: & he plainely declareth that he which neglecteth to monish, rebuke, & correct the euill, although he do not fauour them, nor sinne with thē, yet is gilty before the Lord. But if he be in such degree, that he may also seuere them from the partaking of sacramentes, and doth it not, now he sinneth not by an others euill, but by his own. Only he willeth it to be done, with vsing of discretion, which the Lord also requireth, least while the tares be in rootinge out, the corne be hurt. Hereupon he gathereth out of Ciprian, Let a man therefore mercifully correct what he can: & what he can not, let him patiently suffer, and with loue grone and lament it.

Lib. 2. contra parm. cap. 1.

Lib. 3. cap. 1.

Cap. 2.

Cap. 1.

Mat. 13. 29.

12 This he saith because of the precisenes of the Donatistes, who when they saw faultes in the Churches which the bishops did in dede rebuke with wordes, but not punishe with excommunication, (because they thought that they coulde this way nothinge preuaile) did sharply inuey against the bishops as betrayers of discipline, & did with an vngodly schisme deuide themselues from the flocke of Christ. As the Anabaptistes do at this day, which when they acknowledge no congregation to be of Christ, vnlesse it do in euery point shine with angelist

angelike perfection, do vnder pretenſe of their zeale ouerthrowe all edification. Such (ſaith Auguſtine) not for hatred of others mēs wickednes, but for deſire to maintaine their own contentions, do couet either wholly to drawe away, or at leaſt to diuide the weake people ſnared with the boaſting of their name: they ſwelling with pride, mad with ſtubbornes, traiterous with ſclaunders, troubleſome with ſeditions, leaſt it ſhould opēly appeare that they want the light of trueth, do pretend a ſhadow of rigorous ſeuerity: & thoſe thinges which in ſcripture are commaūded to be done with moderate healing for correcting of the faults of brethren, preſeruing the ſincerenes of loue, & keping the vnity of peace, they abuſe to ſacrilege of ſchiſme & occaſion of cutting of. So doth Satan transforme himſelfe into an angell of light, when by occaſiō as it were of iuſt ſeuerity he perſuadeth vnmercifull cruelty, coueting nothinge elſe but to corrupt & breake the bond of peace & vnity: which bond remaining faſt, among Chriſtians all his foes are made weake to hurt, his trappes of treaſons are broken, and his councels of ouerthrowing do vaniſh away. 2. Cor. 11. 14.

13 This one thing he chiefly cōmendeth, that if the infection of ſinne haue entred into the whole multitude, then the ſeuere mercy of liuely diſcipline is neceſſary. For (ſaith he) the deuiſes of ſeparation are vaine, & hurtful & ful of ſacrilege, becauſe they are vngodly & proud, & do more trouble the weake good ones, than they amend the ſtout euill ones. And that which he there teacheth other, he himſelfe alſo faithfully folowed. For writing to Aurelius biſhop of Carthage he cōplaineth that dronkennes which is ſo ſore condemned in ſcriptures, doth range vnpuniſhed in Affrica: & he aduiſeth him, that aſſembling a Councel of biſhops he ſhould prouide remedy for it. He addeth byandby after: Theſe thinges (as I thinke) are taken away not roughly, not hardly, not after an imperious maner, but more by teaching thā by cōmaunding, more by admoniſhing than by threatning. For ſo muſt we deale with a multitude of ſinners, but ſeuerity is to be exerciſed vpō the ſinnes of few. Yet he doth not meane that Biſhops ſhould therfore winke or hold their peace at publike faultes, becauſe they can not ſeuerely puniſh them: as he himſelfe afterward expoundeth it. But he willeth that the meaſure of correctiō be ſo tempered, that ſo farre as may be, it may rather bring health than deſtruction to the body. And therfore at length he cōcludeth thus? Wherfore both this cōmaundement of the Apoſtle is in no wiſe to be neglected, to ſeuer the euil, whē it may be done without peril of breaking of peace: & this is alſo to be kept, that bearing one with an other, we ſhoulde endeuour to preſerue vnity of the Spirit, in the bonde of peace. Lib. 3. contra parm. cap. 2. 1. Cor. 5 7. Ephe. 4. 2. 3.

14 The parte that remaineth of diſcipline, which properly is not contained in the power of keies, ſtandeth in this, that accordinge to the neceſſity of times the Paſtors ſhoulde exhort the people either to faſting, or to common ſupplicatiõs, or to other exerciſes of humility, repentance, and faith, of which thinges there is neither time, nor meaſure, nor forme preſcribed by ỹ word of God, but is left in ỹ iudgemẽt of the Church. The obſeruing of this part alſo, as it is profitable, ſo hath alway bin vſed of the old church euen frõ the very Apoſtles. Howbeit the Apoſtles themſelues were not the firſt authors of them, but they tooke example out of the law & the Prophetes. For we ſee that there ſo oft as any weighty buſineſſe happened, the people was called together, common praiers enioyned, & faſting commaunded. Therefore the Apoſtles folowed that which both was not new to the people of God, & they foreſaw that it ſhould be profitable. Likewiſe is to be thought of other exerciſes, wherewith the people may either be ſtirred vp to their duety, or be kept in awe and obedience. There are examples eche where in holy hiſtories, which we nede not to gather together. In ſumme this is to be holdẽ, that ſo oft as there happeneth any controuerſie of religion, which muſt be determined either by a Synode or by eccleſiaſtical iudgement, ſo oft as they be about chooſing of a miniſter, finally ſo oft as any hard matter or of great importance is in doinge: againe when there appeare tokens of the wrath of God, as peſtilence, & warre, & famine: this is a holy ordinãce & profitable for all ages, that the Paſtors ſhoulde exhort the people to cõmon faſting, & to extraordinary praiers. If any man do not allow the teſtimonies which may be alleaged out of ỹ old teſtament, as though they were not mete for the Chriſtian Church, it is certaine that the Apoſtles alſo did the ſame. Howebeit of praiers I thinke there will ſcarcely any be found that will moue any queſtion. Therfore let vs ſay ſomwhat of faſting: becauſe many when they vnderſtande not what profit it hath, do iudge it not ſo neceſſary: ſome alſo do vtterly refuſe it as ſuperfluous: & when the vſe of it is not well knowen, it is eaſie to ſlide into ſuperſtition.

15 Holy & true faſtinge hath three endes. For we vſe it, either to make leane and ſubdue the fleſh, that it ſhould not waxe wanton, or that we may be better diſpoſed to praiers & holy meditatiõs, or that it ſhoulde be a teſtimony of our humblinge before God, when we be willing to confeſſe our giltines before him. The firſt end hath not ſo often place in cõmon faſting, becauſe all men haue not like eſtate of body, nor like health: therefore it rather agreeth w̃ priuate faſting. The ſecond end is cõmon to both, for as well the whole Church as euery

one

one of the faithfull hath neede of ſuch preparation to prayer. The thirde alſo is likewiſe common. For it ſhall ſometime befall that God ſhall ſtrike ſome nation with warre, or peſtilence, or with ſome calamitie. In ſuch a common ſcourge the whole people muſt accuſe themſelues, and openly confeſſe their owne giltineſſe. But if the hand of the Lorde do ſtrike any priuate man, he ought to do the ſame, either alone, or with his owne familie. That ſtandeth chiefly in the affection of the minde. But when the minde is affected as it ought to be, it is ſcarcely poſſible, but that it will breake out into outward teſtifying: and then chiefely if it turne to common edifying, that altogether in openly confeſſing their ſinne ſhoulde yelde praiſe of righteouſneſſe to God, and euery one mutually exhorte other with their example.

16 Wherefore faſting, as it is a ſigne of humbling, hath more often vſe publikely, than among priuate men, howſoeuer it be common, as is already ſaid. Therefore as touching the diſcipline whereof we nowe entreate: ſo oft as we muſt make ſupplication to God for any great matter, it were expedient to commaunde faſting together with prayer. So when the Antiochians laide handes vpon Paule and Barnabas, that they might the better cõmẽde to God their miniſtery which was of ſo great importance, they ioined faſting with prayer. So both they afterward, when they made miniſters ouer Churches, were wont to pray with faſting. In this kinde of faſting they had regarde to none other thing, but that they might be made freſher and more vncombred to pray. Verily this we finde by experience, that when the belly is full, the minde is not ſo lifted vp to God, that it can both with harty & feruẽt affection be caried to prayer, and continue in it. So is that to be vnderſtood which Luke reherſeth of Anne, that ſhe ſerued the Lorde in faſtinges and prayers. For he doth not ſet the worſhipping of God in faſting: but ſignifieth that the holy womã did after that maner exerciſe her ſelfe to cõtinuance of prayer. Such was the faſting of Nehemias when he did with earneſtly bent zele pray to God for the deliuerance of his people. For this cauſe Paule ſaith that the faithfull do well, if they abſteine for a time from their wedding bed, that they may the more freely apply prayer and faſting. Where ioining faſting to prayer in ſteede of a helpe, he putteth vs in minde that it is of no value but ſo farre as it is referred to this ende. Againe when in the ſame place he geueth a rule to maryed folkes, that they ſhould mutually render good will one to an other, it is plaine that he doth not ſpeake of daily prayers, but of ſuch prayers as require a more earneſt intentiueneſſe.

Act 14. 3. Act. 14. 23. Luk 2. 37. Nehe. 1. 4. 1. Cor. 7. 5.

17 Againe, if either peſtilence, or famine, or warre beginne to range abrode, or if any calamitie otherwiſe ſeeme to hang ouer any contree and people: then alſo it is the duetie of Paſtors to exhort the Church to faſting, that they may humbly beſeche the Lorde to turne away his wrath For he geueth warning that he is prepared and in a maner armed to reuenge, when he maketh any dãger to appere. Therfore as accuſed men in time paſt with long hanging beard, with vncombed heare, with blacke aray, were wont humbly to abace them ſelues, to procure the mercie of the iudge: ſo when we are accuſed before the iudgement ſeate of God, it behoueth both for his glorie, and for common edification, and alſo is profitable and healthfull for vs, that we ſhould in piteous array craue to eſcape his ſeueritie. And that this was vſed among the people of Iſraell, it is eaſy to gather by
Ioel.2. 25. the wordes of Ioel. For when he commaundeth a tromper to be ſounded, the congregation to be gathered together, faſting to be appointed, and the reſt that followe: he ſpeaketh of things receiued in common cuſtome. He had a little before ſaid, that examination is appointed of the wicked deedes of the people, and had declared that the day of iudgement was nowe at hand, and had ſummoned them being accuſed to pleade their cauſe: then he crieth out that they ſhould haſt to ſacke cloth and aſhes, to weping and faſting: that is, that they ſhould alſo with outward teſtifyings throwe themſelues downe before the Lorde. Sacke cloth and aſhes paraduenture did more agree with thoſe times: but there is no dout that the calling together, and weping and faſting and ſuch like do likewiſe perteine alſo to our age, ſo oft as the ſtate of our things doth ſo require. For ſith is a holy exerciſe, both to humble men, and to confeſſe humility, why ſhould we leſſe vſe it than the olde people did in like neceſſitie?
1.Sam. 7.6.& 31.13. 3.Kin.1. 12. We reade that not onely the people of Iſraell, which were informed and inſtructed by the word of God, but alſo the Niniuites which had no doctrine but the preaching of Ionas, faſted in token of ſorowe.
Ion.3.5 What cauſe is there therefore why we ſhould not do the ſame? But it is an outward ceremonie, which was with the reſt ended in Chriſt. Yea rather euen at this day it is, as it alway hath bene, a very good helpe to the faithfull, and a profitable admonition, to ſtirre vp them ſelues, that they ſhould not with to great careleſneſſe and ſluggiſhnes more & more prouoke God whē they are chaſtiſed with his ſcourges.
Matt.9. 15. Luke.5. 34. Therefore Chriſt when he excuſeth his Apoſtles for that they faſt not, doth not ſay that faſtinge is abrogate: but he appointeth it to times of calamitie, & ioineth it with mourning. The time ſhall come (ſaith he) when the bridegrome ſhall be taken away from them.

18 But

18 But that there ſhould be no error in the name, let vs define what faſting is. For we do not here vnderſtand by it onely abſtinence and ſparing in meate and drinke, but a certaine other thing. The life of the godly ought in deede to be tempered with honeſt ſparing and ſobrietie, that ſo nere as is poſſible it may in the whole courſe therof beare a certaine reſemblance of faſting. But beſide this there is an other faſting for a time, whē we withdrawe any thing of our wonted diet, either for one day or for a certaine time, and do charge our ſelues with a ſtreighter and ſeuerer abſtinence in diet than ordinarie. This conſiſteth in three things, in time, in qualitie of meates, and in ſmallnes of quātitie. I meane by time, that we ſhould vſe thoſe doings faſting, for which faſting is ordeined. As for example, if a man faſt for common prayer: that he come emptie vnto it. Qualitie ſtandeth in this, that all deintineſſe ſhould be abſent, and being content with common and baſer meates, we ſhould not ſtirre vp appetite with delicates. The rule of quantitie is in this, that we eate more ſparingly and leſſe than we be wont, onely for neceſſitie, and not alſo for pleaſure.

19 But we muſt alway principally beware, that no ſuperſtition crepe vpon vs, as it hath heretofore happened to the great hurt of the Church. For it were much better that there were no vſe at all of faſting, than that it ſhould be diligently kepte, and in the meane time be corrupted with falſe and hurtfull opinions, whereunto the world ſometime falleth, vnleſſe the Paſtors do with great faithfulneſſe and wiſdome preuent it. The firſt point therfore is, that they ſhould alway enforce that which Ioel teacheth, that they ſhould cutt their hartes and not their garmentes: that is, that they ſhould admoniſh the people, that God doth not greatly eſteeme faſting of it ſelfe, vnleſſe there be an inwarde affection of the harte, a true miſliking of ſinne and of himſelfe, true humbling, and true ſorowe through the feare of God: yea that faſting is profitable for no other cauſe, but for that it is ioined to theſe as an inferior helpe. For God abhorreth nothing more than when men in ſetting ſignes and an outward ſhewe in ſteede of innocence of hart, do labor with falſe color to deceue themſelues. Therefore Eſaie moſt ſharply inueyeth againſt this hypocriſie, that the Iewes thought that they had ſatisfied God, when they had onely faſted, howſoeuer they did norriſh vngodlineſſe & vncleane thoughts in their hart. Is it (ſaith he) ſuch a faſting which the Lord requireth? and ſo forth as followeth. Therefore the hypocriticall faſting is not onely an vnprofitable and ſuperfluous werying, but alſo a great abhomination. An other euell neere vnto this is chiefly to be taken hede

Ioel. 2. 13.

Eſa. 58. 5.

of, that it be not taken for a meritorious worke, or a forme of worshipping God. For sith it is a thing of it selfe indifferent, and hath no value but by reason of those endes which it ought to haue respect vnto, it is a most hurtfull superstition, to cõfounde it with the workes commaunded of God and necessarie of themselues without other respect. Such was in olde time the dotage of the Manichees: whom when Augustine cõfuteth, he doth plainly enough teach, that fasting is to be iudged by no other endes than those which I haue spoken of, and is no otherwise allowed of God, vnlesse it be referred to the same. The thirde error is in deede not so vngodly, yet it is perilous to require the keping of it more precisely and rigorously as it were one of the chiefe duties, and so to aduance it with immeasurable praises, that men should thinke they haue done some excellent thing when they haue fasted. In which behalfe I dare not altogether excuse the olde fathers, but that they haue sowed some seedes of superstitiõ, and geuen occasion to the tyranny which hath risen sins. There are founde in deede sometimes in them sounde and wise sentences, of fasting, but afterwarde we nowe and then mete with immeasurable praises of fasting which aduaunce it among the chiefe vertues.

Libr. 2. de mor. Manic. cap 13. and lib. 20. contra Fau.

20 And at that time the superstitious obseruing of lent was echewhere growen in vse: because both the commõ people thought that they did therin some notable seruice to God, and the Pastors did commend it for a holy following of Christ: whereas it is plaine, that Christ did not fast to prescribe an example to other, but that in so beginning the preching of the Gospel, he might in very deede proue that it was not a doctrine of men, but descended from heauen. And it is meruailous, that so grosse an error, which is confuted with so many & so euident reasons, could crepe into men of so sharpe iudgement. For Christ did not fast oft (which he must needes haue done if he would haue set forth a lawe of yerely fasting) but onely ones when he prepared himselfe to the publishing of the Gospell. And he fasted not after the maner of menne, as it was mete that he should haue done if he would haue prouoked men to followe him: but rather he sheweth an example, whereby he may rather drawe men to wonder at him than stirre them vp to followe him. Finally there is none other cause of this fasting, than of that which Moses fasted when he receiued the law at the hand of the Lord. For sith that miracle was shewed in Moses to stablish the authoritie of the lawe, it ought not to haue bene omitted in Christ, least the Gospell should seeme to geue place to the lawe. But since that time it neuer came in any mans minde vnder color of following of Moses to require such a

Mat. 4. 2.

Exo. 24. 28 and 34. 28.

forme

forme of faſting in the people of Iſrael. Neither did any of the holy Prophets and fathers follow it, when yet they had minde and zeale enough to godly exerciſes. For, that which is ſaid of Helias, that he faſſed forty dayes without meate and drinke, tended to no other ende but that the people ſhould knowe that he was ſtirred vp to be a reſtorer of the lawe from which almoſt all Iſraell had departed. Therefore it was a mere wrongfull zeale and full of ſuperſtition, that they did ſet forth faſting with the title and color of following of Chriſt. Howbeit in the maner of faſting there was then great diuerſity, as Caſſiodorus rehearſeth out of Socrates in the ninth booke of his hiſtorie. For the Romaines (ſaith he) had but three weekes, but in theſe there was a continuall faſting, except on the Sonday and Saturday. The Slauonians and Grecians had ſix weekes: other had ſeuen: but their faſting was by deuided times. And they diſagreed no leſſe in difference of meates. Some did eate nothing but bread and water: ſome added herbes: ſome did not forbeare fiſhe and fowles: ſumme had no difference in meates. Of this diuerſitie Auguſtine alſo maketh mention in the latter Epiſtle to Ianuarie. 1 Kings 19.6.

21 Then followed worſe times, and to the prepoſterous zele of the people was added both ignorance and rudeneſſe of the Biſhops, and a luſte to beare rule, and a tyrannous rigor. There were made wicked lawes, which ſtraine cõſciences with pernicious bondes. The eating of fleſhe was forbidden, as though it defiled a man. There were added opinions full of ſacrilege one vppon an other, till they came to the bottome of all errors. And that no peruerſeneſſe ſhould be omitted, they began with a moſt fonde pretence of abſtinence to mocke with God. For in the moſt exquiſite deintineſſe of fare is ſought the praiſe of faſting: no delicates do then ſuffice, there is neuer greater plentie, or diuerſitie, or ſweeteneſſe of meates. In ſuch and ſo gorgious preparatiõ they thinke that they ſerue God rightly. I ſpeake not howe they neuer more fowly glutte themſelues, than when they would be compted moſt holy men. Brefely, they compt it the greateſt worſhipping of God to abſteine from fleſh, and (theſe excepted) to flowe full of all kinde of deinties. On the other ſide they thinke this the extremeſt vngodlineſſe, and ſuch as ſcarcely may be recompenſed with death, if a man taſt neuer ſo little a piece of bacon or vnſauery fleſh with browne breade. Hierome telleth, that euen in his time were ſome that with ſuch follies did mocke with God: which becauſe they would not eate oyle, cauſed moſt deintie meates from euery place to be brought them: yea to oppreſſe nature with violence, they abſteined from drinking of water, but cauſed ſwete and Ad Nepotian.

coſtly ſuppinges to be made for them, which they did not drinke out of a cup, but out of a ſhell. Which faulte was then in a fewe, as this day it is a common faulte among all riche menne, that they fall to no other ende but that they may banket more ſumptuouſly & deinely. But I wil not waſte many wordes in a matter not doutefull. Only this I ſay, that both in faſting and in all other partes of diſcipline, the papiſtes ſo haue nothing right, nothing pure, nothing well framed and orderly, whereby they may haue any occaſiō to be proude, as though there were any thing remaining among them worthy of praiſe.

22 There followeth another parte of diſcipline, which peculiarly belongeth to the clergie. That is cōteined in the canons which the olde Biſhops haue made ouer themſelues and their order. As theſe be: that no clerke ſhould geue himſelfe to hunting, to dicing, nor to banketting: that none ſhould occupie vſurie, or merchandiſe: that none ſhould be preſent at wanton dauncings: and ſuch other ordinances. There were alſo added penalties: whereby the authority of the canons was ſtabliſhed, that none ſhould breake them vnpuniſhed. For this ende to euery Biſhop was committed the gouernmēt of his owne clergie, that they ſhould rule their clerkes according to the canons, and holde them in their dutie. For this ende were ordeined yerely ouerſeinges and Synodes, that if any were negligēt in his duetie, he ſhould be admoniſhed: if any had offended, he ſhould be puniſhed according to the meaſure of his offence. The Biſhops alſo themſelues had yerely their prouinciall Synodes, and in the olde time yerely two Synodes, by which they were iudged if they had done any thing beſide their duetie. For if any Biſhop were to harde or violent againſt his clergie, they might appelle to thoſe Synodes, although there were but one that complained. The ſeureſt puniſhment was that he which had offended ſhould be remoued from his office, & for a time be depriued of the Cōmunion. And becauſe that ſame was a continuall order, they neuer vſed to diſmiſſe any Synode, but that they appointed a place and time for the next Synode. For, to gather a generall Councell perteined to the Emperour onely, as all the olde ſummoninges of Councells do teſtifie. So long as this ſeueritie flouriſhed, the clerkes did require in word no more of the people, than themſelues did performe in example and deede. Yea they were much more rigorous to themſelues than to the people. And verily ſo it is mete, that the people ſhould be ruled with a gentler & looſer diſcipline, as I may ſo terme it: but the clerkes ſhould vſe ſharper iudgements among themſelues, and ſhould leſſe beare with themſelues, than with other men. Howe all this is growen out of vſe,

it is

it is no neede to rehearſe, when at this day nothing can be imagined more vnbridled and diſſolute than the Clergie, and they are broken forth to ſo great licentiouſneſſe, that the whole world crieth out of it. That all antiquitie ſhould not ſeeme to be vtterly buried among them, I graunt in deede that they do with certaine ſhadows deceiue the eyes of the ſimple: but thoſe are ſuch as come no nerer to the auncient maners, than the counterfaiting of an ape approcheth to that which men do by reaſon and aduiſe. There is a notable place in Xenophon, where he teacheth howe fowly the Perſians had ſwarued from the ordinances of their Elders, and were fallen from the rigorous kinde of life, to ſoftnes and deintineſſe, that yet they couered this ſhame, ſaying that they diligently kept the auncient vſages. For when in the time of Cyrus ſobrietie and temperãce ſo farre floriſhed that men needed not to weepe, yea and it was accompted a ſhame: with poſteritie this continued a religious obſeruation, that no man ſhould drawe ſnott out at his noſethrilles, but it was lawfull to ſucke it vp, & feede within euen till they were rotten the ſtinking humors which they had gathered by gluttonous eating. So by the olde order it is vnlawfull to bring winepots to the borde: but to ſwill in wine that they neede to be caried away dronken, is tolerable. It was ordeined to eate but ones in a day: this theſe good ſucceſſors haue not abrogate, but they gaue leaue to continue their ſurfettings from mid day to mid night. The cuſtome was that mẽ ſhould make an end of their dayes iourney faſting. But it was at libertie & vſedly the cuſtome, for auoiding of werineſſe, to ſhorten their iourney to two houres. Whenſoeuer the Papiſtes ſhall pretende their baſtarde rules, to ſhewe themſelues to be like to the holy fathers: this example ſhall ſufficiently reproue their fonde counterfaiting, that no painter can more liuely expreſſe it.

23 In one thing they be to rigorous and vnentreatable, that they geue not leaue to Prieſts to mary. But howe great libertie there is among them to vſe whordome vnpuniſhed, is not needefull to be ſpoken: & bearing them bold vpon their ſtinking vnmaried life, they haue hardened themſelues to all wicked doings. But this forbidding doth plainly ſhewe, howe peſtilente all their traditiõs are, foraſmuch as it hath not onely ſpoiled the Church of good and fitt Paſtors, but alſo hath brought in a horrible ſinke of miſcheues, & throwen many ſoules into the gulfe of deſperation. Truely whereas mariage hath bene forbidden to Prieſts, that ſame hath bene done by wicked tyrannie, not onely againſt the word of God, but alſo againſt all equitie. Firſt to forbidde that which the Lorde had lefte at libertie, was by

no meanes lawfull for men. Againe, that God hath expreſſely prouided by his word that this libertie ſhould not be broken, is ſo euidente that it needeth no long demõſtration. I ſpeake not howe Paul in many places willeth a Biſhop to be the huſbande of one wife. But what could be more vehemẽtly ſpoken, than where he pronounceth by the Holy Ghoſt, that there ſhalbe in the laſt times wicked men that ſhall forbidde mariage: and he calleth them not onely deceiuers, but deuells? This therefore is a Prophecie, this is a holy Oracle of the Holy Ghoſt, wherewith he willed to arme the Church aforehãde againſt dangers, that the forbidding of mariage is the doctrine of deuells. But they thinke that they haue gaily eſcaped whẽ they wreſt this ſentence to Montanus, the Tatrans, Encratites and other olde heretikes. They onely (ſay they) condemned mariage: but we do not condemne it, but debarre the Clergie from it, for whom we thinke it not to be cõuenient. As though albeit this prophecy was firſt fulfilled in thoſe aforeſaid men, it might not alſo be applied to theſe: or as though this childiſh fond ſutteltie were worth the hearing, that they ſay that they forbidde it not, becauſe they forbid it not to all. For it is all one as if a tyrant would affirme that it is not an vniuſt lawe, with vniuſtice whereof one part alone of the citie is oppreſſed.

1. Tim. 3. 2 and 5. 6. 1. Tim. 4. 3.

24 They obiect, that the Prieſt doth by ſome marke differ from the people. As though the Lorde did not alſo foreſee this, with what ornaments Prieſts ought to excell. So they accuſe the Apoſtle of troubling the order and confounding the comlineſſe of the Church, which when he portrayed out the abſolute forme of a good Biſhop, durſt ſet mariage among the other giftes which he required in him. I knowe howe they expounde this, namely that none is to be choſen that hath had a ſeconde wife. And I graunt that this is not a newe expoſition: but that it is a falſe expoſition, appeareth by the text it ſelfe, becauſe he by and by after ſetteth out of what qualities the wiues of Biſhops and Deacons ought to be. Paule reckeneth mariage among the vertues of a Biſhop: theſe men teache that it is an intollerable faulte in the order of the Clergie. And, on Gods name, not cõtented with this generall diſpraiſe they call it in their canons vncleneſſe and defiling of the fleſh. Let euery man thinke with himſelfe out of what workeſhop theſe things be come: Chriſt vouchſaueth ſo to honor mariage that he willeth it to be an image of his holy conioining with the Church. What could be ſpoken more honorably to ſet out the dignitie of mariage? With what face therefore ſhall that be called vncleane or defiled wherein ſhineth a likeneſſe of the ſpirituall grace of Chriſt?

Siricius ad epiſco. Hiſpan.

25 But

25 But nowe when their forbidding ſo euidently fighteth with the word of God, yet they finde in the Scriptures wherewith to defende it. The Leuiticall Prieſts were bounde to lie a ſonder from their wiues, ſo oft as it came to their turnes to miniſter, that they might handle the holy things pure and vndefiled. Therefore it were very vncomely, that our holy things, ſith they be both much more noble and daily, ſhould be handled of maried men. As though there were all one perſon of the miniſter of the Goſpell, as was of the Leuiticall Prieſthode. For they, as figures, repreſented Chriſt, which being the mediator of God and men ſhould with moſt abſolute pureneſſe reconcile the Father vnto vs. But when ſinners coulde not in euery behalfe expreſſe the figure of his holineſſe, yet that they might with certaine groſſe draughtes yeld a ſhadowe of him, they were commaunded to purifie themſelues beyond the maner of men, when they came to the Sanctuarie: namely becauſe they then properly figured Chriſt, for that as pacifiers to reconcile the people to God they appeared at the tabernacle the image of the heauenly iudgement ſeate. Foraſmuch as the Paſtors of the Church do not beare this perſone at this day, therefore they are vainly compared with them. Wherefore the Apoſtle doth without exception boldly pronounce, that mariage is honorable among all men, but that for whoremongers and adulterers abideth the iudgement of God. And the Apoſtles themſelues did with their owne example approue that mariage is not vnmete for the holineſſe of any office be it neuer ſo excellent. For Paule witneſſeth that they did not onely kepe wiues, but alſo carried them about with them. Heb. 13. 4. 1. Cor. 9. 5.

26 Againe it was a maruelous ſhameleſneſſe that they durſt ſet out this comelineſſe of chaſtitie for a neceſſarie thing, to the great reproche of the olde Church: which when it abounded with ſingular learninge of God, yet excelled more in holineſſe. For if they paſſe not vpon the Apoſtles, (as they are wont ſomtime ſtoutely to deſpiſe them) what I beſeche you will they do to all the olde fathers, whom it is certaine to haue not onely ſuffered, but alſo allowed mariage in the order of Biſhops? They forſooth did nouriſh a filthy profaning of holy things, foraſmuch as ſo the miſteries of the Lorde were not rightly reuerenced among them. It was moued in deede in the Nicene Synode to haue vnmaried life commaunded: as there alway want not ſome ſuperſtitious men, which do euer inuente ſome newe thing, to bring themſelues in admiration. But what was decreed? The ſentence of Paphnutius was aſſented to, which pronounced that a man lying with his owne wife is chaſtitie. Therefore mariage re- Hiſtor. tripart. Libr. 2. cap. 14.

mained holy among them: neither did it turne them to any ſhame, nor was thought to ſpott the miniſterie.

27 Then followed times, in which to ſuperſtitious obſeruation of ſingle life grewe in force. Hereupon came thoſe often and vnmeaſurably aduaunced praiſes of virginitie, ſo that ſcarcely any other vertue was thought among the people to be compared with it. And although mariage was not condemned for vncleane, yet the dignitie thereof was ſo diminiſhed, and the holineſſe of it obſcured, that he ſeemed not to aſpire with a courage ſtrong enough to perfection, that did not refraine himſelfe from it. Hereupon came thoſe canons whereby it was firſt forbidden that they which were come to the degree of Prieſthode ſhould not contracte mariage: then, that none ſhould be taken into that order but vnmaried men, or ſuch as did forſake mariage together with their wiues. Theſe things, becauſe they ſeemed to procure reuerence to Prieſthode, were (I graunt) euen from antiquitie receiued with great well liking. But if the aduerſaries obiect antiquitie againſt me, firſt I aunſwer that this libertie remained both vnder the Apoſtles and in certaine ages after them, that Biſhops might be maried: that the Apoſtles themſelues, and other Paſtors of great authoritie which ſucceded in their places, vſed the ſame without ſticking at it. The example of that auncienter Church ought worthily to be of greater weight with vs, than that we ſhould thinke that to be either vnlawfull or vncomely for vs which was then with praiſe receiued and vſed. Secondly I ſay that that age which for immeaſurable affection to virginitie began to be partiall againſt mariage, did not ſo lay vpon Prieſts the lawe of vnmaried life, as though it were a thing neceſſarie of it ſelfe, but becauſe they preferred vnmaried men aboue the maried. Finally I aunſwer that they did not ſo require it that they did with force and neceſſitie conſtraine them to continence which were not fit to kepe it. For when they puniſhed whoredomes with moſt ſeuere lawes, of them that contracted mariage they decreed no more but that they ſhould geue ouer the execution of their office.

28 Therefore whenſoeuer the defenders of this newe tyranny ſhall ſeke the pretenſe of antiquitie to defende their vnmaried life, ſo oft we ſhall aunſwere them with requiring them, that they reſtore the olde chaſtneſſe in their Prieſts: that they remoue adulterers and whoremongers: that they ſuffer not thoſe in whom they ſuffer not honeſt and chaſt vſe of mariage bed, to run vnpuniſhed into all kinds of luſt: that they call againe the diſcontinued diſcipline, whereby all wantonneſſes may be reſtrained: that they deliuer the Church from

this ſo wicked filthines, wherwith it hath bene long deformed. When they haue graunted this, then they muſt againe be put in minde that they boſt not that thing for neceſſarie, which being of it ſelfe at libertie hangeth vpon the profit of the Church. Yet I ſay not this for that I thinke that in any condition place is to be geuen to thoſe canons which lay the bonde of vnmaried life vpon the order of Prieſts: but that the wiſer ſort may vnderſtande with what face our enemies do ſclaunder holy mariage in Prieſts, by obiecting the name of antiquitie. As touching the fathers, whoſe writings remaine, euen they when they ſpeake of their owne iudgement, except Hierome, did not with ſo great ſpitefulneſſe deface the honeſty of mariage. We ſhalbe content with one commendation of Chriſoſtome: becauſe he ſith he was a principal eſteemer of virginitie, can not be thought to haue bene more lauish than other in commendation of mariage. Thus he ſaith: The firſt degree of chaſtitie is pure virginitie: the ſeconde is faithfull mariage. Therefore the ſeconde kinde of virginitie is the chaſt loue of matrimonie. Homel. de inuic. cruc.

The xiij. Chapter.

Of vowes, by rash promiſing whereof eche man hath miſerably entangled himſelfe.

IT is verily a thing to be lamented, that the Church, for whom libertie was purchaſed with the ineſtimable price of the blood of Chriſt, hath bene ſo oppreſſed with cruell tyranny, and almoſt ouerwhelmed with a huge heape of traditions: but in the meane time euery mans priuate madneſſe ſheweth, that not without moſt iuſt cauſe there hath bene ſo much permitted of God to Satan & his miniſters. For they thought it not enough, neglecting the commaundement of Chriſt, to beare any burdens whatſoeuer were layed vpon them by falſe teachers, vnleſſe they did alſo eche man procure to himſelfe ſeuerall burdens of his owne, and ſo with digging pittes for themſelues ſhould drowne themſelues deper. This was done while they ſtriued in deuiſing of vowes, by which there might be added to the common bondes a greater and ſtreighter binding. Sith therefore we haue taught, that by their boldneſſe which haue borne rule vnder the title of Paſtors in the Church, the worſhipping of God hath bene corrupted, when they ſnared ſilly cõſciences with their vniuſt lawes: here it ſhall not be out of ſeaſon to adioine an other euell which is here vnto it, that it may appeare that the world according to the peruerſneſſe of his owne diſpoſition, hath alway, with ſuch ſtoppes as could, put away the helpes whereby it ſhould haue bene brought

to God. Nowe, that it may the better appeare that very greuous hurt hath bene brought in by vowes, let the reders kepe in minde the principles aboue set. For first we haue taught, that whatsoeuer may be required to the framing of life godlily & holily, is comprehended in the lawe. Againe we haue taught, that the Lorde, that he might thereby the better call vs away from deuising of newe workes, hath enclosed the whole praise of righteousnesse in the simple obedience of his will. If these things be true, it is easy to iudge that all fained worshippings, which we inuent to our selues to deserue the fauor of God, are not acceptable to him howe much soeuer they please vs. And truely the Lord himselfe in many places doth not onely openly refuse them, but also greuously abhorre them. Hereupon ariseth a dout of those vowes which are made beside the expresse word of God, what accompt is to be made of them, whether they may rightly be vowed of Christian men, and howe farre they binde them. For the same which among men is called a promise, in respect of God is called a vowe. But to men we promise those things either which we thinke will be pleasant vnto them, or which we owe of dutie. Therefore there ought to be a much greater hedefull obseruatiō in vowes which are directed to God himselfe, with whom we ought to deale most earnestly. In this pointe superstition hath in all ages marueilously ranged, so that menne without iudgement, without choise, [illegible] by and by vowe vnto God whatsoeuer came in their minde, or in their mouth. Hereupon came those follies, yea monstruous absurdities of vowes among the heathen, wherewith they did to insolently mocke with their gods. And I would to God that Christiās also had not followed this their boldnesse. It ought not in deede to have bene so: but we se that in certaine ages past nothing hath bene more vsuall than this wickednesse, that the people eche where despising the lawe of God did wholy burne with mad greedinesse to vowe whatsoeuer had pleased thē in their dreame. I will not hatefully enforce, nor particularly rehearse howe hainously and howe many wayes herein men haue offended: but I thought good to say this by the way, that it may the better appeare, that we do not moue question of a needelesse matter, when we entreate of vowes.

2 Nowe if we will not erre in iudging which vowes be lawfull and which be wrongfull, it behoueth to wey three things: that is to say, who it is to whom the vowe is made: who we be that make the vowe: last of all, with what minde we vowe. The first pointe hath respect to this, that we should thinke that we haue to do with God whome our obedience so much deliteth, that he pronounceth all

Coloss. 2. 23.

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willworſhips to be accurſed, howe gay and glorious ſoeuer they be in the eyes of men. If all voluntarie worſhipps, which we our ſelues deuiſe without commaundement, be abhominable to God, it followeth that no worſhip can be acceptable to him but that which is allowed by his word. Therefore let vs not take ſo great libertie to our ſelues that we dare vowe to God that which hath no teſtimonie howe it is eſteemed of him. For whereas that which Paule teacheth, Rom 14 that it is ſinne whatſoeuer is done without Faith, extendeth to all 23 doings, then verily it chiefely hath place when thou directeſt thy thought the ſtreight way to God. But if we fall and erre euen in the ſmalleſt things, (as Paul there diſputeth of the difference of meates) where certaintie of Faith ſhineth not before vs: howe much more modeſtie is to be vſed, when we attempte a thing of greateſt weight? For nothing ought to be more earneſt vnto vs than the duties of religion. Let this therefore be the firſt conſideration in vowes, that we neuer come to the vowing of any thing, but that conſcience haue firſt certainly determined that it attempteth nothing raſhly. But it ſhall then be free from danger of raſhneſſe, when it ſhall haue God going before it, and as it were enforming it by his word what is good or vnprofitable to be done.

3 In the other thing which we haue ſaid to be here to be conſidered, this is conteined, that we meaſure our owne ſtrengthes, that we haue an eye to our vocation, that we neglect not the benefite of libertie which God hath geuen vs. For he that voweth that which either is not in his power, or diſagreeth with his vocation, is raſh: and he that deſpiſeth the bountifulneſſe of God, whereby he is appointed Lorde of all things, is vnthankefull. When I ſay thus, I do not meane that any thing is ſo ſett in our owne hande, that ſtanding vpon confidence of our owne ſtrength we may promiſe the ſame to God. For it was moſt truely decreed in the Councell at Arauſium, that nothing Concil. is rightly vowed to God but that which we haue receiued of his Arauſi. hande, foraſmuch as all things that are offred him are his mere giftes. cap. 11. Rom. 12 But ſith ſome things are by Gods goodneſſe geuen vs, and other 3. ſome things by his equitie denied vs: let euery man (as Paule com- 1. Cor. maundeth) haue reſpect to the meaſure of grace geuen vnto him. 12. 11. Therefore I do here meane nothing els, but that vowes muſt be tempered to that meaſure which the Lorde preſcribeth there in his geingleſt if thou attempt further than he permitteth, thou throw thy ſelfe downe hedlong with taking to much vpon thee. As for example. When thoſe murtherers, of whom mention is made in Luke, vowed Act. 23. that they would taſt of no meate till Paule were ſlayen: although the 12.

deuile had not bene wicked, yet the rashnesse it selfe was not to be suffered, that they made the life and death of a man subiect to their
Iud 11. 30. power. So Iephthe suffred punishmēt for his folly, whē with hedlong heate he conceiued an vnaduised vowe. In which kinde vnmaried life hath the chiefe place of mad boldnesse. For sacrificing Priestes, monkes, and nonnes, forgetting their owne weakenesse, thinke themselues able to kepe vnmaried life. But by what Oracle are they taught that they shall haue chastitie throughout all their life, to the very
Gen. 2. 18. ende whereof they vowe it? They heare the word of God concerning the vniuersall state of men, It is not good for man to be alone. They vnderstande, and I would to God that they did not fele, that sinne remaining in vs is not without most sharpe prickes. With what confidence dare they shake of that generall calling for all their life long: whereas the gift of continence is oftener graunted for a certaine time as opportunitie requireth? In such stubbornesse let them not loke for God to be their helper: but let them rather remember that which is said. Thou shalt not tempt the Lorde thy God. And this is to tempt God, to endeuor against the nature put in vs by him, and to despise his present giftes as though they nothing belonged vnto vs. Which they not onely do: but also mariage it selfe, which God thought it not against his maiestie to institute, which he ha
Heb. 13. 4 pronounced honorable in all men, which Christ our Lorde hath
Ioh. 2. 2 sanctified with his presence, which he vouchesaued to honor with his first miracle, they dare call defiling, onely to aduaunce with marueilous commendations a certaine vnmarried life of what sorte soeuer it be. As though they themselues did not shewe a clere example of their life, that vnmaried state is one thing, and virginitie an other which their life yet they most shamelesly call Angelike, doing herein verily to great iniurie to the Angels of God, to whom they compare whoremongers, adulterers, and somewhat els much worse and filthier. And truely here neede no argumentes, when they are openly confuted by the thing it selfe. For we plainely se, with howe horrible paines the Lorde doth commonly take vengeance of such arrogance, and contempt of his giftes by to much trust in themselues. I spare for shame to speake of the more secrete faultes, of which euen this that is already perceiued is to much. It is out of cōtrouersie that we ought to vowe nothing, that may hinder vs from seruing of our vocation. As if a householder should vowe, that he will leaue his wife and his children and take other charges in hande: or if he that is fit to beare office, when he is chosen do vowe that he will be a priuate man. But what is meant by this, that our libertie should

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be deſpiſed, hath ſome difficulty if it be not declared. Therefore thus in fewe wordes I expounde it. Sith God hath made vs Lordes of all things, and hath ſo made them ſubiect vnto vs that we ſhould vſe them all for our commoditie: there is no cauſe why we ſhould hope that it ſhalbe an acceptable worke to God if we yelde our ſelues into bondage to the outwarde thinges which ought to be a helpe vnto vs. I ſay this for this purpoſe, becauſe many do hereby ſeke praiſe of humilitie, if they ſnare themſelues with many obſeruations, from which God not without cauſe willed vs to be free and diſcharged. Therefore if we will eſcape this danger, let vs alway remember that we ought not to depart from that order which the Lorde hath ordeined in the Chriſtian Church.

4 Nowe I come to that which I did ſet in the thirde place: that it is much materiall with what minde thou makeſt a vowe, if thou wilt haue it allowed of God. For ſith the Lorde regardeth the hart, not the outward ſhewe, it cometh to paſſe that the ſelfe ſame thing, by changing the purpoſe of the minde, doth ſometime pleaſe him and is acceptable vnto him, and ſometime hiely diſpleaſeth him. If thou ſo vowe the abſteining from wine, as though there were any holineſſe in it, thou art ſuperſtitious: if thou haue reſpect to any other ende which is not euell, no man can diſallowe it. But in my iudgement there be fower endes, to which our vowes ſhalbe rightly directed: of which for teachings ſake I referre two to the time paſt, and the other two to the time to come. To the time paſt belong thoſe vowes, whereby we do either teſtifie our thankfulneſſe to God for benefites receiued: or to craue the turning away of his wrath, we our ſelues do puniſh our ſelues for the offenſes that we haue committed. Let vs call the firſt ſort, if you will, the exerciſes of thankeſgeuing, the other of repentance. Of the firſt kinde we haue an example in the tithes which Iacob vowed, if the Lorde did bring him home ſafe out of baniſhement into his contree. Againe in the olde Sacrifices of the peaceoffrings, which godly kinges and capitaines, when they toke in hande righteous warre, did vowe that they would pay if they had obteined the victorie, or at leaſt when they were oppreſſed with any great diſtreſſe, if the Lorde had deliuered them. So are all thoſe places in the Pſalmes to be vnderſtode which ſpeake of vowes. Such vowes may at this day alſo be in vſe among vs, ſo oft as the Lorde hath deliuered vs either out of any calamitie, or from a hard ſickneſſe, or from any other danger. For it is then not againſt the rule of a godly manne, to conſecrate to God his vowed oblation, as a ſolemne token of his reknowledging, leaſt he ſhoulde ſeeme

Gen. 28. 20. Pſa. 22. 17. and 56. 13. & 116. 14. 18.

vnthankfull toward his goodneſſe. Of what ſort the ſeconde kinde is, it ſhall ſuffice to ſhewe with one onely familiar example. If any by the vice of gluttonie be fallen into any offenſe, nothing withſtandeth but that to chaſtiſe his intemperance he may for a time forſake all deinty meates, and may do the ſame with a vowe adioined, that he may binde himſelfe with the ſtreighter bonde. Yet I do not ſo make a perpetuall lawe to them that haue likewiſe offended: but I ſhewe what is lawfull for them to do, which ſhall thinke ſuch a vowe profitable for themſelues. I do therefore ſo make ſuch a vowe lawfull, that in the meane time I leaue it at libertie.

5 The vowes that are applied to the time to come, partly (as we haue already ſaid) do tende to this ende that we may be made the warer: & partly that as it were by certaine ſpurres we may be pricked forwarde to our dutie. Some man ſeeth him ſelfe to be ſo inclined to ſome certaine vice, that in a thing which otherwiſe is not euill he can not temper himſelfe from fallinge foorthwith into an euill: he ſhall do nothing inconueniently if he do for a time by vowe cut off frō himſelfe the vſe of that thing. As if a man know that this or that apparell of body is perilous vnto him, and yet entiſed with deſire he earneſtly couet it, what can he do better, than if in putting a bridle vpon himſelf, that is in charging himſelf with neceſſitie of abſteining from it, he deliuer himſelfe from all douting? Likewiſe if a man be forgetfull or ſlowe to neceſſarie duties of godlineſſe, why may he not by taking a vowe vpon him both awake his memorie and ſhake off his ſlouthfulneſſe? In both I graunt that there is a forme of childiſh ſchooling: but euen in this that they are helpes of weakeneſſe, they are not without profit vſed of the rawe and vnperfect. Therefore we ſhal ſay that thoſe vowes are lawful which haue reſpect to one of theſe endes, ſpecially in outward things, if they both be vpholden with the allowance of God, and do agree with our vocation, and be meaſured by the power of grace geuen vs of God.

6 Nowe alſo it is not hard to gather what is generally to be thought of all vowes. There is one common vowe of all the faithfull which being made in Baptiſme we do confirme and as it were ſtabliſh by Catechiſme and receiuing of the Supper. For the Sacraments are as charters, by which the Lorde deliuereth to vs his mercy and thereby euerlaſting life, and we againe on our behalfes do promiſe him obedience. But this is the forme or verily the ſumme of the vowe, that forſaking Satan we yelde our ſelues into ſeruice to God, to obey his holy commaundementes, and not to followe the peruerſe deſires of our fleſh. It ought not to be douted but that this vowe, ſuch

ſith it hath teſtimony of the Scripture, yea and is required of all the children of God, is both holy and profitable to ſaluation. And it maketh not to the cõtrary, that no man in this life performeth the perfect obedience of the lawe which God requireth of vs. For ſith this forme of couenanting is compriſed within the couenant of grace, vnder which is contained both forgiueneſſe of ſinnes and the Spirit of Sanctification: the promiſe which we there make is ioyned both with beſeching of pardon and with craueing of helpe. In iudging of particular vowes, it is neceſſary to kepe in minde the three former rules, whereby we may ſafely weie of what ſort euery vow is. Neither yet thinke that I ſo commende the very ſame vowes which I affirme to be holy, that I would haue them to be daily. For though I dare teach no certaine rule of the number or time: yet if any man obey my coũſell, he ſhall take vpon him none but ſober and for a time. For if thou oftentimes breake foorth into making of many vowes, all religiouſneſſe will with very continuance growe out of eſtimation with thee, and thou ſhalt come to a bendinge readineſſe to fall into ſuperſtition. If thou binde thy ſelfe with a perpetuall vowe, either for great payne and tediouſneſſe thou ſhalt vndo it, or beinge weried with longe continuance thou ſhalt at one time or other be bolde to breake it.

7 Now alſo it is plaine with how great ſuperſtition in this behalfe the worlde hath in certaine ages paſt bin poſſeſſed. One man vowed that he woulde abſtaine from wine: as though abſtainınge from wine were of it ſelfe a worſhip acceptable to God. An other bounde himſelfe to faſting, an other to abſtaining from fleſh for certaine daies, in which he had with vaine opinion fained to be a ſingular holineſſe aboue the reſt. And ſome things alſo were vowed much more childiſh, although not of children. For this was holden for a great wiſdom, to take vpon them vowed pilgremages to holyer places, & ſomtime either to go all their iourney on foote, or with their body halfe naked, that by their werines the more merite might be gotten. Theſe & ſuch other, with incredible zeale wherof the world hath a while ſwelled, if they be examined by thoſe rules, which we haue aboue ſette, ſhalbe found not only vaine & trifling, but full of manifeſt vngodlineſſe. For howſoeuer the fleſh iudge, God abhorreth nothing more than fained worſhippings. There are beſide this thoſe pernicious & damned opiniõs, that hipocrites whẽ they haue ſuch trifles thinke that they haue gotten no ſmal righteouſneſs: they repoſe the ſumme of godlineſſe in outwarde obſeruations: they deſpiſe all other that are leſſe carefull of ſuch thinges.

8 To recken vp all the particular formes, is nothinge to purpose. But forasmuch as the monkish vowes are had in greater reuerence, because they seeme allowed by the common iudgement of ỹ church: of those it is good to speake briefly. First least any should by prescription of long time defende monkery, such as it is at this day, it is to be noted that in old time there was in monasteries a farre other order of liuing. Such as were disposed to exercise themselues to greatest seuerity and patience, went thither. For what maner of discipline they say that the Lacedemonians had vnder the lawes of Lycurgus, such was at that time amonge the monkes, yea and much more rigorous. They slept vpon the ground: their drinke was water: their meate was bread, herbes & rootes: their chiefe deinties were in oyle and ciches. They abstained from all delicate diet and trimming of body. These things might seeme aboue trueth, if they were not written by witnesses that saw & proued them, as Gregory Nazianzen, Basile, and Chrysostome. But with such introductions they prepared themselues to greate offices. For, that the colledges of monkes were then as it were the seedplottes of the order of ministers of the Church, both these whom we haue now named are a prose plain enough, (for they were all brought vp in monasteries and from thense called to the office of bishops) & also many other singular and excellent men in their time. And Augustine sheweth that this was also vsed in his time, that monasteries
Epi. 81. yelded clerkes to the Church. For he speaketh thus to the monkes of the Isle of Caprarea: But you brethren we exhort in the Lord, that ye kepe your purpose and continue to the end: & if at any time our mother the Church shall require your trauaile, do ye neither with greedy pride take it vpon you, nor with flattering slouthfulnesse refuse it: but with a meke hart obey to God. Neither preferre ye your owne quiet leasure aboue the necessities of the Church: to whom if no good mẽ would haue ministred in her trauaile, you should not haue found how you shoulde haue bin borne. He speaketh there of the ministery, by
Epi. 76. which ỹ faithfull are spiritually borne againe. Also to Aurelius: There is both occasion of fallinge giuen to themselues, and most haynous wronge done to the order of the Clergy, if forsakers of monasteries be chosen to the souldiorship of the Clergy: whẽ euen of those that remaine in the monastery, we vse to take into the Clergy none but the most approued and best. Vnlesse perhappes as the common people say, he is an euill pyper but a good fiddler: so it shall also be iestingely said of vs, he is an euill monke, but a good Clerke. It is too much to be lamented, if we lift vp monkes into such a ruinous pride, and thinke Clerkes worthy of so great reproche, whereas sometime

euen

euen a good monke maketh not a good Clerke, if he haue ſufficient continence, & yet want neceſſary learninge. By theſe places it appeareth, that godly mē were wont with the diſcipline of monkes to prepare themſelues to the gouernment of the Church, that they might the fitter and better inſtructed take ſo great an office vpon them. Not that they all attained to this end, or yet tended toward it, whē for the moſt part they were vnlearned mē: but ſuch were choſen out as were mete for it.

9 But chiefly in two places he painteth out vnto vs the forme of the olde monkerie. In the booke Of the manners of the Catholike Church, where he ſetteth the holineſſe of that profeſſion againſt the ſclaunders of the Manichees: & in an other booke, which he entitled Of the worke of monkes, where he inueieth againſt certaine degendred monkes, which began to corrupt that order. I will here ſo gather a ſumme of thoſe thinges which he ſayth, that ſo nere as I may I will vſe his owne wordes. Deſpiſinge (ſayth he) the enticementes of this worlde, gathered into one moſt chaſt and holy life, they ſpende their time together, liuinge in praiers, readinges, and diſputations, not ſwelling with pride, not troubleſome with ſtubbornnes, not wāne with enuiouſneſſe. None poſſeſſeth any thinge of his owne, none is burdenous to any man. They get by working with their handes thoſe things wherewith both their body may be fed, and their minde may not be hindered frō God. Their worke they deliuer to them whom they call Deanes. Thoſe Deanes deſpiſing all thinges with great carefulneſſe make accompt thereof to one whom they call Father. Theſe fathers not only moſt holy in maners, but alſo moſt excellent in godly doctrine, hye in all things, do with no pride prouide for thē whom they call children, with great authority of them in commaunding, & great willingnes of the other in obeying: They come together at the very laſt time of the day, euery one from his dwelling, while they be yet faſting, to heare that Father: & there mete together to euery one of theſe Fathers at the leaſt three thouſand men, (he ſpeaketh chiefly of Ægypt, and of the eaſt) then they refreſh their body, ſo much as ſuffiſeth for life and healthfulneſſe, euery man reſtraining his deſire, not to take largely euen of thoſe thinges that they haue preſent very ſpare and vile. So they do not onely abſtaine from fleſhe and wine, ſo much that they may be able to tame their luſtes, but frō ſuch things which do ſo much more greedily prouoke appetite of the belly and throte, howe much they ſeeme to other, to be as it were cleaner, by colour whereof the filthy deſire of exquiſite meates, which is not in fleſh, is wont to be fondly and fowly defended. Whatſoeuer remay-

Demon eccleſ. cathol. cap. 31.

neth aboue neceſſary ſoode(as there remaineth oftentimes much of the workes of their handes and pinching of their fare)is with greater care diſtributed to the poore,than it was gotten by them that diſtribute it. For they do in no wiſe trauail that they may haue abundance of theſe things, but they by all meanes endeuor that that which they haue aboundinge may not remaine with them. Afterwarde when he hath rehearſed the hardneſſe, whereof he himſelfe had ſeene examples both at Millaine and elſe where: among theſe thinges (ſayth he) no man is enforced to hard thinges which he can not beare:no man is charged with that which he refuſeth: neither is he therefore condemned of the reſt, becauſe he cõfeſſeth himſelfe to want ſtrength in folowing of them: for they remember how much charity is commẽded:they remember that all thinges are cleane to the cleane. Therefore all their diligẽce watcheth,not to the refuſing of kindes of meate as vncleane,but to tame luſt, & to retaine the loue of brethren. They remember,meate for the belly,and the belly for meates.&c. Yet many ſtronge do abſtaine for the weakes ſakes. Many of them haue no nede to do thus: but becauſe it pleaſeth them to ſuſtaine themſelues with baſer diet and nothing ſumptuous. Therefore they themſelues, which being in health do forbeare,if conſideration of their helth cõpell, when they are ſicke do take without any feare. Many drinke no wine, & yet they thinke not themſelues defiled with it:for they moſt gently cauſe it to be giuen to the fainter, and to them that can not get the health of their body without it:and ſome which fooliſhly refuſe it, they do brotherly admoniſhe that they be not with vaine ſuperſtition ſooner made weaker than holier. So they diligently exerciſe godlineſſe:but they know that the exerciſing of the body pertaineth but to a ſhort time. Charity is chiefly kept:to charity the diet,to charity the ſpeech,to charity the apparel,to charity the countenance is fitted. They mete and conſpire into one charity. To offend it is accompted as haynous as to offende God. If any reſiſt charity,he is caſt out and ſhunned. If any offende charity,he is not ſuffred to abide one day. Foraſmuch as in theſe words,as in a painted table,that holy man ſemeth to haue ſet out what maner of life monkery was in olde time, although they were ſomwhat long,yet I was content to enterlace thẽ here:becauſe I ſaw that I ſhold haue bin ſomwhat longer if I had gathered the ſame things out of diuers, how much ſoeuer I ſtudied for briefeneſſe.

Ibidem cap. 33. Tit.1.15

1.Cor.6 13.

10 But my purpoſe here is not to go through this whole matter, but only by the way to point out,not only what maner of monkes the Old Church had, but what maner of thing the profeſſion of monkes

was

was at that time: ſo as the ſounde witted readers may iudge by the compariſon, what face they haue which alleage antiquity to maintaine the preſent monkery. Auguſtine when he depainteth vnto vs a holy & true monkery, would haue to be abſent all rigorous exacting of thoſe things which by the word of the Lord are left vs at liberty. But there is nothinge that is at this day more ſeuerely required. For they compt it a miſchiefe that can neuer be purged, if any do neuer ſo litle ſwarue from the preſcribed rule in colour or faſhion of garment, in kinde of meate, or in other trifling & cold ceremonies. Auguſtine ſtoutly maintaineth, that it is not lawful for monks to liue idle vpō other mens. He denieth that there was euer in his time any ſuch example of a well ordered monaſtery. Our men ſet the chiefe part of their holineſſe in idleneſſe. For if you take idlenes from them, where ſhalbe that contemplatiue life whereby they boaſt that they excell all other men, and approch nere vnto Angels? Finally Auguſtine requireth ſuch a monkery, as ſhould be nothing but an exerciſe & help to the dueties of godlineſſe which are commended to all Chriſtians. What? when he maketh charity the chiefe, yea and almoſt only rule therof, do we thinke that he praiſeth a conſpiring, wherby a few men being bound together, are ſeuered from ỹ whole body of the church? But rather he willeth them with their example to giue light to other to kepe the vnity of ỹ Church. In both theſe points, there is ſo much difference of the monkery at this preſent, that a manne can ſcarcely finde any thing more vnlike, I will not ſay contrary. For our monkes not contented with that godlines, to the ſtudy of which alone Chriſt commaundeth them that are his continually to apply, do imagine I wote not what newe godlineſſe, by meditation whereof they may be perfecter than other. De operemonach.

11 If they deny this, I would know of them why they vouchſaue tó giue to their owne order alone the title of perfection, and take away the ſame from all the callings of God. Neither am I ignorant of that ſophiſticall ſolution, that it is not therefore ſo called becauſe it doth containe perfection in it, but becauſe it is the beſt of all other to attaine perfection. When they are diſpoſed to boaſt themſelues before the people, when to ſnare vnskilfull and vnware yonge men, when to maintaine their priuileges, when to aduaunce their owne dignity to the reproch of other, then they boaſt that they are in ỹ ſtate of perfection. When they are ſo nye driuen that they can not defend this vaine arrogance, then they flee to this ſtarting hole, ỹ they haue not yet attained perfection, but that they are in the ſame ſtate wherin they aſpire vnto it aboue other. In the meane time that admiration

among the people remaineth, as though the only monkish life were angelike, perfect, & clenſed from all fault. By this pretence they make moſt gaineful markets, but that ſame moderation lieth buried in a few bookes. Who doth not ſee that this is an intollerable mockery? But let vs ſo reaſon with thē, as though they gaue no more to their profeſſion than to call it a ſtate of attaining perfection. Verily in giuinge it this name, they do as by a ſpeciall marke make it differinge from other kindes of life. And who can abide this, that ſo great honor ſhoulde be giuen away to an ordinance that is no where by any one ſyllable allowed: and that by the ſame all other callinges of God, which are by his owne holy mouth not onely commaunded, but alſo commended with notable titles of praiſe, are by the ſame accompted vnworthy? And how great wrong (I beſech you) is done to God, when I wote not what new founde thinge is preferred aboue all the kindes of life ordained by himſelfe, and praiſed by his owne teſtimonie?

12 But go to, let them ſay that it is a ſclaunder which I haue before ſaid, that they are not cōtented with the rule preſcribed of God. Yet though I hold my peace, they themſelues do more than enough accuſe themſelues. For they openly teache, that they take vpon them more burdē than Chriſt laid vpon his: becauſe forſooth they promiſe to kepe the counſels of the Goſpel concerning louing their enemies, not coueting of reuenge, not ſwearing. &c. To which thinges Chriſtians are not generally bound. Herein what antiquity will they ſhewe foorth againſt vs? This neuer came in any of the old fathers mindes. They all crie out with one voice that there was no one litle word at all vttered of Chriſt, which ought not neceſſarily to be obeyed. And without any doutinge they do echewhere teache, that theſe very ſame thinges by name were commaundementes, which theſe good expoſitors triflingly ſay, that Chriſt did but counſell. But forasmuch as we haue before taught that this is a moſt peſtilent errour, lette it ſuffiſe here to haue briefly noted that the monkery which is at this day, is grounded vpon the ſame opinion, which all the godly ought worthily to abhorre: which is, that there ſhoulde be imagined ſome perfecter rule of life, than this common rule which is giuen of God to the whole Church. Whatſoeuer is builded vppon this fundation, can not be but abhominable.

Matt. 5. 34.

13 But they bring an other proofe of their perfection, which they thinke to be moſt ſtrōg for them. For the Lord ſayd to the yong man that asked him of the perfection of righteouſneſſe, If thou wilt be perfect, ſell all that thou haſt and giue it to the poore. Whether they

Matt. 19 21.

do

do ſo or no, I do not yet diſpute: but graunt thē that for this preſent. Therefore they boaſt ý they be made perfect by forſaking all theirs. If the ſumme of perfection ſtand in this, what meaneth Paul when he teacheth, that he which hath diſtributed all his goodes to the poore, vnleſſe he haue charity, is nothing? What maner of perfectiō is this, which if charity be abſent, is brought with man to nothinge? Here they muſt nedes anſwere, that this is the chiefeſt in dede, but not the only worke of perfection. But here alſo Paul crieth againſt thē, which ſticketh not to make charity the bonde of perfection, without any ſuch forſaking. If it be certaine that betwene the maiſter & the diſciple is no diſagreement, and the one of them clearely denieth the perfection of man to conſiſt in this ý he ſhould forſake all his goods, and againe affirmeth, that perfection is without it: we muſt ſee howe that ſayinge of Chriſt is to be taken, If thou wilt be perfect, ſell all that thou haſt. Nowe, it ſhalbe no darke ſenſe, if we wey (which we ought alway to marke in all the preachings of Chriſt) to whom theſe wordes be directed. A yong man asketh, by what workes he ſhall enter into euerlaſtinge life. Chriſt, becauſe he was asked of workes, ſendeth him to the law, & rightfully: for it is the way of eternall life, if it be conſidered in it ſelfe, and is no otherwiſe vnable to bringe ſaluation vnto vs but by our owne peruerſeneſſe. By this anſwere Chriſt declared, that he teacheth no other rule to frame life by, than the ſame that had in olde time bin taught in the law of the Lord. So did he both giue witneſſe to the lawe of God, that it was the doctrine of perfect righteouſneſſe: and therewithall did mete with ſclaunders, that he ſhoulde not ſeeme by any new rule of life to ſtirre the people to forſaking of the law. The yonge man beinge in deede not of an euill minde, but ſwellinge with vaine confidēce, anſwered that he had from his childehoode kept all the commaundementes of the law. It is moſt certaine that he was an infinite ſpace diſtant frō that to which he boaſted that he had attained. And if his boaſtinge had bin true, he had wanted nothinge to the hieſt perfection. For we haue before ſhewed, that the law containeth in it ſelfe perfect righteouſneſſe: and the ſame appeareth hereby, that the keping of it is called the way of eternall ſaluation. That he might be taught to knowe howe litle he had profited in that righteouſneſſe, which he had too boldly anſwered that he had fulfilled, it was profitable to ſhake out a familiar fault of his. When he abounded in richeſſe, he had his hart faſtened vppon them. Therefore becauſe he felt not this ſecrete wound, Chriſt launced him. Go (ſayth he) ſell all that thou haſt. If he had bin ſo good a keeper of the lawe as he thought he was, he woulde not haue gone

1. Cor. 13. 3.

Colo. 3. 14.

Luc. 10. 25.

away ſorowefull when he heard this word. For who ſo loueth God with all his hart, whatſoeuer diſagreeth with the loue of him, he not onely taketh it for donge, but abhorreth as bringinge deſtruction. Therfore wheras Chriſt commaundeth the couetous riche man to leaue all that he hath, it is all one, as if he ſhould commaund the ambitious man to forſake all honors, the voluptuous man all delites, and the vnchaſt man all the inſtrumentes of luſt. So conſciences that are touched with no feeling of generall admonition, muſt be called back to the particular feelinge of their owne euill. Therefore they do in vaine draw this ſpeciall caſe to generall expoſition, as though Chriſt did ſet the perfection of man in forſaking of goods: whereas he ment nothing elſe by this ſayinge, than to driue the yong man that ſtoode too much in his owne conceite, to feele his owne ſore, that he might vnderſtande that he was yet a great way diſtant from perfect obedience of the law, which otherwiſe he did falſly take vpō him. I graunt that this place hath bin euill vnderſtanded of ſome of the fathers, & that therupon grew this coueting of wilful pouerty, wherby they only were thought to be bleſſed, which forſaking all earthly things, did dedicate themſelues naked to Chriſt. But I truſt that all the good and not contentious men will be ſatisfied with this my expoſition, ſo that they ſhall no more dout of the meaning of Chriſt. Howbeit the Fathers thought nothing leſſe, than to ſtabliſh ſuch a perfection, as hath ſince bin framed by the cowled Sophiſters, thereby to raiſe vp a double Chriſtianity. For that doctrine ful of ſacrilege was not yet borne, which compareth the profeſſion of monkery to Baptiſme, yea and openly affirmeth, that it is a forme of ſecond Baptiſme. Who can dout that the Fathers with all their heart abhorred this blaſphemy? Now as touchinge that laſt thinge, which Auguſtine ſayth to haue bin among the olde Monkes, that is, that they applied themſelues wholly to Charity: what neede I to ſhew in wordes that it is moſt farre from this newe profeſſion? The thinge it ſelfe ſpeaketh, that all they that go into Monaſteries, depart from the Church. For why? Do not they ſeuere themſelues from the lawfull felowſhip of the faithful, in taking to themſelues a peculiar miniſtery and priuate miniſtration of Sacramentes? What is it to diſſolue the Communion of the Church, if this be not it? And (that I may follow the compariſon which I began to make, and may once conclude it) what haue they in this behalfe like to the olde monkes? They although they dwelt ſeuerally from other men, yet had not a ſeuerall Church: they did partake of the ſacramentes together with other: they appeared at ſolemne aſſemblies: there they were a part of the people. Theſe men, in erecting to themſelues

themſelues a priuate altar, what haue they elſe done but broken the bond of vnity? For they haue both excommunicate themſelues from the whole body of the Church, & haue deſpiſed the ordinary miniſtery, whereby the Lord willed to haue peace & charity kept among his. Therefore howe many miniſteries therebe at this day, I ſay that there be ſo many aſſemblies of ſchiſmatikes, which troubling the order of the Church, are cut of from the lawfull ſelowſhip of the faithfull. And that this departing ſhould not be ſecret, they haue giuen to thẽſelues diuers names of ſectes. Neither were they aſhamed to boaſt of that, which Paul doth ſo deteſt that he can not ſufficiently amplifie the hainouſnes of it. Vnleſſe perhap we thinke that Chriſt was diuided of the Corinthians, when one gloried of one teacher, & an other of an other: & that now it is done without any iniury to Chriſt, that in ſtede of Chriſtians we heare ſome called Benedictines, ſome Franciſcanes, ſome Dominicanes: & that they are ſo called, that they themſelues when they couet to be ſeuerally knowen from the common ſort of Chriſtiãs, do with great pride take theſe titles to thẽ for the profeſſion of their religion.

15 Theſe differences which I haue hitherto rehearſed betwene the old monkes & the monkes of our age, are not differences in maners, but in the profeſſion it ſelfe. Therefore let the readers remẽber that I haue rather ſpokẽ of monkery than of monks, & haue touched thoſe faultes, not which ſticke in the life of a few of them, but which can not be ſeuered from their very order of liuinge it ſelfe. But what differẽce is in their maners, what nede I particularly to declare? This is certaine, that there is no degree of men more defiled with all filthineſſe of vices: no where more are factions, hatredes, affections of parties, ambitions whoter than among them. In dede in a few monaſteries they liue chaſtly, if it be to be called chaſtity where luſt is ſo farre kept downe that it be not openly euill ſpoken of: yet a man ſhall ſcarcely finde euery tẽth monaſtery which is not rather a ſtewes thã a holy houſe of chaſtity. But what honeſt ſparing is in their diet? Swine be none otherwiſe fatted in ſties. But leaſt they ſhould complaine that I handle them too vngently, I go no further. Howebeit in thoſe few things which I haue touched, whoſoeuer knoweth the thinge it ſelfe will confeſſe that there is nothinge ſpoken accuſerlike. Auguſtine, when according to his teſtimony monkes excelled in ſo great chaſtity, yet complaineth that there were many vagabundes, which with euil craftes and deceites wiped ſimple men from their money, which with carying about the reliques of martyrs did vſe filthy marchandiſinges, yea and in ſteede of the reliques of martyrs did ſhew forth the bones

of any other dead men, and which with many ſuch wicked doinges ſclaundered the order. As he reporteth that he ſawe no better men than them which haue profited in monaſteries, ſo he lamenteth that he hath ſeene no worſe men than thoſe that diſprofited in monaſteries. What would he ſay if at this day he ſaw all monaſteries to ſwell, & in a maner to burſt with ſo many & ſo deſpeired vices? I ſpeake nothing but that which is well knowen to all men. Yet doth not this diſpraiſe pertaine to all without any exception at all. For as there was neuer rule & diſcipline of liuinge holily ſo ſtabliſhed in monaſteries, but that there remained ſome dranes much vnlike the reſt: ſo I do not ſay that monkes are at this day ſo runne out of kinde from that holy antiquity, but that they haue yet ſome good men in their flock. But they lye hidden a few & ſcattered in ỳ huge multitude of naughty & wicked men: and they are not only deſpiſed, but alſo lewdly railed at, & ſomtime cruelly handled of other, which (as the Mileſians prouerbe is) thinke that there ought to be no place for any honeſt man among them.

16 By this compariſon of the olde and preſent monkery, I truſt I haue brought to paſſe that which I purpoſed, that it may appeare that our cowled menne do falſely pretende the example of the firſt Church for defence of their profeſſion: foraſmuch as they no leſſe differ from them than apes from menne. In the meane time I ſticke not to declare, that euen in that olde forme which Auguſtine commendeth, there is ſomewhat which litle pleaſeth me. I graunt that they were not ſuperſtitious in exactinge the outwarde exerciſes of rougher diſcipline, but I ſay that there wãted not too much affectation and wrongefull zeale. It was a goodly thinge, forſakinge their goods, to be without all earthly carefulneſſe: but God more eſteemeth care to rule a houſeholde godlily, when a holy houſeholder beinge looſe and free from all couetouſneſſe, ambition, and other deſires of the fleſhe, trauaileth to this purpoſe to ſerue God in a certayne vocation. It is a goodly thing to play the Philoſopher in wildernes farre from the companie of men: but it agreeth not with Chriſtian gentleneſſe as it were for hatrede of mankinde to flie into deſerte and ſolitarineſſe, and therewithall to forſake thoſe dueties which the Lorde hath chiefely commaunded. Although we graunt that there was no other euill in that profeſſion, yet this verily was no ſmall euill, that it brought an vnprofitable and perillous example into the Church

17 Nowe therefore lette vs ſee what maner of vowes they be, wherewith monkes at this day are profeſſed into this goodly order.

Firſt,

Firſt, becauſe their minde is to inſtitute a new and fained worſhippinge to deſerue Gods fauour: I conclude by the thinges afore ſpoken that whatſoeuer they vowe is abhominable before God. Secondly without any regarde of Gods callinge, without any his allowance, they inuent for them ſuch a kinde of liuing as pleaſeth them ſelues. I ſay that it is a raſhe and therefore an vnlawefull enterprise: becauſe their conſcience hath nothinge whereupon it may vpholde it ſelfe before God, and whatſoeuer is not of faith, is ſinne. Moreouer when they binde themſelues to many peruerſe and wicked worſhippinges, which the monkery at this day containeth in it. I affirme that they be not conſecrate to God, but to the Deuill. For why was it lawefull for the Prophete to ſay, that the Iſraelites offered their children to Deuils and not to God: onely for this that they had corrupted the true worſhippinge of God with prophane Ceremonies: and ſhall it not be lawefull for vs to ſay the ſame of monkes, which with their cowle do put vpon themſelues a ſnare of a thouſande wicked ſuperſtitions? Nowe what ſortes of vowes are there? They promiſe to God perpetuall virginity, as though they hadde bargained with God before, that he ſhoulde deliuer them from neede of mariage. There is no cauſe why they ſhoulde alleage, that they do not make this vowe but truſtinge vpon the grace of God. For ſith he pronounceth that he giueth it not to all men, it is not in vs to conceiue a confidence of a ſpeciall gift. Lette them that haue it, vſe it. If at any time they feele themſelues to be troubled of their fleſhe, let them flee to this helpe by whoſe onely power they may reſiſt. If they preuaile not, let them not deſpiſe the remedy that is offered them. For they by the certaine worde of God are called to mariage, to whom power of continence is denied. Continence I call, not whereby the body is only kept cleane from whoredome, but whereby the minde kepeth chaſtity vndefiled. For Paule commaundeth not only outward wantonneſſe, but alſo the burninge of the minde, to be auoided. This (ſay they) hath from furtheſt time of memory bin obſerued, that they which woulde dedicate themſelues wholly to the Lord, ſhould binde themſelues to the vowe of continence. I graunt in deede that this maner hath alſo bin of auncient time receiued: but I do not graunt that that age was ſo free from all faulte, that whatſoeuer was then done muſt be taken for a rule. And by litle and litle this vnappeaſeable ſeuerity crept in, that after a vowe made there was no roome for repentance. Which is euident by Ciprian. If virgins haue of Faith dedicate themſelues to God, let them continue ſhamefaſtly, and chaſtly without any faining. So being ſtrong and ſtedfaſt let them looke for

Rom. 14 23.
Deu. 31. 7.
Pſa 106 37.
Mat. 19 11.
1. Cor 7 9.
Epiſt. 11.

the rewarde of virginity. But if they will not or can not continue, it is better that they ſhoulde mary than with their delightes fall into the fier. What reproches would they now ſpare to teare him withall, that would with ſuch equity temper the vowe of continence? Therefore they are departed farre from that auncient manner, which will not only admit no moderation or pardon if any be founde vnable to performe his vowe: but they do without all ſhame pronounce that he ſinneth more greuouſly if he remedy the intemperance of the fleſhe with takinge a wife, than if he defile both his body and ſoule with whoredome.

18 But they ſtill enforce the matter, and go about to ſhewe that
1. Tim. 5 12. ſuch a vowe was vſed in the Apoſtles time: becauſe Paule ſayth that the widowes which hauing bin once receiued into the Publike miniſtery did mary, denied their firſt Faith. But I do not deny to them, that the widowes, which bounde themſelues and their ſeruices to the Church, did therewithal take vpon them the bonde of continuall vnmaried life: not becauſe they repoſed any religion therein, as it afterward began to be vſed: but becauſe they could not beare that office but beinge at their owne liberty and looſe from yoke of mariage. But if, when they had once giuen their Faith, they loked backe to new mariages, what was this elſe but to ſhake of the callinge of God? Therefore it is no maruell that with ſuch deſires he ſayth that they waxe wanton againſt Chriſt. Afterwarde to amplifie the matter he ſaith, that they do ſo not performe that which they haue promiſed to the Church, that they do alſo breake and make voide their firſt Faith giuen in Baptiſme: in which this is comprehended, that euery man ſhould anſwere his calling. Vnleſſe parhap you had rather vnderſtand it thus, that hauing as it were loſt al ſhame, they did from thenſe forth caſt away all care of honeſty, did giue foorth themſelues to all wantonneſſe and vnchaſtity, and did in licentious and diſſolute life reſemble nothinge leſſe than Chriſtian women: which ſenſe I like very well. Therefore we aunſwere, that thoſe widowes which were then receiued to Publike miniſtery, did lay vpon themſelues a bonde to continue vnmaried: if they afterward maried, we eaſily perceiue that that happened to them which Paule ſpeaketh of, that caſting away ſhame they became more wanton than beſemed Chriſtian women. That is they not only ſinned, in breakinge their Faith giuen to the Church, but ſwarued from the common law of godly women. But firſt I deny that they did profeſſe vnmaried life for any other reaſon, but becauſe mariage agreed not with that miniſtery which they tooke in hande. I deny that they did binde themſelues at all to ſingle life, but ſo farre as the

the neceſſity of their vocation did beare. Againe I do not graunt that they were ſo bound, but that it was then alſo better for them to mary, than either to be troubled with the prickings of the fleſh, or to fall into any vncleanneſſe. Thirdly I ſay that that age is appointed of Paul, which is commōly out of danger: ſpecially ſith he cōmaundeth them onely to be choſen, which contented with one mariage haue already ſhewed a token of their continence. And we do for no other reaſon diſallow the vow of vnmaried life, but becauſe it is both wrōgfully taken for a ſeruice of God, & it is raſhly vowed of thē to whom power of continence is not giuen.

19 But how was it lawful to draw this place of Paule to Nunnes? For there were created deconiſſes, not to delite God with ſinging & with mumbling not vnderſtanded, and liue the reſt of their time idle: but that they ſhould execute publike miniſtration toward the poore, that they ſhould with all ſtudy, earneſtneſſe, and diligence, endeuour thēſelues to the dueties of charity. They did not vowe vnmaried life, to yeelde thereby any worſhip to God becauſe they abſtained from mariage: but only becauſe they were therby the more vncombred to execute their office. Finally they did not vowe it, either in the beginninge of their youth, or yet in the middeſt of their flowinge age, that they might afterward learne too late by experience into how great a headlonge downe fall they had throwen themſelues: but when they ſeemed to haue paſſed all danger, thā they vowed a no leſſe ſafe than holy vowe. But (not to enforce the firſt two pointes) I ſay it was not lawefull to haue women receiued to vowe continence before the age of three ſcore yeares: foraſmuch as the Apoſtle admitteth onely women of 60. yeares olde, and commaundeth the yonger to mary and bring forth children. Therfore neither that releaſe made of 12. yeres, & then 20. & afterward of thirty yeares, can be any way excuſed: and much leſſe is it tolerable, that ſilly maides, before that they can by age know themſelues, or haue any experience of themſelues, are not only trained by fraude, but cōſtrained by force & threatnings to put on thoſe curſed ſnares. I will not tary vpon confutinge the other two vowes. Only this I ſay: beſide this that they be entangled with not a few ſuperſtitions, (as the matter is now a daies) they ſeme to be made to this purpoſe, that they which vow thē ſhould mocke both God & men. But leaſt we ſhould ſeme too maliciouſly to ſhake vp euery ſmall parcell, we will be content with that generall confutation which is aboue ſet.

20 What manner of vowes be lawefull and acceptable to God, I thinke is ſufficiently declared. Yet becauſe ſometime vnskilfull and

fearefull conſciences, euen when they miſlike or diſalow any vowe, do neuertheleſſe dout of the binding, and are greuouſly tormented, when they both drede to breake their Faith giuen to God, & on the other ſide they feare leaſt they ſhould more ſinne in keeping it: here they are to be ſuccoured, that they may winde themſelues out of this diſtreſſe. But, to take away all dout at once: I ſay that all vowes being not lawful, nor rightly made, as they are nothing worth before God, ſo ought to be voide to vs. For if in contractes of men thoſe promiſes onely do binde, in which he with whom we contract would haue vs bounde: it is an abſurdity, that we ſhould be driuen to the keepinge of thoſe thinges which God doth not require of vs: ſpecially ſith our workes are no otherwiſe right, but when they pleaſe God, and when conſciences haue this teſtimonie that they pleaſe him. For this ſe-
Rom. 14 23. maineth certaine, whatſoeuer is not of Faith, is ſinne. Whereby Paul meaneth, that the worke which is taken in hande with doutinge, is therefore faulty, becauſe Fayth is the roote of all good workes, by which we are aſſured that they be acceptable to God. Therefore if it be lawfull for a Chriſtian man to go about nothinge without this aſſuredneſs: if by fault of ignorance they haue taken any thing in hand, why ſhoulde they not afterward giue it ouer when they be deliuered from errours. Sith vowes vnaduiſedly made are ſuch, they do not only nothinge binde, but are neceſſarily to be vndone. Yea what if they are not onely nothing eſtemed, but alſo are abhominable in the ſight of God, as is aboue ſhewed? It is nedeleſſe to diſcourſe any longer of a matter not needefull. This one argument ſeemeth to me to be enough to pacifie godly conſciences and deliuer them from all dout: that whatſoeuer workes do not flowe out of the pure fountaine & be not directed to the lawfull end, are refuſed of God: and ſo refuſed that he no leſſe forbiddeth vs to go forwarde in them, than to beginne them. For hereupon followeth, that thoſe vowes which proceede of errour and ſuperſtition, are both of no value before God, and to be forſaken of vs.

21 Moreouer he that ſhall know this ſolution, ſhall haue wherewith he may defende againſt the ſclaunders of the wicked, them that departe from monkery to ſome honeſt kinde of life. They are greuouſly accuſed of breache of Fayth and periury, becauſe they haue broken (as it is commonly thought) the inſoluble bonde wherewith they were bounde to God and to the Church. But I ſay that there was no bonde, where God doth abrogate that which mā confirmeth. Moreouer, admittinge that they were bounde, when they were holden entangled with not knowinge of God and with errour: now ſince they

they are lightened with the knowledge of the trueth, I ſay that they Gal.3.3
are therwithall free by the grace of Chriſt. For if the croſſe of Chriſt haue ſo great effectualneſſe, that it looſeth vs from the curſe of the lawe of God, wherewith we were holden bonde, howe much more ſhall it deliuer vs from foreine bondes, which are nothinge but the ſnaringe nettes of Satan? To whomſoeuer therefore Chriſt ſhineth with the light of his Goſpell, it is no dout that he looſeth them from all ſnares which they hadde put vppon themſelues by ſuperſtition. Howebeit they want not yet an other defenſe, if they were not fit to liue vnmaried. For if an impoſſible vowe be a ſure deſtruction of the ſoule, whom the Lorde woulde haue ſaued and not deſtroyed: it followeth that we ought not to continue therein. But howe impoſſible is the vowe of continence to them that are not endued with a ſingular gift, we haue already taught, and experience ſpeaketh it though I holde my peace. For neither is it vnknowen with howe great filthines almoſt all monaſteries do ſwarme. And if any of them ſeme honeſter, and more ſhamefaſt than the reſt: yet they are not therefore chaſt becauſe they ſuppreſſe and keepe in the fault of vnchaſtity. So verily God doth with horrible examples take vengeance on the boldeneſſe of men, which forgettinge their owne weakeneſſe, do againſt nature couet that which is denied them, and deſpiſinge the remedies which the Lord had giuen them at hande, do truſt that they can with ſtubborneſſe and obſtinacy ouercome the diſeaſe of incontinence. For what elſe ſhall we call it but ſtubborneſſe, when one beinge warned that he needeth mariage, and that the ſame is giuen him of the Lord for a remedy, doth not onely deſpiſe it, but alſo bindeth himſelfe with an oth to the deſpiſing of it?

The xiiij. Chapter.

Of Sacramentes.

BEſide the preaching of the Goſpell, an other help of like ſorte is in the Sacramentes: of which to haue ſome certaine doctrine taught, is much behouefull for vs, wherby we may learne both to what ende they were ordained, and what is now the vſe of them. Firſt it is meete to conſider what is a Sacrament. It ſeemeth to me that this ſhalbe a plaine and proper definition, if we ſay that it is an outward ſigne, wherwith the Lord ſealeth to our conſciences the promiſes of his good wil toward vs, to ſuſtaine the weakeneſſe of our Faith: & we againe on our behalues do teſtifie our godlineſſe toward him as well before him and the Angels as before men. We may alſo

with more briefeneſſe define it otherwiſe: as to call it a teſtimony of Gods fauour toward vs confirmed by an outward ſigne, with a mutual teſtifying of our godlines toward him. Whetherſoeuer you chooſe of theſe definitions, it differeth nothing in ſenſe from that definition of Auguſtine, which teacheth that a Sacrament is a viſible ſigne of a holy thing, or a viſible forme of inuiſible grace: but it doth better and more certainly expreſſe the thing it ſelfe. For whereas in that briefeneſſe there is ſome darkenes, wherin many of the vnskilfuller ſort are deceiued, I thought good in moe words to giue a fuller ſentence, that there ſhould remaine no dout.

2 For what reaſon the olde wryters vſed this word in that ſenſe, it is not hard to ſee. For ſo oft as the old tranſlater would render in Latine this Greeke word Myſterion myſterie, ſpecially whē diuine matters were entreated of, he tranſlated it Sacrament. So to the Epheſians, That he might make knowen vnto vs the Sacrament of his will. Againe, if yet ye haue hearde the diſtribution of the grace of God, which is giuen to me in you, becauſe according to reuelation the Sacrament was made knowen to me. To the Coloſſians, The myſtery which hath bin hidden from ages and generations, but now is manifeſted to his Saintes, to whom the Lord would make knowen the richeſſe of this Sacramēt. &c. Againe to Timothee, A great Sacrament of godlineſſe: God is openly ſhewed in the fleſhe. He would not ſay a ſecret, leaſt he ſhould ſeeme to ſay ſomwhat vnder the greatnes of the things. Therefore he hath put Sacrament in ſtede of Secret, but of a holy thing. In that ſignification it is ſomtime founde among the eccleſiaſticall wryters. And it is well enough knowen, that thoſe which in Latine are called Sacraments, in Greeke are Myſteries: which expreſſing of one thing in two ſeuerall words endeth all the contenno. And hereby it came to paſſe that it was drawē to thoſe ſignes which had a reuerende repreſentation of hie and ſpirituall thinges. Which Auguſtine alſo noteth in one place. It were long (ſaith he) to diſpute of the diuerſity of ſignes, which when they pertaine to diuine things, are called Sacramentes.

Eph. 1. 9 & 3. 2.

Colo. 1. 26.

1. Tim. 3 16.

Epiſt. 5. ad Marcel.

3 Now of this definition which we haue ſet, we vnderſtande that a Sacrament is neuer without a promiſe going before it, but rather is adioyned as a certaine addition hanginge to it, to this ende that it ſhoulde confirme and ſeale the promiſe it ſelfe, and make it more approued vnto vs, yea after a certaine maner ratified. Which meane the Lorde foreſeeth to be needefull firſt for our ignorance and dullneſſe, and then for our weakeneſſe: and yet (to ſpeake properly) not ſo much to confirme his holy word, as to ſtabliſh vs in the Fayth therof.

For

For the truth of God is by it ſelfe ſounde and certaine enough, and can not from any other where receiue better cõfirmation than from it ſelfe. But our Faith, as it is ſmal and weake, vnleſſe it be ſtayed on euery ſide, and be by all meanes vpholden, is by and by ſhaken, wauereth, ſtaggereth, yea and fainteth. And herein verily the merciſull Lorde according to his great tender kindneſſe tempereth himſelfe to our capacitie: that, whereas we be naturall men, which alway creping vpon the grounde and ſticking faſt in the fleſh, do not thinke not ſo much as conceiue any ſpirituall thing, he vouchesaueth euen by theſe earthly elements to guide vs vnto himſelfe, and in the fleſh it ſelfe to ſet foorth a mirror of ſpirituall good things. For if we were vnbodily (as Chryſoſtome ſaith) he would haue geuen vs the very ſame things naked and vnbodily. Nowe becauſe we haue ſoules put within bodies, he geueth ſpirituall things vnder viſible things. Not becauſe there are ſuch giftes planted in the natures of the things which are ſet foorth to vs in the Sacraments: but becauſe they were ſigned by God to this ſignification. Homel. 60. and popul.

4 And this is it which they cõmonly ſay, that a Sacrament conſiſteth of the word and the outward ſigne. For we muſt vnderſtande the worde to be, not that which being whiſpered without meaning and Faith, with onely noiſe as it were with a magicall enchauntment hath power to conſecrate the element: but which being preached maketh vs to vnderſtande what the viſible ſigne meaneth. Therefore that which was vſually done vnder the tyrannie of the Pope, was not without a great profaning of the miſteries. For they thought it inough, if the Prieſt, while the people ſtode amaſedly gazing at it without vnderſtanding, did mumble vp the forme of cõſecration. Yea they of ſet purpoſe prouided this, that no whit of doctrine ſhould thereof come to the people: for they ſpake all things in Latine before vnlearned men. Afterwarde ſuperſtition brake out ſo farre, that they beleued that the conſecration was not formally made, vnleſſe it were with a hoarſe whiſpering ſounde which fewe might heare. But Auguſtine teacheth farre otherwiſe of the Sacramentall word. Let the word (ſaith he) be added to the element, and there ſhalbe made a Sacrament. For whenſe cometh this ſo great ſtrength to the water, to touch the body and waſhe the ſoule, but by the word making it? not becauſe it is ſpoken, but becauſe it is beleued. For in the very word it ſelfe the ſounde which paſſeth is one thing, and the power which abideth is an other. This is the worde of Faith which we preach, ſaith the Apoſtle. Whereupon in the Actes of the Apoſtles it is ſaid, by Faith cleanſing their hartes. And Peter the Apoſtle ſaith. Hom. in Ioh. 13. Rom. 10 8 Act. 15. 9. 1. Pet. 3. 21.

So Baptiſme alſo ſaueth vs: not the putting away of ỹ filthines of the fleſh, but the examinatiõ of a good cõſcience. This is ỹ word of Faith which we preach: by which without dout, ỹ it may be able to cleníe, Baptiſme alſo is halowed. You ſe howe it requireth preaching, wherevpon Faith may grow. And we neede not to trauaile much in proſe hereof, foraſmuch as it is clere what Chriſt did, what he commaunded vs to do, what the Apoſtles followed, what the purer Church obſerued. Yea euen from the beginning of the world it is knowen, that ſo oft as God offred any ſigne to the holy Fathers, there was added an vnſeparable knot of doctrine, without which our ſenſes ſhould be made amaſed with bare beholding. Therefore when we heare mention made of the Sacramentall word, let vs vnderſtand the promiſe, which being with a loude voice preached of the miniſter may leade the people thether as it were by the hande, whether the ſigne tendeth and directeth vs.

5 Neither are ſome to be heard which trauaill to fight againſt this, with a double horned argument rather ſuttle than ſounde. Either (ſay they) we knowe, or we knowe not, that the word of God which goeth before the Sacrament, is the true will of God. If we know it, then we learne no new thing of the Sacramẽt which followeth after. If we knowe it not, then neither will the Sacrament teach it, whoes whole force ſtandeth in the word. Whereunto let this brefely be for an aunſwere: that the ſeales which are hanged at patentes and other publike inſtruments, taken by themſelues are nothing, foraſmuch as they ſhould be hanged in vaine if the parchement had nothing written in it: yet they do not therefore not confirme and ſeale that which is written, when they be added to writings. Neither can they ſay that this ſimilitude is lately fained by vs, which Paule himſelfe vſed, calling Circumciſion a ſeale, where he purpoſely trauaileth to proue, that Circumciſion was not righteouſneſſe to Abraham, but a ſealing of that couenaunte, by faith whereof he had already bene iuſtified before. And what, I beſech you, is there that may much offende any man, if we teach that the promiſe is ſealed with Sacramẽts, when of the promiſes themſelues it is euident that one is confirmed with an other? For as euery one is manifeſter, ſo is it more fit to vpholde faith. But the Sacramẽts do both bring moſt clere promiſes, and haue this peculiar more than the word, that they liuely repreſent them to vs as it were painted out in a table. Neither ought that diſtinction any thing to moue vs, which is wont to be obiected, betweene Sacraments and ſeales of patentes: that whereas both conſiſt of carnall elements of this world, thoſe can not ſuffice or be mete to

Rom. 4. 11.

ſeale

ſeale the promiſes of God, which are ſpirituall and euerlaſting, as theſe are wont to be hanged to, for ſealing of the graunts of Princes concerning fading and fraile things. For a faithfull man, when the Sacraments are preſente before his eyes, ſticketh not in that fleſhly ſight, but by thoſe degrees of proportion, which I haue ſpoken of, he riſeth vp with godly cõſideration to the hy miſteries which lie hidden in the Sacraments.

6 And ſith the Lorde calleth his promiſes, couenantes: and his Sacraments, ſeales, of couenantes: a ſimilitude may well be brought from the couenãtes of men. What can a ſowe killed worke, if wordes were not vſed, yea vnleſſe they wente before? For ſowes are many times killed without any more inwarde or hier miſterie. What can the geuing of a mans right hande do, ſith oftentimes handes are matched with enmitie? But when wordes haue gone before, by ſuch ſignes the lawes of leagues are ſtabliſhed, although they were firſt conceiued, made, and decreed in wordes. Therefore Sacraments are exerciſes which make the credit of the word of God certainer vnto vs: & becauſe we are carnall, they are deliuered vnder carnall things: that ſo they ſhould inſtruct vs according to the capacitie of our dullneſſe, and guide vs by the hande as ſchole maiſters guide children. For this reaſon Auguſtine calleth a Sacrament, a viſible word: becauſe it repreſenteth the promiſes of God as it were painted in a table, and ſetteth them before our ſight conningly expreſſed and as in an image. Other ſimilitudes alſo may be brought, whereby Sacraments may be more plainly ſet out, as if we call them pillers of our Faith. For as a bilding ſtandeth and reſteth vpon the fundatiõ: yet by ſetting vnder of pillers, it is more ſurely ſtabliſhed: ſo: Faith reſteth vpon the word of God, as vpon a fundation: but when Sacraments are added, it ſtaieth yet more ſoundly vpon them as vppon pillers. Or if we call them loking glaſſes, in which we may beholde the richeſſe of the grace of God, which he geueth vs. For (as we haue already ſaid) he doth in them manifeſtly ſhewe himſelfe to vs, ſo much as is geuen to our dullneſſe to knowe, and doth more expreſſely teſtifie his good will and loue toward vs than by his word.

Gen. 6. 18. and 9. 9. and 17. 12.

In Ioh. Homel. 80 Lib. 19. con. Fauſt.

7 Neither do they reaſon fitly enough to the purpoſe, when they labor to proue hereby that they are not teſtimonies of the grace of God, becauſe they are alſo geuen to the wicked, which yet do thereby ſele God nothing more fauourable to them, but rather procure to themſelues more greuous damnation. For by the ſame argument neither ſhould the Goſpell, which is heard and deſpiſed of many, be the teſtimony of the grace of God: nor yet Chriſt himſelf,

which was ſeen and knowen of many, of whom very fewe receiued him. The like we may alſo ſe in patentes. For a greate parte of the multitude laugheth at and ſcorneth that authentike ſeale, howſoeuer they knowe that it proceded from the Prince to ſeale his will withall: ſome regarde it not, as a thing not perteining to them: ſome alſo abhorre it: ſo that cõſidering this ſo egall relation of both, that ſame ſimilitude which I haue aboue vſed, ought more and more to be liked. Therefore it is certaine that the Lord doth offer vnto vs mercy and a pledge of his grace both in his holy word and in the Sacraments: but the ſame is not receiued but of them which receiue the word and Sacraments with ſure Faith: like as Chriſt is offred of the Father vnto ſaluatiõ, to all, yet he is not acknowledged and receiued of all. Auguſtine in one place minding to declare the ſame, ſaid that the effectualneſſe of the word is ſhewed foorth in the Sacrament: not becauſe it is ſpoken, but becauſe it is beleued. Therefore Paule, when he ſpeketh to the faithfull, ſo entreateth of Sacraments that he includeth the communion of Chriſt in them, as when he ſaith: all ye that are Baptiſed, haue put on Chriſt. Againe, we are all one body and one Spirit, which are Baptiſed in Chriſt. But when he ſpeaketh of the wrongfull vſe of Sacraments, he geueth no more to it than to colde and voide figures. Whereby he ſignifieth, that howſoeuer the wicked & hypocrites with their peruerſneſſe do either oppreſſe or darken or hinder the effect of the grace of God in the Sacramẽts, yet that withſtandeth not but that where and ſo ofte as it pleaſeth God, both they may bring a true teſtimonie of the communicating of Chriſt, and the Spirite of God himſelfe may deliuer and performe that which they promiſe. We determine therefore that Sacraments are truely called teſtimonies of the grace of God, and as it were certaine ſeales of the good will which he beareth toward vs which by ſealing it vnto vs, do by this meane ſuſteine, nouriſh, confirme, & encreaſe our faith. As for the reaſons which ſome are woont to obiect againſt this ſentence, they are to trifling and weake. They ſay that if our Faith be good, it can not be made better: for they ſay that it is no Faith, but which without ſhaking, ſtedfaſtly, and without withdrawing, reſteth vppon the mercy of God. It had bene better for ſuch to pray with the Apoſtles that the Lorde would encreaſe their Faith, than careleſly to pretẽde ſuch a perfection of faith, which neuer any of the ſonnes of men hath obteined, nor any ſhall obteine in this life. Let them aunſwer, what maner of faith they thinke that he had which ſaid: I beleue Lorde, helpe my vnbeleuingneſſe. For euen that faith, howeſoeuer it was but a begon faith, was a good

Gala. 3. 27.
1. Cor 12, 12.
Luk. 17. 5.
Marc. 9 24.

faith,

faith, and might be made better when vnbeleuingneſſe were taken away. But they are confuted by no certainer argument than by their owne conſcience. For if they confeſſe themſelues ſinners, (which whether they will or no they can not denie) they muſt needes impute the ſame to the imperfection of their faith.

8 But (ſay they) Philip aunſwered the Eunuch, that he might be Baptized, if he beleued with all his hart. What place here hath the confirmation of Baptiſme, where faith filleth the whole hart? Againe I aſke them whether they do not fele a good parte of their hart void of faith: whether they do not daily acknowledge newe encreaſes. The heathen manne gloried that he waxed olde with learning. Therfore we Chriſtians be thriſe miſerable, if we waxe olde with profiting nothing, whoes faith ought to go forwarde by all degrees of ages, till it growe into a perfect man. Therefore in this place to beleue with all the hart, is not perfectly to beleue Chriſt, but onely from the hart and with a ſincere minde to embrace him: not to be full with him, but with feruent affection to hunger, & thirſt, and ſigh towarde him. This is the maner of the Scripture, to ſay that that is done with the whole hart, which it meaneth to be done ſincerely and hartily. Of this ſort are theſe ſayings: I haue in all my hart ſought thee: I will confeſſe to thee in all my hart, and ſuch other. As on the other ſide, where he rebuketh guilefull and deceitfull men, he vſeth to reproch them with hart and hart. Then they ſay further, that if faith be encreaſed by Sacraments, the Holy Ghoſt is geuen in vaine whoes ſtrength and worke it is to begin, maintein, and make perfect faith. To whom in deede I graunt, that faith is the propre and whole work of the holy Ghoſt, by whom being enlightened we knowe God and the treaſure of his goodneſſe, and without whoes light our minde is ſo blinde, that it can ſee nothing, ſo ſenſleſſe, that it can ſmell nothing of ſpirituall things. But for one benefite of God which they ſet forth, we conſider three. For firſt the Lorde teacheth and inſtructeth vs with his word: then he ſtrengtheneth vs with Sacraments: laſt of all he ſhineth into our mindes with the light of his holy Spirit, & openeth an entrie for the word and Sacraments into our hartes, which otherwiſe ſhould but ſtrike our eares, and be preſent before our eyes, and nothing moue the inward partes.

Act. 8. 37.

Eph. 4. 13.

Pſa. 119 10. and 111. 1 & 138. 1.

Pſa. 12. 3.

9 Wherefore as touching the cõfirmation and encreaſe of faith, I would haue the reader warned (which I thinke I haue already in plaine wordes expreſſed) that I do ſo aſſigne that miniſterie to the Sacramentes, not as though I thought that there is perpetually in them I wote not what ſecret force, by which they may of themſelues

be able to further or confirme faith: but becauſe they are ordained of the Lorde to this ende, that they ſhould ſerue to the ſtabliſhing and encreaſing of faith. But then onely they do truly performe their office, when that inwarde ſchoolemaiſter the Spirit is come to them, with whoes onely power both the hartes are pearced, and affections are moued, and the entrie is ſet open for the Sacraments into our ſoules. If he be abſente, Sacraments can do no more to our mindes, than if either the brightneſſe of the ſunne ſhould ſhine vppon blinde eyes, or a voice ſounde to deafe eares. Therefore I ſo make diuiſion betweene the Spirit and ſacraments, that the power of workinge remaine with the ſpirit, and to the Sacraments be left onely the miniſtration, yea and the ſame voide and triſling without the working of the ſpirit: but of much effectualneſſe, when he inwardly worketh & putteth forth his force. Nowe it is plaine in what ſorte according to this ſentence, a godly minde is confirmed in the faith by Sacraments: that is to ſay, euen as the eyes ſee by the brightneſſe of the ſunne, and the eares heare by the ſounde of a voice: of which neither the eyes ſhould any whit perceiue any light, vnleſſe they had a ſight in themſelues that might naturally be enlightened: and the eares ſhould in vaine be knocked at with any crying whatſoeuer it were, vnleſſe they were naturally made and fit to heare. But if it be true, which ought at ones to be determined among vs, that what the ſight worketh in our eyes to ſeing of the light, what the hearing worketh in our eares to the perceiuing of a voice, the ſame is the worke of the holy Ghoſt in our hartes, both to the conceiuing, & ſuſteining, and cheriſhing and ſtabliſhing of faith: then both theſe things do likewiſe follow: that the Sacraments do nothing at all profite without the power of the holy Ghoſt: and that nothing withſtandeth but that in hartes already taught of that ſcholemaiſter, they may make faith both ſtronger and more encreaſed. Onely this difference there is, that the power of hearing and ſeing is naturally ſet in our eares and eyes: but Chriſt beſide the meaſure of nature doth by ſpeciall grace worke the ſame in our mindes.

10 Whereby thoſe obiections alſo, which comber ſome men, are diſſolued: That if we aſcribe to creatures either the encreaſe or confirmation of faith, there is wronge done to the Spirit of God, whom we ought to acknowledge the only author therof. For neither do we in the meane time take from him the praiſe either of confirming or encreaſing it: but rather we affirme, that euen this that he encreaſeth and confirmeth faith, is nothing els but with his inward enlightning to prepare our mindes to receiue that confirming which

is ſet forth by the Sacraments. But if it be yet to darkly ſpoken, it ſhalbe made very clere by a ſimilitude which I will bring. If thou purpoſe with wordes to perſuade a man to do any thing, thou wilt ſearch out all the reaſons, whereby he may be drawen to thy opinion, and may be in a maner ſubdued to obey thy counſell. But thou haſt hetherto nothing preuailed, vnleſſe he likewiſe haue a pearcing and ſharpe iudgement, whereby he may weye what pith is in thy reaſons: vnleſſe alſo he haue a tractable wit and ready to harken to teaching: finally vnleſſe he haue conceiued ſuch an opinion of thy faithfulneſſe and wiſedome, as may be to him like a certaine foreiudgement to cauſe him to ſubſcribe. For both there are many ſtubborne heads, which a man can neuer bowe with any reaſons: and alſo where credite is ſuſpected, where authoritie is deſpiſed, little good is done euen with the willing to learne. On the other ſide let all thoſe things be preſent, they will truely bring to paſſe that the hearer, to whom thou geueſt counſell, will obey the ſelfe ſame counſels which otherwiſe he would haue laughed to ſcorne. The ſame worke alſo the Spirit worketh in vs. For leaſt the word ſhould beate our eares in vaine, leaſt the Sacramentes ſhould ſtrike our eyes in vaine, he ſheweth vs that it is God which ſpeaketh therein, he ſofteneth the ſtubborneſſe of our heart, and frameth it to the obedience which is due to the word of the Lorde. Finally he conueyeth thoſe outward wordes and Sacramentes from the eares into the ſoule. Therefore both the word & the Sacraments do confirme our faith, whē they ſet before our eyes the good will of the heauenly father toward vs, by knowledge of whom both the whole ſtedfaſtneſſe of our faith ſtandeth faſt, and the ſtrength of it encreaſeth: the Spirit confirmeth it, when in engrauing the ſame confirmation in our mindes he maketh it effectuall. In the meane time the father of lightes can not be forbidden, but as he enlightneth the bodily eyes with the beames of the ſunne, ſo he may enlightē our mindes with ſacraments, as with a brightneſſe ſet meane betweene.

11 Which propretie the Lorde taught that there was in his outwarde word, when in the parable he called it ſeede. For as ſeede, if it fall vpon a deſert and vntilled peece of grounde, will do nothing but lie: but if it be throwen vpon arable lande well manured and tilled, it will bring forth her fruit with very good encreaſe: ſo the word of God, if it light vpon a ſtiffe necke, it will growe barrein as that which is ſowen vpon ſande: but if it light vpon a ſoule manured with the lande of the heauenly Spirit, it will be moſt fruitefull. But if there be like reaſon of ſeede and of the word: as we ſay that out of ſeede Mat 13. 4. Luc. 8. 15.

corne both ſpringeth and encreaſeth, and groweth vp to ripeneſſe: why may we not ſay that faith taketh out of the word of God both beginning, encreaſe, and perfection. Paule very well expreſſeth both theſe things in ſundry places. For when he goeth about to put the
1. Cor. 3.4. Corinthians in remembrace howe effectually God vſed his trauaile, he glorieth that he hath the miniſterie of the Spirit, as though the
1. Cor. 3.6. power of ỹ holy Ghoſt were with an vnſeparable knot ioined with his preaching, to enlighten and thoroughly moue the minde. But in an other place when he mindeth to admoniſh them, of what force
1. Cor. 3.6. the word of God is of it ſelfe being preached by man, he compareth the miniſters themſelues to huſbandmen, which when they haue beſtowed their labor and trauaile in tilling the earth, haue no more to do. But what ſhould tilling, and ſowing, and watering profit, vnleſſe that which is ſowen ſhould receiue liuelineſſe by heauenly benefite? Therefore he concludeth, that both he that planteth and he that watereth are nothing: but that all things are to be aſcribed to God, which alone geueth the encreaſe. Therefore the Apoſtles do in their preaching vtter the power of the Spirit, ſo farre as God vſeth the inſtruments ordeined by himſelf to the ſetting forth of his ſpirituall grace. Yet we muſt kepe ſtill that diſtinction, that we remembre, what man is able to do by himſelfe, and what is propre to God.

12 Sacraments are ſo cõfirmations of our faith, that many times when the Lorde meaneth to take away the confidence of the very things that are by him promiſed in the Sacraments, he taketh away the ſacraments themſelues. When he ſpoileth and thruſteth away
Geneſ. 3.3. Adam from the gifte of immortalitie, he ſaith: Let him not eate of the fruit of life, leaſt he liue for euer. What ſaith he? Could that fruit reſtore to Adam his vncorruption, from which he was nowe fallen? No. But this is all one as if he had ſaid: Leaſt he ſhould enioy a vaine confidence if he kepe ſtill the ſigne of my promiſe, let that be ſhaken away from him which might bring him ſome hope of immortalitie.
Ephe. 2. 12. After this maner when the Apoſtle exhorteth the Epheſians to remembre that they were forein geſtes of the teſtamenrs, ſtrangers from the fellowſhip of Iſraell, without God, without Chriſt, he ſaith that they were not partakers of Circumciſion. Whereby he doth (by figure of tranſnomination) ſignifie that they were excluded from the promiſe it ſelfe, which had not receiued the ſigne of the promiſe. To their other obiection, that the glory of God is conueyed to creatures, to whom ſo much power is aſcribed, and that thereby it is ſo farre diminiſhed, we haue in redineſſe to aunſwere that we ſet no power in creatures. Onely this we ſay, that God vſeth meanes and inſtru-

inſtruments, which he himſelfe ſeeth to be expedient: that all things may ſerue his glorie, foraſmuch as he is Lorde and iudge of all. Therfore as by bread and other nouriſhments he feedeth our body: as by the ſunne he enlightneth the world: as by fire he warmeth: yet neither bread, nor the ſunne, nor fire, are any thinge but ſo farre as by thoſe inſtruments he doth diſtribute his bleſſings vnto vs: ſo ſpiritually he nouriſheth faith by the Sacraments, whoſe onely office is to ſet his promiſes before our eyes to be loked vpō, yea to be pledges vnto vs of them. And as it is our duetie to faſten none of our affiance in other creatures, which by the liberality and bountifulneſſe of God are ordeined to our vſes, and by the miniſtery whereof he geueth vs his giftes, nor to haue them in admiration, and praiſe them as cauſes of our good: ſo neither ought our confidence to ſticke faſt in the Sacraments, nor the glorie of God to be remoued vnto them: but leauing all things, both our faith and confeſſion ought to riſe vp to him the author both of the ſacraments and of all things.

13 Whereas ſome bring an argument out of the very name of a Sacrament, it is nothing ſtrong. A ſacrament (ſay they) whereas it hath among allowed authors many ſignifications, yet it hath but one which agreeth with the ſignes: that is, whereby it ſignifieth that ſolemne othe which the ſoldior maketh to his capitaine when he entreth into profeſſiō of a ſoldior. For as by that othe of warfare newe ſoldiors do binde their faith to the capitaine, and profeſſe to be his ſoldiors: ſo by our ſignes we profeſſe Chriſt our capitaine, and do teſtifie that we ſerue vnder his banner. They adde ſimilitudes to make therby the matter more plaine. As a gowne made the Romains ſeuerally knowen from the Grekes which did weare clokes: as the very degrees of men at Rome were diſcerned by their ſeueral ſignes: the degree of Senators from the degree of knightes, by purple cote and piked ſhooes: againe a knight from a commoner, by a ring: ſo we beare our ſignes that may make vs ſeuerally knowen from prophane men. But by the things aboue ſaid it is euident enough that the olde writers, which gaue to the ſignes the name of Sacraments, hadde no regarde howe this word was vſed among Latine writers, but for their owne purpoſe fained this newe ſignification, whereby they ſignified onely holy Signes. But if we will ſearche the matter more depely, it may ſeeme that they haue with the ſame relation applied this word to ſuch a ſignificatiō, wherewith they haue remoued the name of faith to that ſenſe wherein it is nowe vſed. For whereas faith is a truth in performing promiſes: yet they haue called faith an aſſuredneſſe, or ſure perſuaſion which is had of the truth it ſelfe. Like-

wise whereas a sacrament is the soldiors part whereby he voweth himselfe to his capitaine: they haue made it the capitaines parte, whereby he receiueth soldiors into roomes of seruice. For by the sacrament the Lorde doth promise that he will be our God, and that we shall be his people. But we passe ouer such suttleties: forasmuch as I thinke I haue proued with arguments plaine enough, that they hadde respect to nothing els but to signifie that these are Signes of holy and spirituall things. We receiue in deede the similitudes which they bring of outward tokens: but we allowe not that that which is the last pointe in the sacraments, is by them set for the chief yea and onely thing. But this is the first point, that they should serue our faith before God: the later point that they should testifie our confession before men. According to this later consideration those similitudes haue place. But in the meane time let that first point remaine: because otherwise (as we haue already proued) the misteries should be but colde, vnlesse they were helpes to our faith, and additions to doctrine ordeined to the same vse and ende.

14 Againe we must be warned, that as these men do weaken the force, and vtterly ouerthrowe the vse of sacraments: so on the contrarie side there be some, which faine to sacraments, I wote not what secret vertues, which are no where red to be put in them by God. By which error the simple and vnskilfull are dangerously deceiued, while they are both taught to seke the giftes of God where they can not be founde, and are by little and little drawen away from God, to embrace mere vanitie in steede of his veritie. For the Sophisticall schooles haue taught with great consent, that the Sacraments of the newe lawe, that is to say those which are nowe in vse in the Christian Church, do iustifie and geue grace, so that we do not lay a stoppe at deadly sinne. It can not be expressed howe pernicious and pestilent this opinion is, and so much the more, because in many ages heretofore, to the great losse of the Church it hath preuailed in a great part of the world: Truely it is vtterly deuelish. For when it promiseth righteousnesse without faith, it driueth soules hedlong into destruction: then because it fetcheth the cause of righteousnesse from the sacraments, it bindeth the miserable mindes of men already of their owne accorde to much bending to the earth, with this superstitiō that they rather rest in the sight of a bodily thing than of God himselfe. Which two things I would to God we had not so proued in experience, for little neede they any long profe. But what is a sacramēt taken without faith, but the most certaine destruction of the Church? For whereas nothing is to be loked for thereof without the promise, and the pro-

miſe doth no leſſe threaten wrath to the vnfaithfull, than it offereth grace to the faithfull: he is deceiued that thinketh that there is any more geuen to him by the ſacraments, than that which being offred by the word of God, he receiueth by faith. Wherupon an other thing alſo is gathered, that the affiance of ſaluation hangeth not vpon the partaking of the ſacrament, as though Iuſtification conſiſted therein: which we knowe to be repoſed in Chriſt onely, and to be communicated vnto vs no leſſe by the preaching of the Goſpell, than by the ſealing of the ſacrament: and that without that it can not wholly ſtande. So true is that which Auguſtine alſo writeth, that inuiſible ſanctification may be without a viſible ſigne, and againe that a viſible ſigne may be without true ſanctification. For (as he alſo writeth in an other place,) men do put on Chriſt ſometime vntill the receiuing of a ſacrament, ſometime euen vntill the ſanctification of life. And that firſt point may be common both to good and to euill: but this other is propre to the good and godly. Libr. 4 de queſt. vet. teſtam. Libr. 5. de bap. contra Donat. cap. 24.

15 Hereupon cometh that diſtinction if it be well vnderſtanded, which the ſame Auguſtine hath often noted, betweene a ſacrament, and the thing of the ſacrament. For it not onely ſignifieth, that the figure and truth are there conteined, but that they do not ſo hang together but that they may be ſeuered: and that euen in the very conioining the thing muſt alway be diſcerned from the ſigne, that we geue not to the one that which belongeth to the other. He ſpeaketh of the ſeparation, when he writeth that the ſacraments do worke in the onely elect that which they figure. Againe, when he writeth thus of the Iewes: When the ſacraments were common to all, the grace was not common, which is the power of the ſacraments. So nowe alſo the waſhing of regeneration is common to all: but the grace it ſelfe, whereby the membres of Chriſt are regenerate with their head, is not common to all. Againe in an other place of the Supper of the Lorde, We alſo at this day receiue viſible meate. But the ſacrament is one thing, and the power of the ſacrament an other thing. What is this, that many receiue of the altar and dy, and in receiuing do dy? For the Lordes morſell was poiſon to Iudas: not becauſe he receiued an euell thing, but becauſe he being euell receiued a good thing euelly. A little after, The ſacrament of this thing, that is of the vnitie of the body and blood of Chriſt, is ſomewhere prepared on the Lordes table daily, ſomewhere by certaine diſtances of dayes: and thereof is receiued vnto life to ſome, and vnto deſtruction to ſome. But the thing it ſelfe whereof it is a ſacrament, is receiued vnto life to all men, but vnto deſtruction to no man, whoſoeuer is partaker of de bap. contra Donat. In pſal. 77. In Ioh. Homel. 26.

it. And a little before he had ſaid, He ſhall not dy which eateth: but he which perteineth to the power of the ſacrament, not to the viſible ſacrament: which eateth within, not without: which eateth with hart, not he which preſſeth with tooth. Thus you heare euery where, that a ſacrament is ſo ſeuered from his owne truth by the vnworthineſſe of the receiuer, that there remaineth nothing but a vaine and vnprofitable figure. But that thou maiſt haue not a ſigne voide of truth: but the thing with the ſigne, thou muſt conceiue by faith the word which is there encloſed. So howe much thou ſhalt by the ſacraments profite in communicating of Chriſt, ſo much profite ſhalt thou take of them.

16 If this be ſomewhat darke becauſe of the ſhorteneſſe, I will ſet it out in mo wordes. I ſay that Chriſt is the matter, or (if thou wilte) the ſubſtance of all ſacraments: foraſmuch as in him they haue all their perfectneſſe, and do promiſe nothing without him. So much leſſe tolerable is the error of Peter Lombard, which doth expreſſly make them cauſes of righteouſneſſe and ſaluation, whereof they be partes. Therefore bidding all cauſes farewell which mans wit doth faine to it ſelfe, we ought to ſtay in this one cauſe. Therefore how much we be by their miniſtery holpen to the nouriſhing, confirming and encreaſing of the true knowledge of Chriſt in vs, and to the poſſeſſing of him more fully, and to the enioying of his richeſſe, ſo much effectualneſſe they haue with vs. But that is done when we do with true faith receiue that which is there offered. Do the wicked then (wilt thou ſay) bring to paſſe by their vnthankfulneſſe, that the ordinance of God be voide and turne to nothing? I aunſwer that that which I haue ſaid, is not ſo to be taken, as though the force and truth of the ſacrament did hang vppon the ſtate or will of him that receiueth it. For that which God hath ordeined remaineth ſtedfaſt and kepeth ſtill his nature, howeſoeuer men do varie. But ſith it is one thing to offre, an other to receiue: nothing withſtandeth but that the ſigne halowed by the word of God may be in deede that which it is called, and kepe his owne force: and yet that there come thereby no profit to an euell doer and wicked man. But Auguſtine doth in fewe wordes well aſſoile this queſtion. If (ſaith he) thou receiue carnally, it ceaſſeth not to be ſpirituall: but it is not to thee. But Auguſtine hath in the aforeſaid places ſhewed that a ſacrament is a thing nothing worth, if it be ſeuered from the truth thereof: ſo in an other place he geueth warning that euen in the very conioining needeth a diſtinction, leaſt we ſticke to much in the outward ſigne. As (ſaith he) to followe the letter, and to take the ſignes in ſtede of

Lib. 4. ſenten. diſt. 1.

Homel. in Ioh 26.

Libr. 3 de doct. Chriſt. cap. 9.

the things, is a point of a ſeruile weakeneſſe: ſo to expounde the ſignes vnprofitably is a point of euell wandring error. He nameth two faultes which are here to be auoided: The one when we ſo take the ſignes as though they were geuen in vaine, and when with abaſing or diminiſhing their ſecrete ſignifications by our enuiouſneſſe, we bring to paſſe that they bring vs no profite at all. The other, when in not raiſing our mindes beyonde the viſible ſigne, we geue away to the ſacrament the praiſe of all thoſe good things which are not geuen vs but of Chriſt onely, and that by the Holy Ghoſt, which maketh vs partakers of Chriſt himſelfe: and in deede by the helpe of the outwarde ſignes: which if they allure vs to Chriſt, when they be wreſted an other way, the whole profite of them is vnworthily ouerthrowen.

17 Wherefore let this remaine certaine, that there is no other office of the ſacraments than of the word of God: which is to offer and ſet forth Chriſt vnto vs, and in him the treaſures of heauenly grace: but they auaile or profit nothing, but beinge receiued by faith: euen as wine, or oile, or any other liquor, though you poure it on largely, yet it will runne beſide & periſh, vnleſſe the veſſels mouth be open to receiue it, and the veſſell though it be wette rounde about on the outſide, ſhall neuertheleſſe remaine emptie and voide within. Beſide this we muſt beware, leaſt thoſe things which haue bene writtē by the olde writers ſomewhat glorioufly to amplifie the dignitie of ſacraments, ſhould leade vs away into an error nere to this: namely that we ſhoulde thinke that there is ſome ſecret power knit and faſtened to the ſacraments, that they may of themſelues geue vs the graces of the Holy Ghoſt, like as wine is geuen in a cup: whereas onely this office is appointed to them by God, to teſtifie and ſtabliſh to vs the good will of God toward vs, and do profite no further vnleſſe the Holy Ghoſt ioine himſelfe to them, which may open our mindes and hartes, and make vs partakers of this teſtimonie, wherin alſo do clerely appere diuers and ſeuerall graces of God. For the ſacraments, as we haue aboue touched, are that thing to vs of God, which to men are meſſangers of ioyfull things, or earneſtes in ſtabliſhing of bargaines: which do not of themſelues geue any grace, but to tell and ſhewe vs, and (as they be earneſtes and tokens,) do ratifie vnto vs thoſe things that are geuen vs by the liberalitie of God. The Holy Ghoſt (whom the ſacraments do not in comon without difference bring to all men, but whom the Lorde peculiarly geueth to them that be his) is he that bringeth the graces of God with him, which geueth to the ſacraments place in vs, which maketh them to

bring forth fruit. But although we do not denie that God himselfe with the most present power of his Spirit is present with his owne institution, least the ministration which he hath ordeined of the sacraments should be fruitlesse & vaine: yet we affirme that the inward grace of the Spirit, as it is seuered from the outward ministerie, so ought to be seuerally weyed and considered. God therefore truely performeth in deede whatsoeuer he promiseth and figureth in signes: neither do the signes want their effect, that the author of them may be proued true and faithfull. The question here is onely whether God worketh by his owne and by inward power (as they call it) or do resigne his office to outwarde signes. But we affirme, that whatsoeuer instruments he vse, his originall working is nothing hindered thereby. When this is taught concerning the sacraments, both their dignitie is honorably set out, and their vse is plainely shewed, and their profitableneſſe is abundantly reported, and the best meane in all these things is reteined, that neither any thing be geuen to them which ought not, nor againe any thing be taken from them which is not cõuenient to be taken from them. In the meane time that fained deuise is taken away, whereby the cause of iustification and power of the Holy Ghost is enclosed in elements as in vessels or waggons: and that principall force which hath bene omitted of other is expresly set out. Here also it is to be noted, that God inwardly worketh that which the minister figureth and testifieth by outward doings: least that be drawen to a mortall man, which God claimeth to himself alone. The same thing also doth Augustine wisely touch. Howe (saith he) doth both Moses sanctifie, and God? Not Moses for God: but Moses with visible sacraments by his ministerie, but God with inuisible grace by his holy Spirit: where also is the whole fruit of visible sacraments. For without this sanctification of inuisible grace, what do those visible sacraments profite?

Questi. vet. testam li 3. cap. 84.

18 The name of sacramẽt, as we haue hetherto entreated of the nature of it, doth generally conteine all the signes that euer God gaue to men, to certifie and assure them of the truth of his promises. Those he sometime willed to remaine in naturall things, sometime he deliuered them in miracles. Of the first kinde these be examples: as when he gaue to Adam and Eue, the tree of life for an earnest of immortalitie, that they might assure themselues of it, so long as they did eate of the frute thereof. And when he did set the heauenly boaw for a monument to Noe and his posteritie, that he would no more from thense forth destroy the earth with ouerflowing of waters. These Adam and Noe had for sacraments. Not that the tree did

Gen. 2. 17. and 3. 3

Gen. 9 13.

geue them immortalitie, which it could not geue to it ſelfe: nor that the Boawe (which is but a ſtriking backe of a ſunbeame vpon the cloudes againſt it) was of force to hold in the waters: but becauſe they had a marke grauen in them by the word of God, that they ſhould be examples and ſeales of his teſtaments. And the tree was a tree before, and the boawe a boawe. When they were written vppon with the word of God, then a newe forme was put into them, that they ſhoulde begin to be that which they were not before. That no man ſhould thinke theſe things ſpoken without cauſe, the boawe it ſelfe is at this day alſo a witneſſe of that couenant, which God made with Noe: which boawe ſo ofte as we beholde, we reade this promiſe of God wrytten in it, that the earth ſhall neuer be deſtroyed with ouerflowing of waters. Therfore if any fonde Philoſopher, to ſcorne the ſimplicitie of our faith, do affirme that ſuch varietie of colours doth naturally ariſe of reflected beames and a cloude ſet againſt them: let vs graunt it in deede, but let vs laugh to ſcorne his ſenſleſſe follie, which doth not acknowledge God the Lorde and gouernor of nature: which at his owne will vſeth all the elements to the ſeruice of his owne glory. If he had emprinted ſuch tokens in the ſunne, the ſtarres, the earth, ſtones, and ſuch like, they ſhould all haue bene ſacraments to vs. Why are not vncoined and coined ſiluer both of one value, ſith they are both one metall? euen becauſe the one hath nothing but nature: when it is ſtriken with a common marke, it is made money, and receiueth a newe valuation. And ſhall not God be able to marke his creatures with his word, that they may be made ſacraments, which before were naked elemẽts? Of the ſecond kinde theſe were examples, when he ſhewed to Abraham a light in a ſmoking ouen: when he watered the fleece with dewe, the earth remaining dry: againe he watered the earth, the fleece being vntouched, to promiſe victory to Gedeon: when he drewe the ſhadowe of the diall x. lines backeward, to promiſe ſafety to Ezechias. Theſe things, when they were done to relieue and ſtabliſhe the weakeneſſe of their faith, were then alſo ſacraments. Gen. 15. 17. Iud. 6. 37. 2. King. 20. 9. Eſa. 38. 7.

19 But our preſente purpoſe is, to diſcourſe peculiarly of thoſe ſacraments, which the Lorde willed to be ordinarie in his Church, to nouriſhe his worſhippers and ſeruantes into one faith and the confeſſion of one faith. For (to vſe the wordes of Auguſtine) men can be congeled together into no name of religion either true or falſe, vnleſſe they be bounde together with ſome felloſhip of viſible ſignes and ſacramentes. Sith therefore the moſt good Father foreſawe this neceſſitie, he did from the beginning ordeine certaine Libr 9. contra. Fauſt. Manic. cap. 11.

exercises of godlineſſe for his ſeruantes, which afterwarde Satan by turning them to wicked and ſuperſtitious worſhippings, hath many wayes depraued and corrupted. Hereupon came thoſe ſolemne profeſſions of the Gentiles into their holy orders, and other baſtarde vſages: which although they were full of error and ſuperſtition, yet they alſo were therewith a profe that men could not in profeſſion of religion be without ſuch outward ſignes. But becauſe they neither were grounded vppon the word of God, nor were referred to that trueth whereunto all ſignes ought to be directed, they are vnworthy to be rehearſed where mention is made of the holy ſignes which are ordeined of God and haue not ſwarued from their fundation, that is, that they ſhould be helpes of true godlineſſe. They conſiſt not of bare ſignes, as were the boawe and the tree, but vpon Ceremonies: or rather the ſignes that be here geuen are Ceremonies. But as it is aboue ſaid, that they be on the Lordes behalfe teſtimonies of grace and ſaluation: ſo they be againe on our behalfe markes of profeſſion, by which we openly ſweare to the name of God, for our partes binding our faith vnto him. Therefore Chriſoſtome in one place fitly calleth them couenantinges whereby God bindeth himſelfe in league with vs, and we be bounde to pureneſſe and holineſſe of life, becauſe here is made a mutuall forme of couenanting betweene God and vs. For as the Lorde therin promiſeth that he will cancell and blot out whatſoeuer giltineſſe and penaltie we haue gathered by offending, and doth reconcile vs to himſelfe in his onely begotten Sonne: ſo we againe on our behalfes do by this profeſſion binde our ſelues vnto him to the following of Godlineſſe and innocence: ſo that a man may rightly ſay that ſuch ſacraments are Ceremonies, by which God will exerciſe his people firſt to the nouriſhing, ſtirring vp, and ſtrengthening of Faith inwardly, then to the teſtifying of religion before men.

20 And euen theſe ſacramẽts alſo were diuerſe, after the diuerſe order of time, according to the diſtribution whereby it pleaſeth the Lorde to ſhewe himſelfe after this or that maner to men. For to Abraham and his poſteritie Circumciſion was commaunded: whereunto afterwarde purifyings, and Sacrifices, and other Ceremonies were added out of the lawe of Moſes. Theſe were the Sacraments of the Iewes vntill the comming of Chriſt: at whiche comming, thoſe beinge abrogate, two Sacramentes were ordeined, which nowe the Chriſtian Church vſeth, Baptiſme, and the Supper of the Lorde. I ſpeake of thoſe that were ordeined for the vſe of the whole Church. For as for the laying on of handes, whereby the miniſters

Gen. 17 10. Leuit. Mat. 28. 19. and 26. 26.

of

of the Church are entred into their office, as I do not vnwillingely ſuffer it to be called a Sacrament, ſo I do not recken it among the ordinary Sacramentes. As for the reſt which are commonly called Sacraments, what they are to be accompted, we ſhal ſee byandby. Howbeit the old Sacraments alſo had reſpect to the ſame marke, whereunto ours do tende, that is, to direct and in a maner leade by the hande to Chriſt: or rather as images to repreſent him, and ſhew him foorth to be knowen. For whereas we haue already taught, that they are certaine ſeales wherewith the promiſes of God are ſealed: and where it is moſt certaine, that there was neuer offered any promiſe of God to mē but in Chriſt: that they may teach vs of ſome promiſe of God, they muſt nedes ſhewe Chriſt. Whereunto pertaineth that heauenly paterne of the tabernacle and of the worſhippinge in the law, which was giuen to Moſes in the mount. One onely difference there is, that thoſe did ſhadow out Chriſt being promiſed, whē he was yet looked for: theſe do teſtifie him already giuen and deliuered. 1.Cor.8 10.

21 When theſe things ſhall all be particularly and eche one ſeuerally declared, they ſhalbe made much plainer. Circumciſion was to the Iewes a ſigne, whereby they were put in minde, that whatſoeuer commeth of the ſeede of man, that is to ſay the whole nature of mā, is corrupt, and hath neede of proyninge. Moreouer it was a teaching, and token of remembrance, whereby they ſhoulde confirme themſelues in the promiſe giuen to Abraham, concerninge that bleſſed ſeede in whom all the nations of the earth were to be bleſſed, from whom they hadde their owne bleſſinge to be looked for, Now that healthfull ſeede (as we are taught of Paule) was Chriſt, in whom alone they hoped that they ſhoulde recouer that which they had loſt in Adam. Wherefore Circumciſion was to thē the ſame thing which Paule ſaith that it was to Abraham, namely the ſeale of the righteouſnes of Faith: that is to ſay, the ſeale whereby they ſhould be more certainely aſſured, that their Faith, wherewith they looked for that ſeede, ſhoulde be accompted to them of God for righteouſneſſe. But we ſhall vppon a better occaſion in an other place go through with the compariſon of Circumciſion and Baptiſme. Baptiſinges and puryfyinges did ſet before their eies their owne vncleannes, filthines and pollution, wherwith they were defiled in their owne nature: but they promiſed an other waſhinge, whereby all their filthineſſes ſhoulde be wiped and waſhed away. And this waſhinge was Chriſt, with whoſe blood we being waſhed do bring his cleannes into the ſight of God, that it may hide all our defilinges. Their Sacrifices did accuſe them of their owne wickednes, and therewithall did teach, that it was neceſ- Gen.28 28. Gala.3. 16. Rom.4. 11. Hebr.9. 1. 1.Ioh.1 7. Rom.1. 5.

ſary that there ſhoulde be ſome ſatisfaction which ſhould be payd to the iudgemēt of God. That therfore there ſhould be ſome one chief Biſhop, a mediatour betwene God and men, which ſhoulde ſatisfie God by ſheding of blood, and by offring of a Sacrifice which ſhoulde ſuffice for the forgiuenes of ſinnes. This chiefe Prieſt was Chriſtine himſelfe ſhed his owne blood: he himſelfe was the Sacrifice: for he offred himſelfe obedient to his Father vnto death: by which obedience he tooke away the diſobedience of man, which had prouoked the diſpleaſure of God.

Heb. 4. 14. & 5. 5. & 9. 11 Phi. 2. 8 Rom. 5. 19.

22 As for our Sacramentes, they do ſo much more clearely preſent Chriſt vnto vs, as he was more neerely ſhewed to men, ſince he hath bin truly deliuered of his Father ſuch as he had bin promiſed. For Baptiſme doth teſtifie vnto vs that we are cleanſed and waſhed, the Supper of thankeſgiuing teſtifieth that we be redeemed. In water, is figured waſhing: in blood, ſatisfaction. Theſe two things are found in Chriſt, which (as Iohn ſaith) came in water and blood, that is to ſay that he might cleanſe and redeeme. Of which thing the Spirit of God alſo is a witneſſe. Yea there are three witneſſes in one, Water, Blood, and Spirit. In water and blood we haue a teſtimonie of cleanſing and redeeminge: but the Spirite the principall witneſſe bringeth vnto vs aſſured credit of ſuch witneſſinge. This hie myſtery hath notably well bin ſhewed vs in the croſſe of Chriſt, when water & blood flowed out of his holy ſide: which ſide for that cauſe Auguſtin rightfully called the fountaine of our Sacramentes: of which yet we muſt entreate ſomewhat more at large. There is no dout but that more plentifull grace alſo of the Spirite doth here ſhewe foorth it ſelfe if you compare time with time. For that pertaineth to the glory of the kingdom of Chriſt, as we gather out of many places, but ſpecially out of the 7. Chapter of Iohn. In which ſenſe we muſt take that ſayinge of Paule, that vnder the law were ſhadowes, but in Chriſt is the body. Neither is it his meaning to ſpoyle of their effect the teſtimonies of grace, in which Gods will was in the olde time to proue himſelfe vnto the Fathers a true ſpeaker, euen as at this day he doth to vs in Baptiſme and in the holy Supper. But onely his purpoſe was by way of compariſon to magnifie that which was giuen vs, leaſt any ſhoulde thinke it maruelous, that the Ceremonies of the law were aboliſhed by the comming of Chriſt.

1. Ioh. 5 6. Ioh. 19. 34. Homil. in Iohn. 20. Colo. 2. 17.

23 But that ſame ſchoole doctrine (as I may alſo briefly touch this by the way) is vtterly to be hiſſed out, whereby there is noted ſo great a difference betwene the Sacraments of the olde and new law, as though thoſe did nothinge but ſhadow out the grace of God, and

theſe do preſently giue it. For the Apoſtle ſpeaketh no leſſe honorably of thoſe thā of theſe, when he teacheth that the Fathers did eate the ſame ſpirituall meate which we eate, and expoundeth that ſame meate to be Chriſt. Who dare make that an empty ſigne, which deliuered to the Iewes a true communion of Chriſt? And the grounde of the cauſe which the Apoſtle there handeleth, doth plainly fight on our ſide. For, that no man truſting vpon a colde knowledge of Chriſt, and empty title of Chriſtianity, and outward tokens, ſhould preſume to deſpiſe the iudgement of God: he ſheweth foorth examples of Gods ſeuerity to be ſeene in the Iewes: that we ſhoulde knowe that the ſame paines which they haue ſuffred, hang ouer vs, if we followe the ſame faultes. Now that the compariſon might be fit, it behoued that he ſhoulde ſhewe that there is no vnegallneſſe betwene vs and them in thoſe good thinges whereof he did forbid vs to boaſt falſely. Therefore firſt he maketh vs egall in the Sacramentes, and leaueth to vs not ſo much as any ſmall peece of prerogatiue, that might encourage vs to hope of eſcapinge vnpuniſhed. Neither verely is it lawfull to giue any more to our Baptiſme, than he in an other place giueth to circumciſion, when he calleth it the ſeale of the righteouſneſſe of Faith. Whatſoeuer therefore is at this day giuen vs in our Sacraments, the ſame thing the Iewes in old time receiued in theirs. that is to ſay, Chriſt with his ſpirituall richeſſe. What power our Sacramentes haue, the ſame they alſo felt in theirs: that is to ſay, that they were to them ſeales of Gods good will towarde them, into the hope of eternall ſaluation. If they had bin apt expoſitors of the Epiſtle to the Hebrues, they woulde not haue ſo bin blinded. But when they read there, that ſinnes were not cleanſed by the Ceremonies of the law, yea that the olde ſhadowes had no auailing force to righteouſneſſe: they neglectinge the compariſon which is there handeled, while they tooke holde of this one thing, that the law of it ſelfe nothing profited the folowers of it, thought ſimply that the figures were voide of trueth. But the Apoſtles meaning is to bring the ceremonial law to nothing, vntill it come to Chriſt, vpon whom alone hangeth al the effectualneſſe of it.

1. Cor. 10. 3.

Rom. 4. 11.

He. 10. 1.

24 But they will obiect thoſe thinges which are red in Paul concerning the circumciſion of the letter, that it is in no eſtimation with God, that it giueth nothing, that it is vaine. For ſuch ſayings ſeeme to preſſe it downe farre beneth Baptiſme. Not ſo. For the very ſame might rightfully be ſayd of Baptiſme. Yea and alſo the ſame is ſayd, firſt of Paule himſelfe, where he ſheweth that God regardeth not the outward waſhinge whereby we enter into profeſſion of religion, vn-

1. Cor. 10. 5.

leſſe the minde within be both cleanſed and continue in cleanneſe to the ende: againe of Peter, when he teſtifieth that the trueth of
1. Pet. 3. 21. Baptiſme ſtandeth not in the outward waſhing, but in a good witneſ-
Colo. 2. 11. ſinge, of conſcience. But he ſeemeth alſo in an other place vtterly to deſpiſe the circumciſion made with hand, when he compareth it with the circumciſion of Chriſt. I anſwere that euen in this place nothing is abated of the dignitie of it. Paule there diſputeth againſt them, which required it as neceſſary when it was now abrogate. Therfore he warneth the faithfull, that leauing the olde ſhadowes they ſhould ſtande faſt in the trueth. Theſe maiſters (ſayth he) inſtantly call vpon you, that your bodies may be circumciſed. But ye are ſpiritually circumciſed according to the ſoule and body. Ye haue therefore the deliuerance of the thinge in deede, which is much better than the ſhadowe. A man might take exception to the contrary and ſay that the figure is not therefore to be deſpiſed becauſe they hadde the thing in deede: foraſmuch as the putting of of the olde man of which he there ſpake, was alſo among the Fathers, to whom yet outwarde Circumciſion hadde not bin ſuperfluous. He preuenteth this obiection, whē he by & by addeth, that the Coloſſians were buried with Chriſt by Baptiſme. Whereby he ſignifieth that at this day Baptiſme is the ſame to Chriſtians, which circumciſion was to the olde people: and therfore that circumciſion can not be enioined to Chriſtians without wrong done to Chriſt.

25 But that which followeth and which I euen nowe alleaged, is harder to aſſoyle, that all the Iewiſhe Ceremonies were ſhadowes of things to come, and that in Chriſt is the body: but moſt hard of all is that which is entreated in many chapters of the Epiſtle to the Hebrues, that the blood of beaſtes, attained not to conſciences: that the law had a ſhadow of good thinges to come, not an image of thinges: that the folowers of it obtained no perfectiō of ẏ Ceremonies of Moſes: and ſuch other. I go backe to that which I haue already touched, that Paule doth not therefore make the Ceremonies ſhadowiſh, becauſe they had no ſounde thing in them: but becauſe the fulfillinge of them was after a certaine manner hanged in ſuſpenſe vntill the deliueringe of Chriſt. Againe I ſay that this is to be vnderſtanded not of the effectualneſſe, but rather of the maner of ſignifying. For til Chriſt was manifeſtly ſhewed in the fleſh, all the ſignes did ſhadow him out as abſent, howeſoeuer he did inwardly vtter to the faithfull the preſence of his power and of himſelfe. But this we ought chiefely to marke, that in all thoſe places Paule doth not ſpeake ſimply, but by way of contention. Becauſe he ſtriued with the falſe Apoſtles, which

would

would haue godlineſſe to conſiſt in the Ceremonies onely without any reſpect of Chriſt: to confute them, it ſufficed onely to entreate, of what value Ceremonies are by themſelues. This marke alſo the author of the Epiſtle to the Hebrues followed. Let vs therefore remember that here is diſputed of Ceremonies, not as they be taken in their owne and naturall ſignification, but as they be wreſted to a falſe and wrongfull expoſition: not of the lawfull vſe of them, but of the abuſe of ſuperſtition. What maruell is it therefore if Ceremonies beinge ſeuered from Chriſt, are vnclothed of all force? For all ſignes whatſoeuer they be, are brought to nought, when the thing ſignified is taken away. So when Chriſt had to do with them which thought that Manna was nothinge elſe but meate for the belly, he applieth his ſpeeche to their groſſe opinion, and ſayth that he miniſtreth better meate, which may feede ſoules to hope of immortality. But if you require a plainer ſolution, the ſumme of all tendeth to this: Firſt, that al that furniture of Ceremonies, which was in the law of Moſes, is a vaniſhinge thinge and of no value, vnleſſe it be directed to Chriſt. Secondly, that they ſo had reſpect to Chriſt, that when he at length was manifeſtly ſhewed in the fleſhe, they had their fulfillinge. Finally that it behoued that they ſhoulde be taken away by his comminge, euen as a ſhadow vaniſheth away in the cleare light of ỹ ſunne. But becauſe I do yet differre lõger diſcourſe of that matter vnto that place where I haue purpoſed to compare Baptiſme with circumciſion, therefore I do now more ſparingly touch it. Iohn. 6. 27.

26 Perhaps alſo thoſe immeaſurable praiſes of the Sacramentes, which are read in the olde writers concerninge our ſignes, deceiued thoſe miſerable Sophiſters. As this of Auguſtine. That the Sacramẽts of the olde law did only promiſe the Sauiour, but ours do giue ſaluation. When they marked not that theſe & ſuch other formes of ſpeaking were ſpoken: they alſo publiſhed their exceſſiue doctrines, but in a cleane contrary ſenſe from the wrytinge of the olde Fathers. For Auguſtine meant no other thinge in that place, than as the ſame Auguſtine wryteth in an other place, That the Sacramentes of the law of Moſes did foretell of Chriſt, but ours do tell of him preſent. And againſt Fauſtus. That thoſe were promiſes of thinges to be fulfilled, theſe were tokens of thinges fulfilled: as if he ſhoulde ſay, that thoſe figured him whẽ he was looked for, but ours do as it were ſhew him preſent which hath bin already deliuered. Moreouer he ſpeaketh of the maner of ſignifyinge, as alſo he ſheweth in an other place. The lawe (ſayth he) and the Prophetes had Sacramentes, foretellinge of a thing to come: but the Sacramentes of our time do teſtifie that that In prolem ẽ narr pſ. 73. queſt. ſuper numer. cap. 33. Libr. 9. cap. 14. Li. 2. cõtra Petil. cap. 37.

is already come, which thoſe did declare to be to come. But what he thought of the thinge and effectuallneſſe, he expoundeth in many places: as when he ſayth, that the Sacramentes of the Iewes were in ſignes, diuerſe: but in the thing ſignified, egal with ours: diuerſe in viſible forme, but egal in ſpiritual power. Againe: In diuerſe ſignes is all one Faith: ſo in diuerſe ſignes, as in diuerſe wordes: becauſe wordes change their ſoundes by times: and truely wordes are nothinge but ſignes. The Fathers did drinke the ſame ſpirituall drinke, for they dronke not the ſame bodily drinke. See ye therfore, Faith remaining one, the ſignes varied. To them the rocke was Chriſt: to vs that is Chriſt which is ſet vppon the altar. And they dronke for a great Sacramẽt, the water flowing out of the rocke: what we drinke, the faithfull knowe. If thou conſider the viſible forme, they dronke an other thing: if an vnderſtãdable ſignification, they dronk the ſame ſpiritual drinke. In an other place, in the myſtery the ſame is their meate and drinke which is ours: but the ſame in ſignification, not in forme: becauſe the ſelfe ſame Chriſt was figured to them in the rocke, & ſhewed to vs in the fleſh. Howebeit in this behalfe alſo we graunt that there is ſome dtfference. For both Sacramentes do teſtifie that the fatherly good will of God and the graces of the holy Ghoſt are offered vs in Chriſt: but our Sacramentsteſtify it more clearely & brightly. In both is a deliuering of Chriſt: but in theſe more plenteous and fuller, namely as that difference of the olde and new Teſtament beareth, of which we haue entreated before. And this is it that the ſame Auguſtine meant (whom we more oftẽ allege as the beſt & faithfulleſt witneſſe of all the olde writers) where he teacheth, that when Chriſt was reuealed, Sacramentes were ordained both in number fewer, in ſignification hier, in force more excellent. Of this thing alſo it is expedient ẏ the readers briefely be warned, that whatſoeuer the Sophiſters haue triflingly taught concerning ẏ worke wrought, is not onely falſe, but diſagreeth with the nature of the Sacramentes, which God hath ordained, that the faithfull beinge voide and needy of all good thinges ſhould bringe nothing thither but beggery. Whereupon foloweth that in receiuing them, theſe men do nothinge whereby they may deſerue praiſe: or that in this doinge (which in their reſpect is merely paſſiue) no worke can be aſcribed vnto them.

Homil. In Ioh. 26.

In pſal. 77.

Lib. 9. con. fau. cap. 13.

de doct. Chriſt. Lib. 3

Epi. ad Ianu.

The xv. Chapter.

Of Baptiſme.

BAptiſme is a ſigne of the entringe wherewith we are receiued into the felowſhip of ỹ Church, that beinge graffed into Chriſt we may be reckened amonge the children of God. Now it was giuen vs of God to this end, (which I haue taught to be common to all the myſteries) firſt, that it ſhoulde ſerue to our Faith with him, and to our confeſſion before menne. We will orderly declare the manner of both purpoſes. Baptiſme bringeth three thinges to our Faith, which alſo muſt be ſeuerally entreated of. This is the firſt which the Lord ſetteth out vnto vs, that it ſhoulde be a token and proofe of our cleanſinge: or (to expreſſe my minde better) it is like to a certaine ſealed charter, whereby he confirmeth vnto vs, that all our ſinnes are ſo defaced, cancelled, and blotted out, that they may neuer come in his ſight, not be rehearſed, not be imputed. For he willeth ỹ all they that beleue, ſhould be baptiſed into forgiuenes of ſinnes. Therefore they which thought that baptiſme is nothinge elſe but a marke and token wherby we profeſſe our religion before men, as ſouldiars beare the conuſance of their capitaine for a marke of their profeſſion, wey not that which was the chiefe thing in baptiſme. That is this, that we ſhould receiue it with this promiſe, that whoſoeuer beleue & are baptiſed, ſhalbe ſaued. Mar. 16 16.

2 In this ſenſe is that to be vnderſtoode which Paule writeth, that the Church is ſanctified of Chriſt her ſpouſe, and cleanſed with waſhinge of water in the word of life. And in an other place, that we are ſaued according to his mercy by the waſhing of regeneration and of the renuinge of the holy Ghoſt. And that which Peter writeth, that baptiſme ſaueth vs. For Paules will was not to ſignifie, that our waſhinge and ſaluation is perfectly made by water, or that water containeth in it ſelfe the power to cleanſe, regenerate, & renue. Neither did Peter meane the cauſe of ſaluation, but onely the knowledge and certaynetie of ſuch giftes to be receiued in this Sacramente: which is euidently enough expreſſed in the wordes themſelues. For Paule knitteth together the worde of life, and baptiſme of water: as if he had ſaid, that by the Goſpell the meſſage of waſhing and ſanctifyinge is brought vs, that by baptiſme ſuch meſſage is ſealed. And Peter immediatly adioyneth, that that baptiſme is not the puttinge away of the filthineſſe of the fleſh, but a good conſcience before God, which is of Fayth. Yea baptiſme promiſeth vs no other cleanſing, but by the ſprinklinge of the blood of Chriſt: which is figured by water, Ephe. 5. 26. Tit. 3. 5. 1. Pet. 3 22.

for the likeneſſe of cleanſinge and waſhinge. Who therefore can ſay that we be cleanſed by this water, which certainly teſtifieth that the blood of Chriſt is our true and only waſhing? So that from no where elſe can be fetched a ſurer reaſon to cõfute their blinde errour which referre all thinges to the power of the water, than from the ſignification of Baptiſme it ſelfe: which doth withdraw vs as well from that viſible element which is ſet before our eies, as from all other meanes, that it may binde our mindes to Chriſt alone.

3 Neither is it to be thought that Baptiſme is applied only to the time paſt, that for new fallinges, into which we fall backe after Baptiſme, we muſt ſeeke new remedies of cleanſing in I wote not what other Sacramentes, as though the force of Baptiſme were worne out of vſe. By this errour it came to paſſe in old time, that ſome would not be Baptiſed but in the vttermoſt perill of life, & at their laſt gaſpings, that ſo they might obtaine pardon of their whole life. Againſt which waywarde ſuttle prouiſion the old Biſhops ſo oft inuey in their wrytinges. But thus we ought to thinke, that at what time ſoeuer we be Baptiſed, we are at once waſhed and cleanſed for all our life. Therfore ſo oft as we fall we muſt go backe to the remembrance of Baptiſme, & therwith we muſt arme our minde, that it may be alway certaine & aſſured of the forgiuenes of ſinnes. For though when it is once miniſtred, it ſeemeth to be paſt, yet by later ſinnes it is not aboliſhed. For the cleannes of Chriſt is therein offred vs: that alway floriſheth, is oppreſſed with no ſpottes, but ouerwhelmeth & wipeth away all our filthineſſe: yet ought we not to take thereof a liberty to ſinne in time to come (as verily we be not hereby armed to ſuch boldnes) but this doctrine is giuen only to them, which when they haue ſinned, do grone weried & oppreſſed vnder their ſinnes, that they may haue wherwith they may raiſe vp and comfort themſelues, leaſt they ſhould fall into confuſion and deſperation. So Paul ſaith, that Chriſt was made to vs a propitiator, vnto the forgiuenes of faults going before. Wherein he he denieth not that therein is obtained perpetuall & continuall forgiuenes of ſinnes euen vnto death: but he meaneth that it was giuẽ of the Father, onely to poore ſinners, which wounded with the ſearinge iron of conſcience, do ſigh to ỹ Phiſitian. To theſe the mercy of God is offred. They which by eſcaping of puniſhment do hunt for matter & liberty to ſinne, do nothinge but prouoke to themſelues the wrath and iudgement of God.

Rom. 3. 25.

4 I know in dede that it is commonly thought otherwiſe, that by the benefite of repentance and of the keies we do after Baptiſme obtaine forgiuenes, which at our firſt regeneration is giuen vs by onely

Baptiſme

Baptiſme. But they which deuiſe this do erre herein that they do not remember that the power of the keies, whereof they ſpeake, doth ſo hang vpon Baptiſme that it ought in no wiſe to be ſeuered. The ſinner receiueth forgiueneſſe by the miniſtery of the Church, namely not without the preachinge of the Goſpell. But what maner of preaching is that? That we be cleanſed frō ſinnes by the blood of Chriſt. But what ſigne and teſtimony is there of that waſhing, but Baptiſme? We ſee therefore howe that abſolution is referred to Baptiſme. And this errour hath bred vs the fained Sacrament of penance: of which I haue touched ſomewhat before, and the reſidue I will make an ende of in place fit for it. But it is no maruel if men, which according to the groſſeneſſe of their witte were immeaſurably faſt tied to outward thinges, haue in this behalfe alſo bewrayed that fault, that not contented with the pure inſtitution of God, they did thruſt in newe helpes fained of themſelues. As though Baptiſme it ſelfe were not a Sacrament of repentance. But if repentance be commended to vs for our whole life, the force alſo of Baptiſme ought to be extended to the ſame boundes. Wherefore it is alſo no dout but that all the godly throughout al their life long, ſo oft as they be vexed with knowledge in conſcience of their owne ſinnes, dare call backe themſelues to the remembrance of Baptiſme, that thereby they may confirme thēſelues in the affiance of that only and continuall waſhing which we haue in the blood of Chriſt.

§ It bringeth alſo an other frute, becauſe it ſheweth vs our mortification in Chriſt, & new life in him. For (as the Apoſtle ſaith) we are baptiſed into his death, being buried together with him into death, that we may walke in newneſſe of life. By which wordes he doth not only exhorte vs to the followinge of him (as though he did ſay, that we are by Baptiſme put in mind, that after a certaine example of the death of Chriſt, we ſhould die to our luſtes: and after the example of his reſurrection, we ſhould be raiſed vp to righteouſneſſe) but he fetcheth the matter much deeper: that is to ſay, that by Baptiſme Chriſt hath made vs partakers of his death, that we may be graffed into it. And as the graffe receiueth ſubſtance and nouriſhment of the roote into which it is graffed: ſo they that receiue Baptiſme with ſuch faith as they ought, do truely feele the effectuallnes of the death of Chriſt in the mortifyinge of their fleſh: and therewithall alſo they feele the effect of his reſurrection in the quickeninge of the Spirit. Hereupon he gathereth matter of exhortation: that if we be Chriſtians, we ought to be dead to ſinne, and to liue to righteouſneſſe. This ſelfe ſame argument he vſeth in an other place: that we be circumciſed, and haue Ro. 6. 3. Colo. 2. 12.

put of the olde man, ſince that we be buried in Chriſt by Baptiſme.
Tit.3.5. And in this ſenſe, in the ſame place which we haue before alleaged, he called it the waſhing of regeneration & of renuinge. Therefore firſt free forgiueneſſe of ſinnes & imputation of righteouſnes is promiſed vs, & then the grace of the holy Ghoſt, which may reforme vs into newneſſe of life.

6 Laſt of all our Faith receiueth alſo this profit of Baptiſme, that it certainly teſtifieth vnto vs, that we are not onely graffed into the death and life of Chriſt, but that we are ſo vnited to Chriſt himſelfe
Matt.3.13. that we are partakers of all his good thinges. For therefore he hath dedicated and hallowed Baptiſme in his owne body, that he might haue it common with vs, as a moſt ſtrong bonde of the vnity and felowſhippe which he vouchſaued to enter into with vs: ſo that Paule
Gala.3.17. proueth therby that we be the children of God, becauſe we haue put on Chriſt in baptiſme. So we ſee that the fulfillinge of baptiſme is in
Act.8.16.&19.5. Chriſt, whom alſo for this reaſon we call the proper obiect of baptiſme. Therefore it is no maruell if it be reported that the Apoſtles baptiſed into his name, which yet were commaunded to baptiſe into the name of the Father alſo and of the holy Ghoſt. For whatſoeuer giftes of God are ſet foorth in baptiſme, are founde in Chriſt alone. And yet it can not be, but that he which baptiſeth into Chriſt,
Mat.28.19. do therewithall call vppon the name of the Father and of the holy Ghoſt For we are therfore cleanſed with his blood, becauſe the mercifull Father according to his incõparable kindnes, willing to receiue vs into fauour, hath ſet him a mediator in the middeſt, to procure to vs fauour with him. But regeneratiõ we ſo only obtaine by his death and reſurrection, if being ſanctified by the Spirite we be endued with
Matt.3.6. a newe and ſpirituall nature. Wherefore both of our cleanſing & re-
Luc.3.16. generation: we obtaine & after a certaine maner diſtinctly perceiue
Iohn.3.23.&4.1. the cauſe in the Father, the matter in the Sonne, and the effect in the holy Ghoſt. So Iohn firſt baptiſed, ſo afterward the Apoſtles, with the baptiſme of repentance into the forgiueneſſe of ſinnes: meaninge by this word repentance, ſuch regeneration: and by forgiuenes of ſinnes waſhing.

7 Wherby alſo it is made moſt certaine, that the miniſtery of Iohn
Act.2.38. was altogether the ſame which was afterward cõmitted to the Apoſtles. For the diuers handes wherewith it is miniſtred, make not the baptiſme diuers: but the ſame doctrine ſheweth it to be the ſame Baptiſme. Iohn & the Apoſtles agreed into one doctrine: both baptiſed into repentance, both into the forgiueneſſe of ſinnes, both into the name of Chriſt, from whom was both repentance and forgiueneſſe of

ſinnes.

ſinnes. Iohn ſaid that he was the lambe of God, by whom the ſinnes of the world ſhould be taken away: where he made him the Sacrifice acceptable to the Father, the propitiator of righteouſneſſe, the author of ſaluation. What coulde the Apoſtles adde to this confeſſion? Wherfore let it trouble no man, that the olde writers labour to ſeuer the one frō the other, whoſe voice we ought not ſo much to eſteeme that it may ſhake the certainety of the Scripture. For who will rather harken to Chryſoſtome denying that forgiuenes of ſinnes was comprehended in the baptiſme of Iohn, than to Luke contrariwiſe affirminge that Iohn preached the baptiſme of repentance into the forgiuenes of ſinne? Neither is that ſuttelty of Auguſtine to be receiued, that in the baptiſme of Iohn, ſinnes were forgiuen in hope, but in the baptiſme of Chriſt they are forgiuen in dede. For whereas the Euangeliſt plainely teſtifieth, that Iohn in his baptiſme promiſed the forgiuenes of ſinnes: what nede we to abate this title of commendation, whē no neceſſity compelleth vs vnto it? But if any man ſeke for a differēce out of the word of God, he ſhall find none other but this, that Iohn baptiſed into him that was to come, the Apoſtles into him that had already preſented himſelfe.

Iohn. 1. 29. Homil. in Matt. 14. Luc. 3. 3 Li. 3. de Baptiſ. cont. Donat. cap. 10. Luc. 3. 16. Act. 19. 4.

8 As for this that more abundant graces of the Spirite were poured out ſince the reſurrection of Chriſt, it maketh nothing to ſtabliſh a diuerſity of baptiſmes. For the Baptiſme which the Apoſtles miniſtred while he was yet conuerſant in earth, was called his: yet it had no larger plentifullneſſe of the Spirite, than the baptiſme of Iohn. Yea euen after his aſcenſion, the Spirite was not giuen to the Samarians aboue the common meaſure of the Faithfull before the aſcenſion, although they were baptiſed into the name of Ieſus, till Peter and Iohn were ſent vnto them to lay their handes vpon them. This onely thinge, as I thinke, deceiued the olde wryters, that they ſayd that the baptiſme of Iohn was but a preparation to the baptiſme of Chriſt, becauſe they reade, that they were baptiſed againe of Paule, which had once receiued the baptiſme of Iohn. But howe much they were herein deceiued, ſhall elſe where be plainely declared in place fit for it. What is it therefore that Iohn ſayd, that he baptiſed in dede with water, but that Chriſt ſhoulde come which ſhould baptiſe with the holy Ghoſt, and with fyer? This may in fewe wordes be aſſoyled. For he meant not to put difference betwene the one baptiſme and the other, but he cōpared his own perſon with the perſon of Chriſt, ſayinge that himſelfe was a miniſter of water, but that Chriſt was the giuer of the holy Ghoſt, and ſhoulde declare this power by viſible miracle the ſame day that he ſhoulde ſende the holy Ghoſt, to the

Act. 8. 14. Matt. 3. 11. Act. 2.

Apoſtles vnder fyry tonges. What could the Apoſtles boaſt of more than this? What more coulde they alſo that baptiſe at this day? For they be only miniſters of the outward ſigne, and Chriſt is the author of the inwarde grace: as the ſame olde writers themſelues do euery where teach,& ſpecially Auguſtine,whoſe prinicipall ſtay againſt the Donatiſtes is this, that what a one ſoeuer he be, that baptiſeth, yet only Chriſt is ruler of it.

9 Theſe thinges which we haue ſpoken both of mortification and of waſhinge, are ſhadowed out in the people of Iſraell,whom for the ſame cauſe the Apoſtle ſayth to haue bin baptiſed in the cloude and in the ſea.Mortifying was figured, when the Lord deliueringe them out of the hande of Pharao and from cruell bondage,made for them a way through the redde ſea, and drowned Pharao himſelfe, and the Ægyptians their enemies, that followed them hard at their backes, and were euen in their neckes to ouertake them. For after the ſame maner alſo he promiſeth to vs in baptiſme,and by a ſigne giuen ſheweth vs, that we are by his power brought forth and deliuered out of the thraldome of Ægypt, that is to ſay, out of the bondage of ſinne: that our Pharao is drowned, that is to ſay the Deuill, although euen ſo alſo he ceaſſeth not to exerciſe & weary vs. But as that Ægyptian was not throwen downe into the bottome of the ſea,but being ouerthrowen on the ſhore, did yet with terrible ſight make the Iſraelites afraid,but could not hurt them:ſo this our enemy yet in dede threatneth,ſheweth his weapons,is felt,but can not ouercome.In the cloud was a ſigne of cleanſinge. For as then the Lord couered them with a cloude caſt ouer them, and gaue them refreſhinge colde, leaſt they ſhould faint and pine away with to cruell burning of the ſunne:ſo in baptiſme we acknowledge our ſelues couered and defended with the blood of Chriſt,leaſt the ſeuerity of God,which is in deede an intollerable flame, ſhould lie vpon vs. But although this myſtery was then darke and knowen to few:yet becauſe there is none other way to obtaine ſaluation, but in thoſe two graces, God woulde not take away the ſigne of them both from the olde Fathers,whom he had adopted to be heires.

1.Cor. 10.2. Exo.14 21. Num.9. 14.

10 Nowe it is cleare, howe falſe that is which ſome haue lately taught,and wherein ſome yet continue, that by Baptiſme we be looſed and deliuered from originall ſinne,and from the corruption which was from Adam ſpread abroade into his whole poſterity,and that we be reſtored into the ſame righteouſnes and purenes of nature,which Adam ſhoulde haue obtained,if he had ſtand faſt in the ſame vprightneſſe wherein he was firſt created. For ſuch kinde of teachers neuer

vnderſtoode

vnderſtoode what was originall ſinne, nor what was originall righteouſneſſe, nor what was the grace of baptiſme. But we haue already proued, that originall ſinne is the peruerſeneſſe & corruption of our nature, which firſt maketh vs gilty of the wrath of God, & then alſo bringeth forth workes in vs, which the Scripture calleth the workes of the fleſh. Therefore theſe two pointes are ſeuerally to be marked, namely that we being in all partes of our nature defiled and corrupted are already for ſuch corruption only, holden worthily condemned and conuicted before God, to whom nothinge is acceptable but righteouſnes, innocence and cleannes. Yea & very infantes themſelues bringe their owne damnation with them from their mothers wombe. Who, although they haue not yet brought forth the frutes of their iniquity, yet haue the ſeede thereof encloſed within thē. Yea their whole nature is certaine ſeede of ſinne, therefore it can not but be hatefull & abhominable to God. The faithful are certified by baptiſme that this damnation is taken away, and driuen from them: foraſmuch (as we haue already ſaid) the Lord doth by this ſigne promiſe vs that full & perfect forgiueneſſe is graunted both of the fault which ſhould haue bin imputed to vs, & of the paine which we ſhould haue ſuffred for the fault: they take holde alſo of righteouſnes, but ſuch as the people of God may obtaine in this life, that is to ſay by imputatiō only: becauſe the Lord of his owne mercy taketh them for righteous and innocent. Gala. 5. 19.

11 The other point is, that this peruerſeneſſe neuer ceaſſeth in vs, but continually bringeth forth new frutes, namely thoſe works of the fleſh which we haue before deſcribed: none otherwiſe thā a burning fornace continually bloweth out flame & ſparcles, or as a ſpringe infinitely caſteth out water. For luſt neuer vtterly dieth & is quenched in men, vntill being by death deliuered out of the body of death, they haue vtterly put of thēſelues. Baptiſme in dede promiſeth vs that our Pharao is drowned, & the mortification of ſinne: yet not ſo that it is no more, or may no more trouble vs, but onely that it may not ouercome vs. For ſo long as we liue encloſed within this priſon of our body, the remnantes of ſinne ſhall dwell in vs: but if we holde faſt by faith the promiſe giuen vs of God in baptiſme, they ſhall not beare rule nor reigne. But let no man deceiue himſelfe: Let no man flatter himſelfe in his owne euil, when he heareth that ſinne alway dwelleth in vs. Theſe things are not ſpoken to this ende, that they ſhould carelelly ſlepe vpon their ſinnes, which are otherwiſe too much enclined to ſinne: but only, that they ſhould not faint & be diſcouraged, which are tickled & pricked of their fleſh. Let them rather thinke that they

are yet in the way, and let thē beleue that they haue much profited, when they feele that there is daily somewhat minished of their lust, till they haue attained thither whither they trauaile, namely to the last death of their flesh, which shalbe ended in ỹ dying of this mortal life. In the meane time let them not cesse both to striue valiantly, and to encourage them to go forward, and to stirre them vp to full victorie. For this also ought more to whet on their endeuours, that they see that after that they haue longe trauailed, they haue yet no small businesse remaininge. This we ought to holde: we are baptised into the mortifyinge of our flesh, which is begon by baptisme in vs, which we daily folow: but it shalbe made perfect when we shall remoue out of this life to the Lord.

12 Here we say no other thing, than the Apostle Paule in the seuenth Chapter to the Romaines most clearely setteth out. For after that he had disputed of free righteousnes, because some wicked men did thereof gather, that we might liue after our owne lust, because we shoulde not be acceptable to God by the deseruinges of workes: he addeth, that all they that are clothed with the righteousnes of Christ, are therewith regenerate in Spirite, and that of this regeneration we haue an earnest in baptisme. Hereupon he exhorteth the faithfull, that they suffer not sinne to haue dominion in their members. Now because he knewe that there is alway some weakenesse in the faithfull: that they shoulde not therefore be discouraged, he adioyneth a comfort, that they are not vnder the lawe. Because againe it might seeme, that Christians might growe insolent, because they are not vnder the yoke of the law, he entreateth what maner of abrogating that is, and therwithall what is the vse of the law: which question he had now the second time differred: The summe is, that we be deliuered from the rigour of the lawe, that we shoulde cleaue to Christ but that the office of the law is, that we being conuinced of our peruerseneſſe, shoulde confesse our owne weakenesse and misery. Now forasmuch as that peruersenes of nature doth not so easily appeare in a prophane man, which followeth his owne lustes without feare of God: he setteth an example in a man regenerate, namely in himselfe. He saith therefore that he hath a continuall wrastling with the remnantes of his flesh, and that he is holden bounde with miserable bondage, that he can not consecrate himselfe wholly to the obedience of the law of God. Therefore he is cōpelled with groning to crie out. Vnhappie am I. Who shall deliuer me out of this body subiect to death? If the children of God be holden captiue in prison so long as they liue, they must nedes be much carefully grieued with thinkinge

Rom.6. 14.

Rom.7. 24.

vpon

vpon their owne perill, vnleſſe this feare be met withall. Therefore he adioyneth to this vſe a comfort, that there is no more damnation to them that are in Chriſt Ieſu. Where he teacheth, that they whom the Lord hath once receiued into fauour, engraffed into the communion of his Chriſt, hath by baptiſme admitted into the felowſhip of his Church, while they continue in the faith of Chriſt, although they be beſieged of ſinne, yea & cary ſinne about within them, yet are acquited from giltines & condemnation. If this be the ſimple & natural expoſition of Paul, there is no cauſe why we ſhould ſeeme to teache any new vnwonted thing. Rom. 8.

13 But baptiſme ſo ſerueth our confeſſion before men. For it is a marke, whereby we openly profeſſe that we woulde be accompted amonge the people of God: whereby we teſtifie that we agree with all Chriſtians into the worſhipping of one God & into one religion: finally wherby we openly affirme our faith: that not only our heartes ſhoulde breath out the praiſe of God, but alſo our tongue, and all the members of our body ſhoulde ſounde it out with ſuch vtterances as they be able. For ſo, as we ought, all our thinges are employed to the ſeruice of the glory of God, whereof nothing ought to be voyd, and other may by our example be ſtirred vp to the ſame endeuours. Hereunto Paul had reſpect, when he asked the Corinthians, whether they had not bin baptiſed into the name of Chriſt; meaning verily, that euen in this that they were baptiſed into his name, they auowed themſelues vnto him, ſwore to his name, & bounde their faith to him before men, that they coulde no more confeſſe any other, but Chriſt alone, vnles they would forſake the confeſſion which they had made in baptiſme. 1. Cor. 1. 2.

14 Now ſith it is declared what our Lord had regard vnto in the inſtitution of baptiſme: it is plaine to iudge what is the way for vs to vſe and receiue it. For ſo farre as it is giuen to the raiſinge, nouriſhing and confirming of our faith, it is to be taken as from the hande of the author himſelfe: we ought to holde it certaine and fully perſuaded, that it is he which ſpeaketh to vs by the ſigne, that it is he which cleanſeth vs, waſheth vs, & putteth away the remẽbrance of our ſinnes, that it is he which maketh vs partakers of his death, which taketh away from Satan his kingdome, which febleth the forces of our luſt, yea which groweth into one with vs, that being clothed with him we may be reckened the children of God: that theſe things, I ſay, he doth inwardly ſo truely & certainly performe to our ſoule, as we certainly ſee our body outwardly to be waſhed, dipped, and clothed. For this either relation, or ſimilitude, is the moſt ſure rule of Sacraments:

that in bodily thinges we ſhould beholde ſpirituall thinges, as if they were preſently ſet before our eies, foraſmuch as it hath pleaſed the Lorde to repreſent them by ſuch figures: not for that ſuch graces are bounde and encloſed in the Sacrament, that they ſhould be giuen vs by the force thereof: but only becauſe the Lorde doth by this token teſtifie his will vnto vs, that is, that he will giue vs all theſe thinges. Neither doth he onely feede our eyes with a naked ſight, but he bringeth vs to the thing preſent, and together fullfilleth that which it figureth.

15 Hereof let Cornelius the capitaine be an example, which was baptiſed, hauinge before receiued forgiueneſſe of ſinnes and viſible graces of the holy Ghoſt: ſeeking not by baptiſme a larger forgiuenes but a more certaine exerciſing of Faith, yea an encreaſe of confidence by a pledge. Paraduenture ſome man will obiect: why therefore did Ananias ſay to Paule, that he ſhoulde waſhe away his ſinnes by baptiſme, if ſinnes be not waſhed away by the power of baptiſme it ſelfe? I aunſwere: We are ſayd to receiue, to obtaine, to get that which ſo farre as concerneth the feeling of our faith, is giuen vs of the Lorde, whether he do then firſt teſtifie it, or beinge teſtified doth more and certainelier confirme it. This therefore onely was the meaninge of Ananias: that thou mayeſt be aſſured, Paule, that thy ſinnes are forgiuen thee, be baptiſed. For the Lorde doth in baptiſme promiſe forgiueneſſe of ſinnes: receiue this, and be out of care. Howebeit I meane not to diminiſhe the force of baptiſme, but that the thinge and the trueth is preſent with the ſigne, ſo farre as God worketh by outwarde meanes. But of this Sacrament, as of all other, we obtaine nothinge but ſo much as we receiue by Faith. If we want fayth, it ſhalbe for a witneſſe of our vnthankefullnes, wherby we may be declared gilty before God, becauſe we haue not beleued the promiſe there giuen. But ſo farre as it is a ſigne of our confeſſion, we ought by it to teſtifie that our affiance is in the mercie of God, and our cleanneſſe is in the forgiueneſſe of ſinnes, which is gotten vs by Ieſus Chriſt: and that by it we enter into the Church of Chriſt, that we may with one conſent of Faith and charitie liue of one minde with all the faithfull. This laſt point didde Paule meane, when he ſayeth that we are all baptiſed in one Spirite, that we may be one body.

Act. 10. 48.

Act. 9. 17.

1. Cor. 12. 13.

16 Nowe if this be true which we determine, that a Sacrament is not to be weyed accordinge to his hande of whom it is miniſtred, but as of the very hande of God, from whom without dout it proceeded: hereupon we may gather, that nothinge is added to it nor taken from

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it by the worthineſſe of him by whoes hande it is deliuered. And euen as among men, if a letter be ſent, ſo that the hand and the ſeale be well knowen, it maketh no matter who or what maner of man be the carrier: ſo it ought to ſuffice to acknowe the hande and ſeale of our Lorde in his Sacramẽts, by what carrier ſoeuer they be brought. Hereby the error of the Donatiſtes is very well confuted, which meaſured the force and value of the Sacrament by the worthineſſe of the miniſter. Such at this day are our Catabaptiſtes, which deny that we be rightly baptiſed, becauſe we were baptiſed by wicked men and idolatrers in the popiſh kingdome: therefore they furiouſly call vpon vs to be baptiſed again. Againſt whoes follies we ſhalbe armed with a reaſon ſtrong enough, if we thinke that we were profeſſed by baptiſme not into the name of any man, but into the name of the Father, the Sonne, and the Holy Ghoſt, and that therefore it is not the baptiſme of man, but of God, of whomſoeuer it be miniſtred. Mat. 28. 19.

Although they were neuer ſo much ignorant or deſpiſers of God and all godlineſſe, which baptiſed vs: yet they did not baptiſe vs into the fellowſhippe of their owne ignorance or ſacrilege, but into the faith of Ieſus Chriſt: becauſe they called not vpon their owne name, but the name of God, nor baptiſed vs into any other name. Nowe if it were the baptiſme of God, it hath verily encloſed in it a promiſe of the forgeueneſſe of ſinnes, the mortifying of the fleſh, the ſpirituall quickning, and the partaking of Chriſt. So it nothing hindered the Iewes, to haue bene circumciſed of vncleane prieſts and apoſtates: neither was the ſigne therefore voide, that in needed to be done of newe: but it was ſufficient to returne to the naturall beginning. Where they obiect that baptiſme ought to be celebrate in the aſſemblie of the godly, that proueth not, that that which is faulte in parte, ſhould deſtroy the whole force thereof. For when we teache what ought to be done that baptiſme may be pure, and voide of all defiling, we do not aboliſhe the ordinance of God, although idolatrers corrupt it. For when in olde time Circumciſion was corrupted with many ſuperſtitions, yet it ceaſſed not to be taken for a ſigne of grace: neither did Ioſias and Ezechias, when they gathered out of all Iſraell them that had departed from God, call them to a ſeconde Circumciſion.

17 Now where as they aſke vs, what faith of ours hath yet followed bptiſme in certaine yeares paſt, that they might thereby proue that the baptiſme is voide, which is not ſanctified vnto vs, but by the word of promiſe receiued by faith: to this queſtion we aunſwer, that we in deede being blinde & vnbeleuing, did in a long time not holde

faſt ỳ promiſe giuē vs in baptiſme: yet the promiſe it ſelfe, for as much as it was of God, continued alway ſtayed, ſtedfaſt, and true. Although all menne be liers and faithbreakers, yet God ceſſeth not to be true:
Rom. 3. although all menne be loſt, yet Chriſt remaineth ſaluation. We con-
3. feſſe therefore that baptiſme, for that time profited vs nothing at all: foraſmuch as in it the promiſe offered vs, without which baptiſme is nothing, lay nothing regarded. Nowe ſith by the grace of God, we haue begonne to waxe wiſer, we accuſe our owne blindneſſe and hardneſſe of hart, which haue ſo long bene vnthankefull to his ſo great goodneſſe. But we beleue that the promiſe it ſelfe is not vaniſhed away: but rather thus we cōſider, God by baptiſme promiſeth the forgeueneſſe of ſinnes, and ſith he hath promiſed it, will vndoutedly performe it to all that beleue it. That promiſe was offred vs in baptiſme: by faith therefore let vs embrace it. It hath in deede long bene buried from vs becauſe of infidelitie: nowe therefore let vs receiue it by faith. Wherfore where the Lord calleth the Iewiſh people to repentance, he geueth them no commaundement of a ſeconde Circumciſion, which being (as we haue ſaid) circumciſed with a wicked and vngodly hande, liued a certaine time entangled with the ſame wickedneſſe. But he earneſtly calleth vppon the onely turning of the hart. Becauſe, howe ſoeuer the couenāt was broken of them, yet the ſigne of the couenant, by the ordinance of the Lorde, remained alway ſtedfaſt and inuiolable. Therefore with the onely condition of repentance they were reſtored into the couenant which the Lorde had ones made with them in Circumciſion: which yet being receiued by the hande of a leaguebreaker prieſt, ſo much as in them lay, they had defiled againe, and the effect whereof they had quenched.

18 But they thinke that they ſhake a fiery darte at vs, when they
Act. 19. allege that Paule rebaptiſed them which were ones baptiſed with
3. the baptiſme of Iohn. For if by our owne confeſſion, the baptiſme of Iohn was altogether the ſame that oures is nowe: euen as they hauing bene before peruerſely inſtructed, when they were taught the true faith, they were againe baptiſed into it: ſo that baptiſme, which was without true Doctrine, is to be taken for nothing, and we ought to be newely baptiſed againe into the true religion, wherewith we are nowe firſt inſtructed. Some thinke, that there was ſome wrongfully affectioned manne to Iohn, which hadde entred them with their firſt baptiſme rather to a vaine ſuperſtition. Of which thing they ſeeme to gather a coniecture hereupon, becauſe they cōfeſſed themſelues to be vtterly ignorant of the Holy Ghoſt: whereas Iohn verily would

would neuer haue ſente away from himſelfe ſcholars ſo vntaught. But neither is it likely that the Iewes, although they had not bene baptiſed at all, were deſtitute of all knowledge of the Holy Ghoſt, which is famouſly ſpoken of by ſo many teſtimonies of the ſcripture. Where as therefore they aunſwere that they knowe not whether there be a Holy Ghoſt, it is to be vnderſtanded as if they had ſaid that they haue not yet heard, whether the graces of the Spirit, of which Paule aſked them, were geuen to the Diſciples of Chriſt. But I graunt that that was the true baptiſme of Iohn, and all one and the ſelfe ſame with the baptiſme of Chriſt: but I deny that they were baptiſed againe. What then meane theſe wordes, they were baptiſed in the name of Ieſus? Some do expound it, that they were but inſtructed of Paule with true Doctrine. But I hadde rather vnderſtande it more ſimply, to be the baptiſme of the Holy Ghoſt, that is to ſay, that the viſible graces of the Spirit were geuen them by the laying on of handes: which to be expreſſed by the name of baptiſme, is no newe thing. As on the day of Pẽtecoſte it is ſaid, that the Apoſtles remembred the wordes of the Lorde, concerning the baptiſme of fier and of the Spirit. And Peter ſaith that the ſame came to his remẽbrance, when he ſawe thoſe graces poured out vpon Cornelius, and his houſeholde and kinred. Neither is that contrarie which is after adioined, When he had layd his hands on them, the Holy Ghoſt came downe vpon them. For Luke doth not tell of two diuerſe things: but followeth the maner of telling commonly vſed among the Hebrues, which do firſt propounde the ſumme of the matter, and then do ſet it out more at large. Which euery man may perceiue by the very framing together of the wordes. For he ſaith, When they had heard theſe things, they were baptiſed in the name of Ieſus. And when Paul had layed his handes vpon them, the Holy Ghoſt came downe vpon them. In this latter ſentence is deſcribed, what maner of baptiſme that was. If ignorance do ſo corrupt a former Baptiſme, that it muſt be amended with a ſeconde baptiſme: the Apoſtles ſhould haue bene rebaptiſed firſt of all, which in whole three yeres after their baptiſme, had ſcarcely taſted any ſmall parcell of purer doctrine. And nowe among vs what riuers might ſuffice to renewe ſo many waſhings, as there be ignorances by the mercy of the Lorde daily amended in vs? Act.1.5 Act.11. 16.

19 The force, dignitie, profit, and ende of the miſterie, if I be not deceiued, ought by this time to be plaine enough. So much as concerneth the outwarde ſigne, I would to God the naturall inſtitution of Chriſt had preuailed ſo much as was mete, to reſtraine the boldeneſſe of men. For, as though it were a contemptible thing to be

baptiſed with water according to the precept of Chriſt, there is inuented bleſſing, or rather enchaunting, to defile the true hallowing of the water. Afterwarde was added a taper with chreſme: but the blowing ſeemed to opē the gate to baptiſme. But although I am not ignorant, howe auncient is the beginning of this added packe: yet it is lawfull both for me and all the godly to refuſe whatſoeuer things men haue preſumed to adde to the ordinance of Chriſt. When Satan ſawe that by the fooliſh light credit of the world at the very beginnings of the Goſpel his deceites were eaſily receiued, he brake foorth into groſſer mockeries. Hereupon ſpittle, and like trifles, were openly brought in with vnbridled libertie to the reproche of baptiſme. By which experiēces let vs learne that nothing is either holier, or better, or ſafer, than to be cōtent with the authoritie of Chriſt alone. Howe much better therefore was it, leauing ſtagelike pompes, which daſell the eyes of the ſimple, and dull their mindes, ſo oft as any was to be baptiſed, that he ſhould be preſented to the aſſemblie of the faithfull, and be offred to God, the whole Church loking on as a witneſſe: and praying ouer him: that the confeſſion of faith ſhould be rehearſed, wherewith he that is to be catechiſed ſhould be inſtructed: that the promiſes ſhould be declared which are conteined in baptiſme: that the inſtructed ſhould be baptiſed in the name of the Father, and the Sonne, and the Holy Ghoſt: at length that he be ſente away with prayers and thankeſgeuing. So is nothing omitted that might make to the matter, and that the onely Ceremonie which proceded from God the author thereof, ſhould moſt clerely ſhine, being not ouerwhelmed with any forein filthineſſe. But whether he be wholy dipped which is baptiſed, and that thriſe or once, or whether he be but ſprinkled with water onely poured vpon him, it maketh very little matter: but that ought to be at libertie to Churches according to the diuerſitie of contrees. Howbeit the very word of baptizing ſignifieth to dippe, and it is certaine that the maner of dipping was vſed of the olde Church.

20 This alſo perteineth to the purpoſe, to knowe that it is done amiſſe if priuate men take vpon themſelues the adminiſtration of baptiſme. For as well the diſtribution of this as of the Supper is a part of the eccleſiaſticall miniſterie. For Chriſt did not cōmaunde women, nor yet euery ſort of men, ẏ they ſhould baptize: but whom he had ordeined his Apoſtles, to them he gaue this commaundement. And when he commaunded his diſciples to do that in the miniſtration of the Supper which they had ſene him do, when he executed the office of a right diſtributer: he would without dout, that they ſhould therein

therein followe his example. As for this that in many ages paſt, yea and in a maner at the very beginning of the Church, it hath bene receiued in vſe, that lay men might baptiſe in perill of death, if the miniſter were not preſent in time, I ſe not with howe ſtrong a reaſon it may be defended. The very olde Fathers themſelues, which either holde or ſuffred this maner, were not ſure whether it were well done. For Auguſtine ſeemeth to haue this dout, when he ſaith: Although a lay man compelled by neceſſitie do geue baptiſme, I can not tell whether a man may godlily ſay that it ought to be iterate. For if it be done when no neceſſitie compelleth, it is the vſurping of an other mans office: but if neceſſitie enforceth, it is either none or a veniall ſinne. Moroeuer of women it was decreed without any exception in the Councell at Carthage, that they ſhould not preſume to baptiſe at all. But there is danger, leaſt if he which is ſicke ſhould die without baptiſme, he ſhould be depriued of the grace of regeneration. Not ſo. God pronounceth that he adopteth our infantes to be his owne, before they be borne, when he promiſeth that he will be a God to vs and to our ſeede after vs. In this word is conteined their ſaluation. Neither ſhall any man dare to be ſo reprochefull againſt God, to deny that his promiſe is of it ſelfe ſufficient to worke the effect thereof. Howe much harme that doctrine being euill expounded, that baptiſme is of neceſſitie to ſaluation, hath brought in, fewe do marke: and therefore they take leſſe heede to themſelfe. For where this opinion is growen in force, that all are loſt to whom it hath not happened to be waſhed with water, our ſtate is worſe than the ſtate of the olde people, as though the grace of God were nowe more narrowly ſtreigthened than it was vnder the lawe. For Chriſt ſhalbe thought to be come, not to fulfill the promiſes, but to aboliſh them: forasmuch as the promiſe which then was of it ſelfe effectual enough to geue health before the eighth day, nowe ſhould not be of force without helpe of the ſigne.

Libro. contra. epiſtol. parm. 2. cap. 13. Cap. c.

21 But howe the cuſtome was before that Auguſtine was borne, firſt is gathered of Tertullian, that it is not permitted to a woman to ſpeake in the Church, nor to teach, nor to baptiſe, nor to offer, that ſhe ſhoulde not claime to her ſelfe the execution of any mans office, much leſſe of the Prieſts. Of the ſame thing Epiphanius is a ſubſtantiall witneſſe, where he reprocheth Marcion, that he gaue women libertie to baptiſe. Neither am I ignorant of their aunſwere which thinke otherwiſe, that is, that common vſe much differeth from extraordinarie remedie, when extreme neceſſitie enforceth: but when he pronouncing that it is a mockerie to geue womē liberty to baptiſe.

Libro. contra. Hereſ.

excepteth nothing, it sufficiently appeareth that he cõdemneth this corruption, so that it is by no color excusable. Also in the third book where teaching that it was not permitted euen to the holy mother of Christ, he addeth no restrainte.

Exo. 4. 25. 22 The example of Sephora is vnseasonably alleged. For when the Angell of God was appeased, after that she taking a stone, circumcised her sonne, thereupon it is wrongfully gathered that her doing was allowed of God. Otherwise it ought to be said, that the worshipping which the nations that were brought out of Assyria raised vp, pleased God. But by other strong reasons it is proued, that that which a foolish woman did, is wrongfully drawen to an example of imitation. If I should say that it was a certaine singular case, which ought not to be made an example, and specially that sith it is not where red that in olde time there was geuen to the Priests a speciall cõmaundement to circumcise, the order of Circumcision & baptisme Mat. 28. 19. is vnlike: this should be strong enough to confute them. For the wordes of Christ are plaine: Go ye, teache all nations, and baptise. When he ordeined the selfe same men publishers of the Gospell Heb. 5. 4. ministers of baptisme: & none (as the Apostle witnesseth) doth take honor vpon him selfe in the Church, but he that is called as Aaron Rom. 14 23. whosouer without lawfull calling baptiseth, he rusheth into an other mans office. Euen in the smallest things, as in meate & drinke, whatsoeuer we enterprise with a doutefull cõscence, Paule openly crieth out to be sinne. Therefore in womens baptising is much more grieuously sinne, where it is euident that they breake the rule appointed by Christ: forasmuch as we knowe that it is vnlawfull to plucke asonder those things that God conioineth. But all this I passe ouer. Onely I would haue the reders to note, that Sephoraes purpose was nothing lesse, than to do any seruice to God. Seing her sonne to be in danger, she grudged, and murmured, and not without stomache threwe the foreskinne vppon the grounde, she so taunted her husbande, that she was also angrie with God. Finally it is plaine that this came of a furiousnesse of minde, because she murmured against God and her husbãde, for that she was compelled to shed the bloud of her sonne. Moreouer if she had in all other things behaued her selfe well, yet herein is an vnexcusable rashe presumption that she circumcised her sonne, her husbande being presente, not any priuate manne, but Moses the principall Prophete of God, than whom there neuer rose any greater in Israell: which was no more lawfull for her to do, than at this day it is for women in the sight of the bishoppe. But this controuersie shall by and by be easily taken away by this pri-

ciple, that infantes are not debarred from the kingdome of
uen, whom it happeneth to departe out of this preſent life before
it be graunted them to be dipped in water. But it is already
ued, that no ſmall wrong is done to the couenant of God, if we
not reſt in it, as though it were weake of it ſelfe: whereas the effect
reof hangeth neither vpon baptiſme, nor vpon any additions.
ere is afterward added to it a Sacrament like a ſeale, not that it
ngeth effectualneſſe to the promiſe of God as to a thing weake of
elfe, but onely confirmeth it to vs. Whereupon followeth, that
children of the faithfull are not therefore baptiſed, that they
y then firſt be made the children of God, which before were
aungers from the Church, but rather that they be therfore recei-
d by a ſolemne ſigne into the Church, becauſe by the benefite of
promiſe they did already belong to the body of Chriſt. There-
re if in omitting the ſigne there be neither ſlouthfulneſſe, nor con-
mpte, nor negligence, we are free from all danger. It is therefore
ch more holy, to geue this reuerence to the ordinance of God,
at we ſeke Sacraments from no where els, than where the Lorde
th lefte them. When we may not haue them of the Church, the
ace of God is not ſo bounde to them, but that we may obteine
em by faith out of the word of the Lorde.

The xvj. Chapter.

That the Baptiſme of infantes doth very wvell agree vvith the inſtitution of Chriſt and the nature of the ſigne.

BVt foraſmuch as in this age, certaine phrentike Spirits haue raiſed vp ſore troubles in the Church for the Baptiſme of infantes, and do not yet ceſſe to turmoile: I can not choſe but I muſt ioine here an addition to reſtrain their furiouſneſſe. If aduenture it ſhall ſeeme to ſome man to be very much to long, let im (I beſech him) wey with himſelf, ẏ we ought ſo much to eſteeme e puneneſſe of doctrine in a moſt great matter, together with the eace of the Church, that nothing ought to be lotheſomly receiued, hich may auaile to procure them both. Beſide ẏ, I ſo ſtudy to frame is diſcourſe, that it ſhall be of no ſmall importance to the clerer eclaration of the miſtery of baptiſme. They aſſaile the baptiſme of fantes with an argumẽt in deede fauourable in ſhewe, ſaying that it grounded vpon no inſtitution of Chriſt, but that it was brought in ely by the boldneſſe of men, and peruerſe curiouſneſſe, and then terward with fonde eaſineſſe raſhly receiued in vſe. For a ſacramẽt,

vnleſſe it reſt vpon a certaine fundation of the word of God, hangeth but by a thred. But what if, when the matter is wel conſidered, it ſhall appeare that the Lordes holy ordinãce is falſely & vniuſtly charged with ſuch a ſclaunder? Let vs therefore ſearche out the firſt beginning of it. And if it ſhall appeare, that it was deuiſed by the onely raſhneſſe of men, then bidding it farewell, let vs meaſure the true obſeruation of baptiſme by the onely will of God. But if it ſhalbe proued that it is not deſtitute of his certaine authoritie, we muſt beware, leſt in pinching the holy ordinãces of God, we be alſo ſclanderous againſt the author himſelfe.

2 Firſt it is a doctrine well enough knowen, and cõfeſſed among all the godly, that the right conſideration of the ſignes, conſiſteth not onely in the outward Ceremonies: but principally hangeth vpon the promiſe, and vppon the ſpirituall miſteries, for figuring whereof the Lorde ordeineth the Ceremonies themſelues. Therfore he that will perfectly learne of what value baptiſme is, to what ende it tendeth, finally what it is: let him not ſtay his thought vpon the elemente and bodily ſight: but rather let him raiſe it vp to the promiſes of God, which are therein offred vs, and to the inwarde ſecretes which are therein repreſented vnto vs. He that knoweth theſe things, hath atteined the ſound truth of baptiſme, and the whole ſubſtance thereof, as I may ſo call it: and thereby alſo he ſhalbe taught, what is the reaſon, and what is the vſe of the outward ſprinkling. Againe he that contemptuouſly paſſing ouer theſe, ſhall haue his minde wholly faſtened & bounde to the viſible Ceremonie, ſhall vnderſtande neither the force nor propertie of baptiſme: nor yet ſo much as this, what the water meaneth, or what vſe it hath. Which ſentence is proued with ſo many and ſo cleare teſtimonies of Scripture, that we neede not at this preſent to tarry long about it. Therfore it remaineth now, that we ſeke out of the promiſes geuen in baptiſme, what is the force and nature of it. The Scripture ſheweth, that the clenſing of ſinnes, which we obteine of the blood of Chriſt, is here firſt ſhewed: then the mortifying of the fleſh, which ſtandeth vpon the partaking of his death, by which the faithfull are regenerate into newneſſe of life, yea and into the fellowſhip of Chriſt. To this ſumme may be referred whatſoeuer is taught in the Scriptures concerning baptiſme: ſauing that beſide this it is a ſigne to teſtifie religion before men.

3 But foraſmuch as before the inſtitution of baptiſme, the people of God had circumciſion in ſteede thereof: let vs ſe what theſe two ſignes differ the one from the other, and with what likeneſſe they agree together. Whereupon may appeare what is the relation of the

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one to the other. Where the Lorde gaue circumcision to Abraham to be kept, he telleth him before, that he would be God to him and to his seede: adding, that with him is the flowing store and suffisance of all things, that Abraham should accompt that his hande should be to him a spring of all good things. In which wordes the promise of eternall life is conteined: as Christ expoundeth it, bringing an argument from hense to proue the immortalitie of the faithfull, and the resurrection. For God (saith he) is not the God of the dead, but of the liuing. Wherefore Paule also shewing to the Ephesians from what destruction the Lorde had deliuered them, gathereth by this that they had not bine admitted into the couenãte of circumcision, that they were without Christ, without God, without hope, strangers from the testaments of the promise: all which things the couenante itselfe conteined. But the first accesse to God, the first entrie to immortall life, is the forgeuenesse of sinnes. Whereupon is gathered, that this forgeuenesse aunswereth to the promise of baptisme concerning our clensing. Afterwarde the Lorde taketh couenante of Abraham that he should walke before him in pureneſſe and innocence of hart: which belongeth to mortifying or regeneration. And that no man should dout, that circumcision is a signe of mortifying, Moses in an other place doth more plainly declare it, when he exhorteth the people of Israel, to circumcise the vncircumcised skinne of the hart, because they were seuerally chosen to be the people of God out of all the nations of the earth. As God, where he adopteth the posteritie of Abraham to his people, commaundeth them to be circumcised: so Moses pronounceth that the hartes ought to be circumcised, declaring verily what is the trueth of this circumcision. Then that no man should endeuor toward it by his owne strength, he teacheth that they neede the grace of God. All these things are so often repeted of the Prophets, that I neede not to heape into this place many testimonies, which do eche where offer themselues. We haue proued therefore, that in circumcision a spirituall promise was vttered to the Fathers, such as in baptisme is geuen: forasmuch as it figured to them the forgeuenesse of sinnes, and the mortifying of the flesh. Moreouer as we haue taught that Christ is the fundation of baptisme, in whom both these things remaine: so it is euident that he is also of circumcision. For he is promised to Abraham, and in him the blessing of all nations. To the sealing of which grace, the signe of circumcision is added.

Gen. 17. 10

Mat. 22. 32. Luk. 20 38.

Eph. 2. 12.

Deu. 10. 16.

Deu. 30 6.

4 Nowe we may easily se, what there is like in these two signes, or what there is differing. The promises, whereupon we haue de-

clared that the power of the signes cõsisteth, is all one in both, namely of the fatherly fauor of God, of the forgeueneſſe of sinnes, of life euerlasting. Then, the thing figured also is all one and the same, namely regeneration. The fundation wherupon the fulfilling of these things standeth, is all one in both. Wherefore there is no difference in the inwarde misterie, whereby the whole force and propertie of the Sacraments is to be weyed. The vnlikeneſſe that remaineth, lieth in the outward Ceremonie, which is the smalleſt portion: whereas the chiefeſt part hangeth vpon the promiſe and the thing signified. Therefore we may determine, that whatſoeuer agreeth with circumcision doth also belong to baptiſme, except the difference of the visible Ceremonie. To this relation and compariſon, the Apoſtles rule leadeth vs by the hande, whereby we are commaunded to examine all expoſition of ſcripture by the proportiõ of faith. And truely the trueth doth in this behalfe almoſt offer it ſelfe to be felte. For as circumciſion, becauſe it was a certaine token to the Iewes, whereby they were certified that they were choſen to be the people and houſeholde of God, and they againe on their behalues profeſſed that they yelded themſelues to God, was their firſt entrie into the Church: ſo nowe alſo we by baptiſme enter into profeſſion of God, that we may be reckned among his people, and mutually ſweare to his name. Wherby it appeareth out of controuerſie, that baptiſme is come into the place of circumciſion, that it may haue the ſame office with vs.

Rom. 12 3.

5 Nowe if we liſt to ſearch out, whether baptiſme be lawfully communicate to infantes: ſhall we not ſay that he doth to much play the foole, yea dote, which will reſt onely vpon the element of water, and the outward obſeruation, but can not abide to bende his minde to the ſpirituall miſterie? Whereof if there be any conſideration had, it ſhall without dout certainely appeare that baptiſme is rightfully geuen to infantes, as the thing that is due vnto them. For the Lorde in olde time did not vouchſaue to admit them to circumciſion, but that he made them partakers of all thoſe things which were then ſignified by circumciſion. Otherwiſe he ſhould with mere deceites haue mocked his people, if he had fed them with deceitfull ſignes, which is horrible euen to be heard of. For he pronounceth expreſly, that the circumciſion of a litle infante ſhould be in ſteede of a ſeale to ſeale the promiſe of the couenant. But if the couenant remaine vnbroken and ſteedfaſt, it doth at this day no leſſe belong to the children of Chriſtians, than vnder the olde teſtament it perteined to the infantes of the Iewes. But if they be partakers of the

thing ſignified, why ſhall they be debarred from the ſigne? if they haue the trueth, why ſhall they be put backe from the figure? Although the outward ſigne cleaue faſt together with the word in the Sacrament, ſo that they can not be plucked in ſonder: yet if they be ſeuerally cõſidered, whether of them, I pray you, ſhall we eſteeme of more value? Truely ſith we ſe that the ſigne ſerueth the word, we muſt ſay that it is vnder it, and muſt ſet it in the inferior place. Sith therefore the word of Baptiſme is extended to infantes: why ſhall the ſigne, that is to ſay, the addition hanging to the word, be debarred from them? This one reaſon, if there were no mo, were aboundantly enough to confute all them that will ſpeake to the contrary. That which is obiected, that there was a day certainely ſet for circumciſion, is altogether but a ſhift. We graunte that we be not nowe bounde to certaine dayes, like the Iewes: but when the Lorde, howſoeuer he certainely appointeth no day, yet declareth that he is pleaſed that infantes ſhould with a ſolemne formal vſage be receiued into his couenant: what ſeke we more?

6 Howbeit the Scripture openeth vnto vs yet a certainer knowledge of the truth? For it is moſt euident, that the couenant which the Lorde ones made with Abraham, is at this day no leſſe in force to Chriſtians, than it was in olde time to the Iewiſh people: yea and that this word hath no leſſe reſpect to Chriſtians, than it then had reſpect to the Iewes. Vnleſſe parhappes we thinke, that Chriſt hath by his comming diminiſhed, or cut ſhort the grace of his Father. Which ſaying is not without abhominable blaſphemie. Wherefore as euen the children of the Iewes were called a holy ſeede, becauſe being made heires of the ſame couenant they were made differing from the children of the vngodly: for the ſame reaſon euen yet alſo the children of Chriſtians are accompted holy, yea although they be the iſſue but of one parent faithfull: and (as the Apoſtle witneſſeth) they differ from the vncleane ſeede of idolatrers. Nowe when the Lord immediatly after the couenant made with Abraham, commaunded the ſame to be ſealed in infantes with an outward Sacrament: what cauſe will Chriſtians allege, why they ſhould not at this day teſtifie and ſeale the ſame in their children? Nether let any man obiect againſt me, that the Lorde commaunded his couenant to be confirmed with no other ſigne than of circumciſion, which is long agoe taken away. For we haue in redineſſe to aunſwere, that for the time of the olde teſtament he ordeined circumciſion to confirme his couenant: but circumciſion being taken away, yet alway remaineth the ſame maner of confirming which we haue common with the

1. Cor. 7. 14. Gen. 17. 12.

Iewes. Wherefore we muſt alway diligently conſider what is cõmon to both, and what they haue ſeuerall from vs. The couenant is common, the cauſe of confirming it is common. Onely the maner of confirming is diuerſe, becauſe circumciſion was that to them, in place whereof baptiſme hath ſucceded among vs. Otherwiſe if the teſtimonie, whereby the Iewes were aſſured of the ſaluation of their ſeede, be taken away from vs, it ſhould be brought to paſſe by the comming of Chriſt, that the grace of God ſhould be darker and leſſe approued by teſtimonies to vs, than it was before to the Iewes. If that can not be ſaid without extreme ſclaunder of Chriſt, by whom the infinite goodneſſe of the Father hath more clerely and liberally than euer heretofore bine poured fourth vpon the earth, & declared to men: we muſt needes graunt, that it is at the leſt not more pinchingly to be ſuppreſſed, nor to be ſet foorth with leſſe teſtimonie, than it was vnder the darke ſhadowes of the lawe.

7 Wherefore the Lorde Ieſus, minding to ſhewe a token whereby the world might vnderſtande that he was come rather to enlarge than to limit the mercy of God, gently embraced children offred vnto him, rebuking the diſciples which went about to forbid them to come to him: foraſmuch as they did leade thoſe, to whom the kingdome of heauen belongeth, away from him by whome alone
Matt. 9. 13. the entrie is open into heauen. But (will ſome man ſay) what like thing hath baptiſme with this embracing of Chriſt. For neither is it reported that he Baptiſed thẽ, but that he receiued them, embraced them, and wiſhed them well. Therfore if we liſt to followe his example, lette vs helpe infantes with prayer, but not baptiſe them. But let vs wey the doinges of Chriſt ſomwhat more hedefully, than ſuch kinde of men do. For neither is this to be lightly paſſed ouer, that Chriſt commaundeth infantes to be brought vnto him, adding a reaſon why, becauſe of ſuch is the kingdome of heauen. And afterwarde he witneſſeth his will with deede, when embracing them he commendeth them to his Father with his prayer and bleſſing. If it be mete that infantes be brought to Chriſt, why is it not alſo mete that they be receiued to baptiſme, the ſigne of our cõmunion and fellowſhip with Chriſt? If the kingdome of heauen be theirs, why ſhall the ſigne be denied them, whereby there is as it were an entrie opened into the Church, that being admitted into it they may be admombred among the heires of the heauenly kingdome? Howe vniuſt ſhall we be, if we driue away them whom Chriſt calleth vnto him? if we ſpoile them, whom he garniſheth with his gyftes? if we ſhutte out them whom he willingely receiueth? But if we will examine howe much

much that which Christ there did, differeth from baptisme, yet of howe much greater price shall we haue baptisme, (whereby we testifie that infantes are conteined in the couenant of God) than receiuing, embracing, layeng on of handes, and prayer, whereby Christ himself being present: declareth that they both are his, and are sanctified of him? By the other cauillatiõs, whereby they labor to mocke out this place, they do nothing but bewray their owne ignorance. For they gather an argument of this which Christ saith. Let litle ones come to me, that they were in age good bigge ones which were already able to go. But they are called of the Euangelistes, brephe, and paidia, by which wordes the Grekes do signifie babes yet hanging on the brests. Therefore this word (to come) is simply set for (to haue accesse.) Lo what snares they are compelled to make, which are growen hard against the truth. Nowe where they say, that the kingdome of heauen is not geuen to them, but to such as be like them, because it is sayed to be of such, not of them: that is no sounder than the rest. For if that be graunted, what maner of reason shall the reason of Christ be, whereby he meaneth to shewe, that infantes in age are not strangers from him? When he commaundeth that infantes be suffered to haue accesse vnto him, nothing is plainer than that very infancy in deede is there spokẽ of. And that this should not seeme an absurditie, he by and by addeth: of such is the kingdome of heauen. But if it must needes be that infantes be comprehended herein, it must be plaine that by this word (Such) are meant very infantes themselues, and such as be like them.

8 Nowe there is no man that seeth not, that Baptisme of infantes was not framed by man, which is vpholden by so great approuing of Scripture. Neither do they colorably enough play the fooles, which obiect that it is no where founde, that any one infant was baptised by the handes of the Apostles. For although it be not expressly by name rehearsed of the Euangelistes: yet because againe they are not excluded, so ofte as mention happeneth to be made of the baptising of any household: who, vnlesse he be madde, can reason thereupon that they were not baptised? If such arguments were of any force, women should be forbidden to partake of the Lordes supper, whom we reade not to haue bene receiued vnto it in the time of the Apostles. But here we be contente with the rule of faith. For when we consider, what the institution of the Supper requireth, thereby also we may easily iudge to whom the vse thereof ought to be communicated. Which we obserue also in baptisme. For when we marke, to what ende it was ordeined, we euidently espy, Act. 16. 15. and 33.

that it belongeth no leſſe to infantes, than to elder folkes. Therefore they can not be depriued of it, but that the will of the author muſt be manifeſtly defrauded. But whereas they ſpred abrode among the ſimple people, that there paſſed a long roawe of yeares after the reſurrection of Chriſt, in which the baptiſme of infantes was vnknowen: therein they moſt fowly do lie. For there is no writer ſo olde, that doth not certainly referre the beginning thereof to the time of the Apoſtles.

9 Nowe remaineth that we breefely ſhewe, what fruit commeth of this obſeruation, both to the faithfull which preſent their children to the Church to be baptiſed, and alſo to the infantes themſelues that be baptiſed with the holy water: that no man ſhoulde deſpiſe it as vnprofitable or idle. But if it come in any mans minde, vpon this pretence to mocke at the baptiſme of infantes, he ſcorneth the commaundement of Circumciſion geuen by the Lorde. For what will they bring forth to impugne the baptiſme of infantes, which may not alſo be throwen backe againſt Circumciſion? So the Lorde taketh vengeance of their arrogance, which do by and by condemne that which they comprehend not with the ſenſe of their owne fleſhe. But God furniſheth vs with other armures, whereby their fooliſhneſſe may be beaten flatt. For neither this his holy inſtitution, by which we feele our faith to be holpen with ſingular comfort, deſerueth to be called ſuperfluous. For Gods ſigne communicated to a childe doth as it were by an emprinted ſeale cõfirme the promiſe geuen to the godly parente, and declareth that it is ratified that the Lorde will be God not onely to him but alſo to his ſeede, and will continually ſhewe his good will and grace, not to him onely, but alſo to his poſteritie euen to the thouſandth generation. Where when the great kindneſſe of God vttereth it ſelfe, firſt it yeldeth moſt large matter to aduaunce his glorie, and ouerſpreadeth godly hartes with ſingular gladneſſe, becauſe they are therewithall more earneſtly moued to loue againe ſo godly a Father, whom they ſee to haue care of their poſteritie for their ſakes. Neither do I regarde, if any man take exception, and ſay that the promiſe ought to ſuffiſe to confirme the ſaluation of our children: foraſmuch as it hath pleaſed God otherwiſe, whoe as he knoweth our weakneſſe, willed in this behalfe ſo much to beare tenderly with it. Therefore let them that embrace the promiſe of Gods mercy to be extended to their children, thinke that it is their duetie to offer them to the Church to be ſigned with the ſigne of mercy, and therby to encourage themſelues to a more aſſured confidence, becauſe

they

they do with preſent eye beholde the couenant of the Lorde grauen in the bodies of their children. Againe, the children receiue ſome commoditie of their baptiſme, that being engraffed into the body of the Church, they be ſomwhat the more commended to the other membres. Then when they are growen to riper age, they be thereby not ſclenderly ſtirred vp to earneſt endeuor to worſhip God, of whom they haue bene receiued into his children by a ſolemne ſigne of adoption, before that they coulde by age acknowe him for their Father. Finally that ſame condemnation ought greatly to make vs afraide, that God will take vengeance of it, if any man deſpiſe to marke his ſonne with the ſigne of the couenant, becauſe by ſuch contempt the grace offred is refuſed and as it were forſworne. Gen. 17. 14.

10 Nowe let vs examine the arguments, whereby certaine furious beaſtes do not ceſſe to aſſaile this holy inſtitution of God. Firſt becauſe they ſee that they be excedingly nere driuen and hard ſtrained with the likeneſſe of baptiſme and Circumciſion, they labor to plucke in ſonder theſe two ſignes with great difference, that the one ſhould not ſeeme to haue any thing common with the other. For they ſay that both diuers things are ſignified, and that the couenant is altogether diuers, and that the naming of the children is not all one. But while they go about to proue that firſt point, they allege that Circumciſion was a figure of mortification and not of baptiſme. Which verily we do moſt willingly graunt them. For it maketh very well for our ſide. Neither do we vſe any other profe of our ſentence, than that Baptiſme and Circumciſion are ſignes of mortification. Hereupon we determine that Baptiſme is ſet in the place of Circumciſion, that in ſhould repreſente vnto vs the ſame thing which in olde time it ſignified to the Iewes. In affirming the difference of the couenant, with howe barbarous boldneſſe do they turmoile and corrupt the Scripture: and that not in one place alone, but ſo as they leaue nothing ſafe or whole? For they depainte vnto vs the Iewes ſo to be carnall that they be liker beaſts than men: with whom forſooth the couenant made procedeth not beyonde the temporall life, to whom the promiſes geuen do reſt in preſent and bodily good things. If this doctrine take place, what remaineth but that the nation of the Iewes were for a time filled with the benefits of God, none otherwiſe than as they fatte a hearde of ſwine in a ſtie, that at length they ſhould periſh with eternall damnation. For ſo ſone as we allege Circumciſion and the promiſes annexed vnto it, they anſwere that Circumciſion was a litterall ſigne, and the promiſes thereof were carnall.

11 Truely if Circumciſion was a literall ſigne, there is no otherwiſe to be thought of baptiſme. For the Apoſtle in the ſeconde Chapter to the Coloſſians maketh the one no more ſpirituall than the other. For he ſaith that we are circumciſed in Chriſt, with a circumciſion not made with hande, putting away the body of ſinne that dwelled in our fleſh: which he calleth the circumciſion of Chriſt. Afterward for declaration of that ſaying, he adioineth, that we be buried with Chriſt by baptiſme. What meaneth he by theſe wordes, but that the fulfilling and truth of baptiſme, is alſo the truth and fulfilling of circumciſion, becauſe they figure both one thing? For he trauaileth to ſhewe, that baptiſme is the ſame to Chriſtians, which Circumciſion had bene before to the Iewes. But foraſmuch as we haue nowe euidently declared, that the promiſes of both the ſignes, and the miſteries that are repreſented in them, do agree together, we will for this preſent tary no longer vpon them. Onely I will put the faithfull in minde, that though I holde my peace, they ſhould wey with themſelues whether it be taken for an earthly and literall ſigne, vnder which nothing is conteined but ſpirituall and heauenly. But, that they ſhould not ſell their ſmokes to the ſimple, we will by the way confute one obiection wherewith they colour this moſt ſhameleſſe lie. It is moſt certaine that the principall promiſes, wherein was conteined the couenãt which in the Olde teſtament God ſtabliſhed with the Iſraelites, were ſpirituall, and tended to eternall life: and then againe, that they were receiued of the fathers ſpiritually, as it was mete, that they might thereof receiue affiance of the life to come, whereunto they longed with the whole affection of their hart. But in the meane time we denie not, but that he witneſſed his good will towarde them with earthly and carnall benefites: by which alſo we ſay that the ſame promiſe of ſpirituall things was confirmed. As when he promiſed euerlaſtinge bleſſedneſſe to his ſeruant Abraham, that he might ſet before his eyes a manifeſt token of his fauor, he addeth an other promiſe concerning the poſſeſſion of the lande of Chanaan. After this maner we ought to vnderſtande all the earthly promiſes that are geuen to the Iewiſh nation, that the ſpirituall promiſe, as the hed, whereunto they are directed, ſhould alway haue the chiefe place. But ſith I haue more largely entreated of theſe things in the difference of the newe and olde teſtament, therefore nowe I do the more ſlightly knitte it vp.

Colo 2. 11.

Gen. 15. 1. & 18.

12 In the naming of the children they finde this diuerſity, that in the olde teſtament they were called the children of Abraham, which iſſued of his ſeede: but that nowe they are called by that name, which

followe

follow his faith: And that therefore that carnall infancy, which was by circumcision graffed into the felowship of the couenant, figured the infantes of the Newe testament, which are regenerate by the word of God to immortall life. In which wordes we beholde in dede a small sparcle of trueth: but herein these light spirites greuously offende, that when they catche holde of that which first commeth to their hande, when they should go further and compare many things together, they stande stifly vppon one word. Whereby it can not otherwise be but that they must sometime be deceiued which rest vpon the sound knowledge of nothinge. We graunt in deede that the carnall seede of Abraham did for a time holde the place of the spirituall sede which is by faith graffed into him. For we be called his children howesoeuer there is no naturall kinred betwene him and vs. But if they meane, as they plainely shewe that they do, that there was neuer spirituall blessinge promised to the carnall seede of Abraham, herein they are much deceiued. Wherefore we must leuell to a better marke, whereunto we are directed by the most certaine guiding of the Scripture. The Lord therefore promised to Abraham, that he should haue a seede, wherein all nations of the earth shalbe blessed: and therewithall assureth him, that he woulde be a God to him and his seede. Whosoeuer do by Faith receiue Christ the author of blessinge, are heires of this promise, and therfore are called the children of Abraham.

Gala. 4. 28. Rom. 4. 12.

13 But although since the resurrectiō of Christ the boūdes of the kingdome of God haue begon to be farre and wide enlarged into all nations without difference, that accordinge to the sayinge of Christ, faithful ones should be gathered from euery part to sit downe in the heauenly glory with Abraham, Isaac, and Iacob: yet he had many ages before extended that same so great mercy to the Iewes. And because passinge ouer all other, he had chosen out that only nation, in which he would restraine his grace for a time, called them his peculiar possession, and his purchased people. For testifying of such liberality, Circumcision was giuen by the signe whereof the Iewes might be taught that God is to them the author of saluation: by which knowledge their mindes were raised into hope of eternall life. For what shall he want, whom God hath once receiued into his charge? Wherefore the Apostle meaninge to proue that the Gentiles were the children of Abraham as well as the Iewes, speaketh in this maner: Abraham (saith he) was iustified by faith in vncircumcision. Afterward he receiued the signe of circumciſiō, the seale of the righteousnesse of faith, that he should be the father of all the faithful, both

Matt. 8. 11. Exo. 19 5.

Rom. 4 10.

of vncircumciſiō and of circumciſion, not of them that glory of only circumciſion, but of them that folowe the faith which our father Abraham had in vncircumciſion. Do not we ſee that both ſortes are made egall in dignity? For during the time appointed by the decree of God, he was the father of circumciſiō. When, the wall being plucked downe (as the Apoſtle writeth in an other place) by which the Iewes were ſeuered from the Gentiles, the entrie was made open to them alſo into the kingdom of God, he was made their father, & that without the ſigne of circūciſion, becauſe they haue baptiſme in ſtede of circumciſion. But where he expreſly by name denieth, that Abraham is father to them which are of circumciſion only, that ſame was ſpokē to abate the pride of certaine, which omitting the care of godlines, did boaſt themſelues of only Ceremonies. After which manner at this day alſo their vanity may be confuted which ſeke in baptiſme nothing but water.

Ephe. 2. 14.

14 But an other place of the Apoſtle out of the 9. Chapter of the Epiſtle to the Romaines ſhalbe alleaged to the contrary, where he teacheth that they which are of the fleſhe, are not the children of Abraham: but they onely are compted his ſeede, which are the children of promiſe. For he ſeemeth to ſignifie, that the carnall kinred of Abraham is nothing, which yet we do ſet in ſome degree. But it is more diligētly to be marked, what matter the Apoſtle there entreateth of. For, meaning to ſhew to the Iewes how much the goodneſſe of God was not bound to the ſeede of Abraham, yea how it nothing auaileth of it ſelfe, he bringeth foorth Iſmaell and Eſau for example to proue it: whom being refuſed, as if they were ſtraungers, although they were according to the fleſh the naturall offſpring of Abraham, the bleſſing reſted in Iſaac and Iacob. Whereupon is gathered that which he afterward affirmeth, that ſaluation hangeth of the mercy of God, which he extendeth to whom it pleaſeth him: and that there is no cauſe why the Iewes ſhould ſtand in their owne conceite, or boaſt vpon the name of the couenant, vnleſſe they kepe the law of the couenant, that is to ſay, do obey the word. Againe when he hath throwen them downe from vaine confidence of their kinred, yet becauſe on the other ſide he ſawe, that the couenant which was once made of God with the poſterity of Abraham, could in no wiſe be made void, in the 11. chapter, he argueth that the carnall kinred is not to be ſpoiled of his due dignity: by the beneficiall meane whereof he teacheth that the Iewes are the firſt and naturall heires of the Goſpell, but in reſpect that by their vnthankefulneſſe, they were forſaken as vnworthy: yet ſo that the heauenly bleſſing is not vtterly remoued from

their

heir nation. For which reaſon, howe much ſoeuer they were ſtub-
orne & couenant breakers, neuertheleſſe he calleth them holy (ſo
uch honor he giueth to the holy generation, with whom God had
ouchſafued to make his holy couenant) but calleth vs, if we be com-
ared with them, as it were after borne, yea or the vntimely borne
hildren of Abraham, & that by adoption, not by nature: as if a twig
roken of frō his natural tree, ſhould be graffed into a ſtrange ſtocke.
Therefore that they ſhould not be defrauded of their prerogatiue, it
behoued that the Goſpell ſhould be firſt preached to them: for they
e in the houſeholde of God as it were the firſt begotten children.
Wherefore this honor was to be geuen them, vntill they refuſed it
eing offered them, & by their owne vnthankefullneſſe brought to
paſſe that it was caried away to the Gentiles. Neither yet, with
owe great obſtinacie ſoeuer they continue to make warre againſt
he Goſpell, ought they to be deſpiſed of vs: if we conſider that for
he promiſes ſake, the bleſſing of God doth yet ſtill remaine among
hem: as verily the Apoſtle teſtifieth that it ſhal neuer vtterly depart
from thence: becauſe the giftes and callinge of God are without re-
pentance. Rom.11 29.

15 Beholde of what force is the promiſe giuen to the poſterity of
Abraham, & with what balance it is to be weyed. Wherfore although
in diſcerninge the heires of the kingdom from baſtardes and ſtran-
gers, we nothing dout that the only election of God ruleth with free
right of gouernment: yet we alſo therewithall perceiue, that it pleaſed
him peculiarly to embrace the ſeede of Abraham with his mercy, and
that the ſame mercy might be the more ſurely witneſſed, to ſeale it
with circumciſion. Now altogether like ſtate is there of the Chriſtian
Church. For as Paule there reaſoneth that the Iewes are ſanctified of
their parentes: ſo in an other place he teacheth, that the children of 1. Cor.7 14.
Chriſtians receiue the ſame ſanctification of their parentes. Where-
upon is gathered, that they are worthily ſeuered from the reſt, which
on the other ſide are condemned of vncleanneſſe. Nowe who can
dout, but that it is moſt falſe which they do thereupon conclude, that
ſay that the infantes which in olde time were circumciſed, did onely
figure ſpiritual infancy, which ariſeth of the regeneration of the word
of God. For Paule doth not ſo ſuttelly play the Philoſopher, where
he wryteth that Chriſt is the miniſter of Circumciſion, to fulfill the Rom.15 8.
promiſes which had bin made to the Fathers, as if he ſaid thus: Foraſ-
much as the couenant made with Abraham hath reſpect to his ſeede,
Chriſt, to performe and diſcharge the promiſe once made by his Fa-
ther, came to ſaluation to the nation of the Iewes. See you not howe

alſo after the reſurrection of Chriſt, he iudgeth that the promiſe of the couenãt is to be fulfilled, not only by way of allegory, but as the very words do ſound, to the carnall ſeede of Abraham. To the ſame
Act. 2. 39. entent ſerueth that which Peter in the ſecond Chapter of the Acts declareth to the Iewes, that the benefit of the Goſpell is due to them and their ſeede by right of the couenant, & in the Chapter next following he calleth them the children of the Teſtament, that is to ſay
Act. 3. 25. heires. From which alſo not much diſaccordeth the other place of
Ephe. 2. 11. the Apoſtle aboue alleaged, where he accompteth & ſetteth Circumciſion emprinted in infantes, for a teſtimony of that cõmunion which they haue with Chriſt. But if we harken to their trifles, what ſhall be wrought by that promiſe, whereby the Lorde in the ſecond article of his law vndertaketh to his ſeruants, that he will be fauorable to their ſeede euen to the thouſandth generation? Shall we here flee to allegories? But that were too trifling a ſhift. Or ſhal we ſay that this is abroliſhed? But ſo the law ſhould be deſtroied, which Chriſt came rather to ſtabliſh, ſo farre as it turneth vs to good vnto life. Let it therfore be out of cõtrouerſie, that God is ſo good & liberall to his, that for their ſakes, he will haue alſo their children, whom they ſhal beget, to be numbred among his people.

16 Moreouer the differẽces which they go about to put between baptiſme and circumciſion, are not only worthy to be laughed at, and void of all colour of reaſon, but alſo diſagreeing with themſelues. For when they haue affirmed that baptiſme hath relation to the firſt day of the ſpirituall battell, but circumciſiõ to the eighth when mortification is already ended, byandby forgetting the ſame, they turne their ſonge, and call circumciſion a figure of the fleſh to be mortified, but baptiſme they call buriall, into which none are to be put till they be already dead. What dotages of phrẽtike men, can with ſo great lightneſſe leape into ſundry diuerſities? For in the firſt ſentence, baptiſme muſt go before circumciſion: by the other, it is thruſt backe into the later place. Yet is it no new example, that the wits of men be ſo toſſed vp and downe, when in ſteede of the moſt certaine word of God they worſhip whatſoeuer they haue dreamed. We therefore ſay that that former difference is a meere dreame. If they liſted to expound it by way of allegory vpõ ỹ eighth day, yet it agreed not in that maner. It were much fitter, accordinge to the opinion of the olde writers, to referre the number of eight to the reſurrection which was done on the eighth day, whereupon we know that the newneſſe of life hangeth: or to the whole courſe of this preſent life, wherein mortification ought alway to go forwarde, till when life is ended, mortification is

ſelde

lfe may alſo be ended. Howebeit God may ſeeme to haue minded
prouide for the tenderneſſe of age, in differring circumciſion the
ghth day, becauſe the wound ſhould haue bin more dangerous to
e children new borne and yet red from their mother. How much
onger is that, that we being deade before, are buried by baptiſme:
hen the Scripture expreſſely crieth to the contrary that we are bu-
ed into death to this entent, that we ſhould dye, and from thenſe-
rth ſhoulde endeuour to this mortification? Now, a likewiſe han-
inge it is, that they cauill that women ought not to be baptiſed, if
aptiſme muſt be framed like to circumciſion. For if it be moſt cer-
ne that the ſanctifyinge of the ſeede of Iſraell was teſtified by the
ne of circumciſion: thereby alſo it is vndouted, that it was giuen to
nctifie both males & females. But the only bodies of male children
ere marked with it, which might by nature be marked: yet ſo that
e womē were by them after a certaine maner companions & part-
rs of circumciſiō. Therfore ſending far away ſuch follies of theirs,
t vs ſticke faſt in the likenes of baptiſme & circumciſion, which we
oſt largely ſee to agree in the inward myſtery, in the promiſes, in
e, in effectualneſſe.

17 They thinke alſo that they bring foorth a moſt ſtrong reaſon,
hy children are to be debarred from baptiſme, when they alleage
at they are not yet for age able to vnderſtande the myſterie there
gnified. That is ſpirituall regeneration, which can not be in the firſt
fancy. Therefore they gather, that they are to be taken for none
her than the children of Adam, till they be growen to age mete
r a ſecond birth. But the trueth of God echwhere ſpeaketh againſt
l theſe things. For if they be to be left among the childrē of Adam,
en they are left in death: foraſmuch as in Adā we can do nothing
t die. But contrariwiſe Chriſt commaundeth them to be brought
nto him. Why ſo? becauſe he is life: Therefore that he may giue life
o them, he maketh them partakers of himſelfe: when in the meane
me theſe fellowes driuinge them farre away do adiudge them to
ath. For if they ſay for a ſhift, that infantes do not therefore periſh
they be accompted the childrē of Adam, their errour is abundant-
confuted by witneſſe of the Scripture. For where as it pronoun-
eth that all do die in Adam, it foloweth that there remaineth no
ope of life but in Chriſt. Therefore that we may be made heires of
e, we muſt communicate with him. Againe when it is wrytten in an
her place, that by nature we are all ſubiect to the wrath of God, &
onceiued in ſinne, whereunto damnation perpetually cleaueth: we
ſt depart out of our owne nature, before that the entry be open

1. Cor. 15. 22. Eph. 2. 3 Pſ. 51. 7.

to vs into the kingdom of God. And what can be more plainely spo-
1.Cor. 15.50. ken, than that fleſh and blood can not poſſeſſe the kingdom of God? Therefore let all be done away whatſoeuer is ours (which ſhall not be done without regeneration) then we ſhall ſee this poſſeſſion of
Ioh.11. 25.&14 5. the kingdom. Finally if Chriſt ſay truely, when he reporteth that he is life, it is neceſſary that we be graffed into him, that we may be deliuered out of the bondage of death. But (ſay they) how are infants regenerate, which are not endued with knowledge neither of good nor of euill? But we anſwere, that the work of God is not yet no work at all, although it be not ſubiect to our capacity. Moreouer it is no
Reu.21. 27. Eph.2.3 Pſ.51.7 thing doutfull, that the infants which are to be ſaued (as verily of that age ſome are ſaued) are before regenerate of the Lorde. For if they bring with them from their mothers wombe the corruption naturally planted in them: they muſt be purged thereof, before that they admitted into the kingdom of God, wherinto nothing entreth that is defiled or ſpotted. If they be borne ſinners, as both Dauid and Paul affirme: either they remaine out of fauour and hatefull to God, or they muſt nedes be iuſtified. And what ſeeke we more, when the ioh.3.3 himſelfe openly affirmeth that the entrie into heauenly life is open to none but to them that be borne againe? And to put ſuch carpers to ſilence, he ſhewed an example in Iohn the baptiſt, whom he ſanctified in his mothers wombe, what he was able to do in the reſt. Neither do they any thinge preuaile by the ſhift wherewith they hope to mocke, that that was but once done: whereupon it doth not by and by folowe that the Lorde is wont commonly to do ſo with infantes. For neither do we reaſon after that maner: onely our purpoſe is to ſhew that the power of God is by them vniuſtly and enuiouſly limited within thoſe narrowe boundes within which it ſuffreth not it ſelfe to be bounde. Their other byſhift is euen of as great weight. They alleage that by the vſuall maner of the Scripture, this word (from the wombe,) is as much in effect, as if it were ſayd, from childhoode. Luc.1. 15. we may clearely ſee, that the Angel when he declared the ſame to Zachary, meant an other thing: that is, that it which was not yet borne ſhould be filled with the holy Ghoſt. Let vs not therefore attempt to appoint a lawe to God, but that he may ſanctifie whom it pleaſeth him, as he ſanctified this child, foraſmuch as his power is nothing minished.

18 And truely Chriſt was therefore ſanctified from his firſt infancy, that he might ſanctifie in himſelfe his elect out of euery age without difference. For as, to do away the fault of diſobedience which had been committed in our fleſh, he hath put on the ſame fleſh vpon him-

ſelfe

ſelfe, that he might in it for vs and in our ſtede performe perfect obedience: ſo he was conceiued of the holy Ghoſt, that hauinge the holineſſe thereof fully poured into him in the fleſhe which he had taken vppon him, he might poure foorth the ſame into vs. If we haue in Chriſt a moſt perfect paterne of all the graces which God continually ſheweth to his childrē, verily in this behalfe alſo he ſhalbe a profe vnto vs, that the age of infancy is not ſo farre vnfit for ſanctification. But howeſoeuer it be, yet this we hold out of controuerſie, that none of the elect is called out of this preſent life, which is not firſt made holy and regenerate by the Spirite of God. Whereas they obiect to the contrary, that in the Scriptures the Spirite acknowledgeth no other regeneration but of incorruptible ſeede, that is, of the word of God: they do wrongefully expounde that ſayinge of Peter, where- 1.Pet.1
in he comprehendeth onely the faithfull which hadde bin taught by 23.
preaching of the Goſpell. To ſuch in deede we graunt that the word of the Lorde is the onely ſeede of ſpirituall regeneration: but we deny that it ought therupon to be gathered, that infantes can not be regenerate by the power of God, which is to him as eaſie & ready as to vs it is incomprehenſible and wonderfull. Moreouer it ſhoulde not be ſafe enough for vs to take this away from the Lorde, that he may not be able to ſhewe himſelfe to be knowen to them by whatſoeuer way he wil.

19 But Faith, ſay they, is by hearinge, whereof they haue not yet gotten the vſe, neither can they be able to knowe God, whom Moſes Deut.2.
teacheth to be deſtitute of the knowledge both of good and euill. 39.
But they conſider not that the Apoſtle, when he maketh hearing the beginning of faith, deſcribeth onely the ordinary diſtribution of the Lorde and diſpoſition which he vſeth to keepe in callinge them that be his: but appointeth not to him a perpetuall rule, that he may not vſe any other way. Which way verily he hath vſed in the callinge of many, to whom he hath giuen the true knowledge of himſelfe by an inward maner, by the enlightening of the Spirite, without any preachinge vſed for meane thereof. But whereas they thinke it ſhalbe a great abſurditie, if any knowledge of God be giuen to infantes, from whom Moſes taketh away the vnderſtanding of good and euill: I beſeech them to aunſwere me, what danger is there if they be ſaid to receiue ſome part of that grace, whereof a little after they ſhal enioy the full plentifulnes. For if the fulnes of life ſtandeth in the perfect knowledge of God, when many of them, whom in their very firſt infancy death byandby taketh away, do paſſe into eternall life, truely they are perceiued to beholde the moſt preſent face of God. Whom therefore

the Lorde will enlighten with the full brightneſſe of his light, why may he not preſently alſo, if it ſo pleaſe him, ſende out to ſhine vpon them ſome ſmall ſparcle thereof: ſpecially if he do not firſt vncloth them of ignorance, before that he take them out of the priſon of the fleſhe? Not that I meane raſhly to affirme that they be endued with the ſame Faith which we feele in our ſelues, or that they haue altogether like knowledge of faith: (which I had rather leaue in ſuſpenſe) but ſomwhat to reſtraine their fooliſh arrogance, which according as their mouth is puffed vp with fulnes, do boldely deny or affirme they care not what.

20 But that they may yet ſtande more ſtrongly in this point, they adde, that baptiſme is a Sacrament of repentance and of Faith. wherfore ſith neither of theſe can befall in tender infancy, we ought to beware leaſt if they be admitted to the communion of baptiſme, the ſignification of it be made voyde and vaine. But theſe dartes are throwen rather againſt God than againſt vs. For it is moſt euident by many teſtimonies of Scripture, that circumciſion alſo was a ſigne of repentance. Moreouer it is called of Paule the ſeale of the righteouſneſſ of Faith. Let therefore a reaſon be required of God himſelfe why he commaunded it to be marked in the bodies of infantes. For ſith baptiſme and circumciſion are both in one caſe, they can giue nothing to the one but that they muſt alſo therewithall graunt the ſame to the other. If they looke backe to their wonted ſtartinge hole, that they by the age of infancy were figured ſpirituall infantes, the way is already ſtopped vp againſt them. We ſay therefore, ſith God hath communicated to infantes circumciſion a Sacrament of repentance and Faith, it ſeemeth no abſurdity if they be made partakers of baptiſme vnleſſe they liſt openly to rage againſt the ordinance of God. But both in all the doings of God, & in this ſelfe ſame doing alſo ſhineth wiſdom and righteouſneſſe enough, to beate downe the backebitings of the wicked. For though infantes, at the ſame inſtant that they were circumciſed, did not comprehende in vnderſtandinge what that ſigne meant, yet they were truely circumciſed into the mortificatiō of their corrupt and defiled nature, in which mortification they ſhould afterward exerciſe themſelues when they were growen to riper age. Finally it is very eaſie to aſſoyle this obiection, with ſayinge that they be baptiſed into repentance and Fayth to come: which although they be not formed in them, yet by ſecrete workinge of the Spirite the ſeede of both lyeth hidden in them. With this anſwere at once is ouerthrowen whatſoeuer they wreſt againſt vs which they haue fetched out of the ſignification of baptiſme. Of which ſort is that title wherewith it

Rom. 14 11.

is

is commended of Paul, where he calleth it the waſhing of regenera- Tit 3.5.
tion and of renuinge. Whereupon they gather that it is to be giuen to none but to ſuch a one as is able to conceiue thoſe things. But we on the contrary ſide may anſwere, that neither was circũciſion which betokened regeneration, to be giuen to any other than to them that were regenerate. And ſo ſhall we condemne the ordinance of God. Wherfore (as we haue already touched in diuerſe places) whatſoeuer argumentes do tende to the ſhakinge of circumciſion, they haue no force in the aſſailinge of baptiſme. Neither do they ſo eſcape away, if they ſay that we ought to take that for determined & certaine, which ſtandeth vpon the authority of God, although there appeare no reaſon of it: which reuerence is not due to the baptiſme of infantes, nor to ſuch other things which be not commẽded vnto vs by the expreſſe word of God: ſith they are ſtill faſt holden with this double argumẽt. For the commaundement of God concerning infantes to be circumciſed, was either lawfull & ſubiect to no cauillations, or worthy to be found fault withall. If there were no inconuenience nor abſurdity in the commaundement of circumciſion, neither can there any abſurdity be noted in obſeruing the baptiſme of infantes.

21 As for the ſpot of abſurdity which in this place they go about to lay vpon it, we thus wipe it away. Whom the Lord hath vouchſafed to elect, if hauinge receiued the ſigne of regeneration, they departe out of this preſent life before that they be come to riper age, he renueth them with the power of his Spirite incomprehenſible to vs, in ſuch manner as he alone foreſeeth to be expedient If they chaunce to grow vp to age, whereby they may be taught the trueth of baptiſme, they ſhal hereby be the more enkindled to the endeuor of renuinge: the token whereof they ſhall learne to haue bin giuen them from their firſt infancy, that they ſhould exerciſe themſelues in it throughout ỹ whole courſe of their life. To the ſame entent ought that to be applied which Paule teacheth in two places, that by bap- Ro. 6. 4 Colo. 2. 12
tiſme we are buried together with Chriſt. For he doth not meane thereby, that he which is to be baptiſed, muſt be already firſt buried together with Chriſt: but ſimply declareth what doctrine is cõtained vnder baptiſme, yea & that to them that be already baptiſed: ſo that very mad men woulde not affirme by this place that it goeth before baptiſme. After this maner Moſes & the Prophets did put the people in mind what circũciſion meant, wherwith yet they had bin marked while they were infantes. Of the ſame effect alſo is that which he writeth to the Galatians, that they when they were baptiſed, did put Gala. 3. 27.
on Chriſt. To what ende? verily that they ſhould from thenſe foorth

liue to Christ, because they had not liued before. And although in the older sort the receiuing of the signe ought to follow the vnderstanding of ỹ mystery: yet it shalbe byandby declared that infants ought to be otherwise esteemed & accompted of. And no otherwise ought
1. Pet. 3. 21. we to iudge of ỹ place of Peter, in which they thinke that they haue a strong hold: when he saith that it is not a washing to wipe away the filthinesses of the body, but the witnesse of a good conscience before God, by the resurrection of Christ. They in deede do gather thereby, that nothing is left to the baptisme of infantes, but that it should be a vaine smoke, namely from which this trueth is farre distant. But they often offend in this errour, that they will haue the thing in order of time to go alway before the signe. For the trueth of circumcision also consisted of the same witnesse of good cõscience. If it ought of necessity to haue gone before, infantes should neuer haue bin circumcised by the commaundement of God. But he shewinge that the witnesse of a good conscience was contained vnder the trueth of circumcision, & yet therewithall also commaunding infantes to be circumcised, doth in ỹ point sufficiently declare that circumcision is applied to the time to come. Wherfore there is no more present effectualnes to be required in baptisme of infants, thã ỹ it should cõfirme & stablish the couenãt made by the Lord with them. The rest of the signification of that Sacrament shall afterward folow at such time as God himselfe foreseeth.

22 Now I thinke there is no man, that doth not clearely see that all such reasons of theirs are mere misconstrings of Scripture. As for the rest that be of a nere kinde to these, we will lightly runne through them by the way. They obiect that baptisme is giuen vnto the forgiuenes of sinnes: which whẽ it is graunted, will largely make for the defense of our sentence. For sith we be borne sinners, we do euen from our mothers wombe nede forgiuenes and pardon. Now seeinge the Lord doth not cut of, but rather assure to that age the hope of mercy, why shoulde we take from them the signe which is much inferior than the thing it selfe? Wherfore that which they go about to throw against vs, we thus throw backe against themselues: infantes haue remission of sinnes giuen them, therefore they ought not to haue the
Ephe. 5. 26. signe takẽ from them. They alleage also this out of the Epistle to the Ephesians: that the Church is cleansed of the Lord, with the washing of water in the word of life. Than which there could nothinge be alleged more fit to ouerthrowe their errour: for thereupon growes an easie profe of our side. If the Lord wil haue the washing wherwith he cleanseth his Church, to be testified by baptisme: it seemeth

rightful that it ſhould want the teſtimony of it in infantes, which are rightfully accõpted part of the Church, foraſmuch as they be called heires of the heauenly kingdome. For Paule ſpeaketh of the whole Church, where he ſaith that it was cleanſed with the baptiſme of wa- ter. Likewiſe of this that in an other place he ſayth that we be by baptiſme graffed into ỹ body of Chriſt, we gather that infants, whom he reckeneth amonge his members, ought to be baptiſed, leaſt they be plucked away from his body Beholde with what violence with ſo many engines they aſſault the fortreſſes of our faith. 1 Cor. 12.13.

23 Then they come downe to the practiſe & cuſtome of ỹ time of ỹ Apoſtles, wherin none is found to haue bin admitted to baptiſme, but he which hath before profeſſed Faith & repentance. For where Peter was asked of them that were minded to repẽt, what was nede- ful to be done, he counſelled them firſt to repent, & then to be bap- tiſed, into the forgiuenes of ſinnes. Likewiſe Philip, whẽ the Eunuch required to be baptiſed, anſwered that he might be baptiſed if he be- leued with all his hart. Hereby they thinke that they may winne, that it is not lawfull that baptiſme be graunted to any, but where Faith & repentance go before. Truely if we yeelde to this reaſon, the firſt of theſe two places where is no mention made of Faith, will proue that repentance alone ſufficeth: and the other place, wherein repentance is not required, will proue that Faith only is enough. I thinke they wil aunſwere that the one place is holpen with the other, and therefore muſt be ioyned together. I ſay alſo likewiſe, that other places muſt be laid together which make ſomwhat to thẽ vndoing of this knot: for- aſmuch as there be many ſentences in Scripture, the vnderſtanding whereof hangeth vpon the circumſtance of the place. As this pre- ſently is an example. For they to whom Peter and Philip ſpake theſe thinges were of age ſufficient to haue practiſe of repentance and to conceiue Faith. We earneſtly deny that ſuch ought to be baptiſed, vntill after perceiuing of their conuerſion and Faith, at leaſt ſo farre as it may be ſearched out by the iudgemẽt of men. But, that infantes ought to be accompted in an other number, it is more than euident enough. For in old time if any man did ioyne himſelfe into commu- nion of religion with Iſraell, it behoued that he ſhould firſt be taught the couenant of the Lord, & inſtructed in the law, before that he were marked with circumciſion, becauſe in birth he was a ſtraunger from the people of Iſraell, with whom the couenant had bin made which circumciſion ſtabliſhed. Act. 2. 37. Act 8. 37.

24 As alſo the Lord, when he adopteth Abrahã to himſelfe, doth not begin at circumciſion, hidinge in the meane time what he mea- Gen. 15. 1.

neth by that ſigne: but firſt he declareth what couenãt he entẽdeth to make with him, & then after Faith giuen to the promiſe, he maketh him partaker of the Sacramẽt. Why doth in Abraham the Sacrament follow Faith, & in Iſaac his ſonne it goeth before all vnderſtanding? Becauſe it is mete that he, which being in full growen age is receiued into felowſhip of the couenant, from which he had bin hitherto a ſtranger, ſhould firſt learne the conditions thereof: but an infant begotten of him neded not ſo, which by right of inheritance according to ỹ forme of the promiſe is euen frõ his mothers wombe cõtained in the couenant. Or (that the matter be may more clearely & briefly ſhewed) if the children of the faithful, without the help of vnderſtandinge, are partakers of the couenant, there is no cauſe why they ſhoulde be debarred from the ſigne for this that they can not ſweare to the forme of the couenant. This verily is the reaſon, why in ſome places God affirmeth that the infantes which are iſſued of the Iſraelites, are begottẽ & borne to him. For without dout he eſteemeth as his children the children of them to whoſe ſeede he promiſeth ỹ he will be a Father. But he which is vnfaithfull, iſſued of vngodly parents, till he be by Faith vnited to God, is iudged a ſtraunger from the communion of the couenant. Therfore it is no maruel if he be not partaker of the ſigne, the ſignification whereof ſhould be deceitfull and voyde in him. To this effect Paule alſo writeth, that the Gentiles ſo long as they were drowned in their idolatry, were out of the Teſtament. With this ſhort ſumme, (as I thinke) the whole matter may be clearely opened: that they which in growen age, embrace the Fayth of Chriſt, foraſmuch as they were hitherto ſtraungers from the couenant, are not to be marked with baptiſme, but whereas Faith and repentance come betwene, which onely can open them the entrie into felowſhippe of the couenant: but the infantes that are iſſued of Chriſtians, as they are receiued of God into the inheritance of the couenant ſo ſoone as they be borne, ſo ought to be receiued to baptiſme. Hereunto muſt that be applied which the Euangeliſt ſpeaketh of, that they were baptiſed of Iohn which confeſſed their ſinnes. Which exãple at this day alſo we thinke mete to be kept. For if a Turke offer himſelfe to baptiſme, he ſhoulde not be raſhely baptiſed of vs, namely not till after cõfeſſion whereby he may ſatisfie the Church.

Gen. 17 16.

Gen. 16 20. & 23 37.

Ephe. 2. 12.

Matt. 3. 6.

25 Moreouer they bring forth the wordes of Chriſt, which are rehearſed in the third Chapter of Iohn, wherby they thinke that a preſent regeneration is required in baptiſme. Vnleſſe a man be borne againe of water and the Spirite, he can not enter into the kingdom of

Ioh. 3. 5

God.

God. Lo (ſay they) howe baptiſme is by the Lordes owne mouth called regeneration. Them therefore whom it is more than enough knowen to be vnable to receiue regeneratiō, by what colour do we admit to baptiſme which can not be without regeneratiō? Fuſt they are deceiued in this that they thinke that in this place mention is made of baptiſme, becauſe they heare the name of water. For after that Chriſt had declared to Nicodemus the corruption of nature, & taught him that mē muſt be borne of new, becauſe Nicodemus dreamed of a bodily newe birth, he there ſhewed the maner howe God doth regenerate vs, namely by water and the Spirite: as though he ſhould ſay, by the Spirite which in cleanſinge and wateringe faithfull ſoules, doth the office of water. Therefore I take water and the Spirite ſimply for the Spirit, which is water. Neither is this a new forme of ſpech, for it altogether agreeth with the ſame which is in the third Chapter of Mathewe: He that foloweth me, it is he that baptiſeth in the holy Ghoſt and fier. Therefore as to baptiſe in the holy Ghoſt and fier, is to giue the holy Ghoſt, which hath the office and nature of fier: ſo to be borne againe of water and the Spirite, is nothing elſe but to receiue that power of the holy Spirite which doth the ſame thinge in the ſoule that water doth in the body. I knowe that other do otherwiſe expounde it: but I am out of dout that this is the naturall meaninge: becauſe the purpoſe of Chriſt is none other, but to teach that all they muſt put of their owne nature which aſpire to the heauenly kingdom. Howbeit if we liſt to cauil vnſauorily as they do, it were eaſie for vs (when we haue graunted as they woulde haue it) to inferre vpon them that baptiſme is before Fayth and repentance: forasmuch as in the wordes of Chriſt it goeth before the Spirite. It is certayne that this is vnderſtanded of ſpirituall giftes: which if they come after baptiſme, I haue obtayned what I require. But leauinge cauillations, we muſt holde faſt the plaine expoſition, which I haue brought, that no manne till he haue beene renewed with liuinge water, that is, with the Spirite, can enter into the kingdome of God. Matt. 3. 11.

26 Now hereby alſo it is euident that their fained inuention is to be hiſſed out, which adiudge all the vnbaptiſed to eternall death. Therefore let vs accordinge to their requeſt imagine baptiſme to be miniſtred to none but to them that be growen in age: what will they ſay, ſhall become of a childe, which is rightly and well inſtructed with the introductions of godlineſſe, if when the day of baptiſinge is at hand, he happen to be taken away with ſudden death beſide all mens hope? The Lordes promiſe is cleare, that whoſoeuer hath beleued Iohn. 3. 36.

in the Sonne, ſhall not ſee death, nor ſhall come into iudgement, but is already paſſed from death into life: and it is no where founde that he euer damned him that was not yet baptiſed. Which I woulde not haue ſo taken of me as though I meant that baptiſme might freely be deſpiſed (by which deſpiſinge I affirme that the Lordes couenant is defiled: ſo much leſſe can I abide to excuſe it) only it is enough for me to proue, that it is not ſo neceſſary, that he ſhould be immediatly thought to be loſt, from whome power is taken away to obtaine it. But if we agree to their fained deuiſe, we ſhall damne all them without exception, whom any chaunce withholdeth from baptiſme, with howe great Faith ſoeuer (by which Chriſt himſelfe is poſſeſſed) otherwiſe they are endued. Moreouer they make all infantes giltie of eternall death, to whom they deny baptiſme, which by their owne confeſſion is neceſſary to ſaluation. Nowe lette them looke howe trimly they agree with the wordes of Chriſt, by which the kingdom
Mat. 19. 14. of heauen is adiudged to that age. But, to graunt them euery thinge ſo much as pertaineth to the vnderſtandinge of this place, yet they ſhall gather nothinge thereof, vnleſſe they ouerthrowe the former doctrine which we haue ſtabliſhed concerninge the regeneration of infantes.

27 But they glory that they haue the ſtrongeſt holde of all in the very inſtitution of baptiſme, which they fetch out of the laſt Chapter
Mat. 28. 19. of Matthew: where Chriſt ſending foorth his Apoſtles to all nations, giueth them the firſt commaundement to teache them, and the ſeconde to baptiſe them. Then alſo out of the laſt of Marke they adioyne this, He that beleueth and is baptiſed, ſhalbe ſaued. What ſeke
Mar. 16. 16. we further (ſay they) when the Lordes owne words do openly ſound, that we muſt firſt teache ere we baptiſe, and do aſſigne to baptiſme the ſecond ſtate after Faith? Of which order the Lord alſo ſhewed
Matt. 3. 13. Luc. 3. 23. an example in himſelfe, which would be baptiſed not till the thirtith yeare. But here, O good God, how many waies do they both entangle themſelues, and bewray their owne ignorance? For herein they now more than childiſhly erre, ỹ they fetch the firſt inſtitutiõ of baptiſme from thenſe, which Chriſt had from the beginning of his preachinge giuen in charge to his Apoſtles to miniſter. Therefore there is no cauſe why they ſhoulde affirme that the lawe and rule of baptiſme is to be fetched out of theſe places, as though they contained the firſt inſtitution thereof. But, to beare with them for this fault, yet how ſtrong is this maner of reaſoning? Truely if I liſted to dally with them, there is not a litle lurking hole, but a moſt wide fielde offereth it ſelfe open for vs to eſcape them. For when they ſticke ſo faſt to the order

order of wordes, that they gather that becauſe it is ſayd, Go, preache and baptiſe, Againe, he that beleueth and is baptiſed, therefore they muſt preache before that they baptiſe, & beleue before that they require baptiſme: why may not we againe anſwere them with ſayinge that we muſt baptiſe before that we muſt teache the keping of thoſe thinges that Chriſt hath commaunded: namely ſith it is ſayd, baptiſe ye, teaching them to kepe whatſoeuer thinges I haue commaunded you? which ſame things we haue noted in that ſayinge of Chriſt which haue bin euen now alleaged concerninge the regeneration of water and the Spirit. For if it be ſo vnderſtode as they would haue it, verily in that place baptiſme muſt be before ſpirituall regeneration, becauſe it is named in the firſt place. For Chriſt doth teache that we muſt be regenerate, not of the Spirit and water, but of water and the Spirit. Mar. 16 15

28 Now this inuincible reaſon whereupon they beare themſelues ſo bolde, ſeemeth to be ſomwhat ſhaken: but becauſe trueth hath defenſe enough in ſimplicity, I will not eſcape away with ſuch light argumentes. Therefore let them take with them a full anſwere. Chriſt in this place giueth the chiefe commaundement concerninge preaching of the Goſpell, whereunto he adioyneth the miniſtery of baptiſme as an addition hanging vppon it. Againe he ſpeaketh none otherwiſe of baptiſme but ſo farre as the miniſtratiō of it is vnder the office of teachinge. For Chriſt ſendeth the Apoſtles to publiſhe the Goſpel to all ỹ nations of the world, that they ſhould frō echwhere with the doctrine of ſaluation gather togethe into his kingdom men that before were loſt. But whom, or what maner of men? It is certaine that there is no mention but of thē that are able to receiue teaching. Afterward he addeth that ſuch, when they are inſtructed, ought to be baptiſed, adioyninge a promiſe, that they which beleue and are baptiſed ſhalbe ſaued. Is there in all that ſaying ſo much as one ſillable of infantes? What forme therefore of reaſoning ſhall this be wherewith they aſſaile vs: they which are of growen age, muſt firſt be inſtructed, that they may beleue, ere they be baptiſed: therfore it is vnlawful to make baptiſme common to infantes? Although they would burſt themſelues, they ſhall proue nothing elſe by this place but that the Goſpel muſt be preached to thē that are of capacity able to heare it, before ỹ they be baptiſed, foraſmuch as he there ſpeaketh of ſuch only. Let them hereof, if they can, make a ſtoppe to debarre infantes from baptiſme.

29 But, that euen blinde men alſo may with groping finde out their deceites, I will point them out with a very cleare ſimilitude. If any

man cauill that infantes ought to haue meate taken from them, vpon
2 Thes. 3.10. this pretenſe that the Apoſtle ſuffereth none to eate but them that labour, ſhall he not be worthy that all men ſhould ſpit at him? Why ſo? Becauſe he without difference draweth that to all men, which was ſpoken of one kinde & one certaine age of mē. No whit handſomer is their handeling in this preſent cauſe. For, that which euery man ſeeth to belonge to one age alone, they draw to infantes, that this age alſo may be ſubiect to ỹ rule which was made for none but thē that were more growen in yeres. As for the example of Chriſt, it nothinge vp-
Luc. 3. 23. holdeth their ſide. He was not baptiſed before ỹ he was thirty yeres olde. That is in deede true: but there is a reaſon thereof ready to be ſhewed: becauſe he then purpoſed by his preachinge to lay a ſounde fundation of baptiſme, or rather to ſtabliſh the fūdation which had bin before layd of Iohn. Therfore when he minded with his doctrine to inſtitute baptiſme, to procure the greater authority to his inſtitution, he Sanctified it with his owne body, and that in ſuch fitneſſe of time as was moſt conuenient, namely when he began his preaching. Finally they ſhall gather nothing elſe hereof, but that baptiſme toke his originall and beginninge at the preachinge of the Goſpell. If they liſt to appoint the thirtith yeare, why do they not keepe it, but do receiue euery one to baptiſme as he hath in their iudgement ſufficiently profited? yea & Seruettus one of their maiſters, when he ſtiffely required this time, yet began at the 21. yere of his age to boaſt himſelfe to be a Prophete. As though he were to be ſuffered that taketh vpon himſelfe the place of a teacher in the Church, before that he be a mēber of the Church.

30 At the laſt they obiect, that there is no greater cauſe why baptiſme ſhould be giuen to infantes, than the Lordes Supper, which yet is not graunted them. As though the Scripture did not euery way expreſſe a large difference. The ſame was in dede vſually done in the old Church, as it appeareth by Cyprian and Auguſtine: but that maner is worthily growen out of vſe. For if we conſider the nature and property of baptiſme, it is truely an entry into the Church and as it were a forme of admiſſion, whereby we are adnumbred into the people of God, a ſigne of our ſpirituall regeneration by which we are borne againe into the children of God: whereas on the other ſide the Supper is giuen to them that be more growen in age, which hauing paſſed tender infancy, are now able to beare ſtrong meate. Which difference is very euidently ſhewed in the Scripture. For there the Lord ſo much as pertaineth to baptiſme, maketh no choiſe of ages. But he doth not likewiſe giue the Supper to all to take part of it, but only to them

which

which are fit to diſcerne the body and blood of the Lord, to examine their owne conſcience, to declare the Lordes death, to weye the power thereof. Would we haue any thing plainer, than that which the Apoſtle teacheth whē he exhorteth that euery man ſhould proue and examine himſelfe, and then eate of this bred and drinke of this cup? Therefore examination muſt go before, which ſhould in vaine be loked for of infantes. Againe, he that eateth vnworthily, eateth and drinketh damnatiō to himſelfe, not diſcerning the Lordes body. If none can partake worthily but they that can well diſcerne the holineſſe of the Lordes body, why ſhould we geue to our tender children, poiſon in ſteede of liuely foode? What is that commaundement of the Lorde, ye ſhall do it in remembrance of me? what is that other which the Apoſtle deriueth from the ſame, So oft as ye ſhall eate of this bread, ye ſhall declare the Lordes death till he come? What remembrance (I beſeche you) ſhall we require at our infantes of the thing which they neuer atteined with vnderſtanding? what preaching of the croſſe of Chriſt, the force and benefite whereof they do not yet comprehende in minde? None of theſe things is preſcribed in baptiſme. Therefore betwene theſe two ſignes is great difference: which we note alſo in like ſignes in the olde teſtament. Circumciſion, which is knowen to aunſwere to our baptiſme, was appointed for infants. But the paſſeouer into whoes place the Supper hath nowe ſucceded, did not receiue all maner of geſtes without difference, but was rightly eaten of them onely that might by age enquire of the ſignification of it. If theſe men had remaining one crumme of ſounde braine, would they be blinde at a thing ſo clere and offring it ſelfe to ſight?

1. Cor. 11.28.

31 Although it greueth me to lode the readers with a heape of trifles: yet it ſhalbe worth the trauaill brefely to wipe away ſuch gay reaſons as Seruettus not the leaſt of the Anabaptiſtes, yea the great glory of that company, thought himſelfe to bring when he prepared himſelfe to cōflict. He alleget h, that Chriſtes ſignes as they be perfect, ſo do require them that be perfect or able to conceiue perfection. But the ſolution is eaſy: that the perfection of baptiſme, which extēdeth euen to death, is wrongfully reſtrained to one point of time. I ſay yet further, that perfection is fooliſhly required in man at the firſt day, whereunto baptiſme allureth vs all our life long by continual degrees. He obiecteth that Chriſtes ſignes were ordeined for remembrance, that euery man ſhould remember that he was buried together with Chriſt. I aunſwere that, that which he hath fained of his owne head, needeth no confutation: yea that which

he draweth to baptiſme, Paules wordes ſhewe to be propre to the holy Supper, that euery man ſhould examine himſelf: but of baptiſme there is no where any ſuch thing. Whereupon we gather that they be rightly baptiſed which for their ſmalneſſe of age, are not yet able to receiue examination. Whereas he thirdly allegeth, that all they abide in death which beleue not the Sonne of God, and that the wrath of God abideth vpon them: and therefore that infants which can not beleue lie in their damnation: I aunſwere that Chriſt there ſpeaketh not of the generall giltineſſe wherewith all the poſteritie of Adam are enwrapped, but onely threteneth the deſpiſers of the Goſpell, which do proudely and ſtubbornely refuſe the grace offred them. But this nothing perteineth to infantes. Alſo I ſet a contrane reaſon againſt thē: that whomſoeuer Chriſt bleſſeth, he is diſcharged from the curſe of Adam and the wrath of God: Sith therefore it is knowen that infantes are bleſſed of him, it followeth that they are diſcharged from death. Then he falſly citeth that which is no where red, that whoſoeuer is borne of the Spirit, heareth the voice of the Spirit. Which although we graunt to be written, yet ſhall proue nothing els but that the faithfull are framed to obedience, according as the Spirit worketh in them. But that which is ſpoken of a certaine number, it is faultie to drawe indifferently to all. Fowerthly he obiecteth: becauſe that goth before which is naturall, we muſt tarry ripe time for baptiſme which is ſpirituall. But although I graunt that all the poſteritie of Adam begotten of the fleſhe do from the very wombe beare their owne damnation, yet I denie that that withſtandeth but that God may preſently bring remedy. For neither ſhall Seruettus proue that there were many yeares appointed by God that the ſpirituall newneſſe of life many beginne. As Paule teſtifieth, although they which are borne of the faithfull are by nature damned yet by ſupernaturall grace they are ſaued. Then he bringeth forth an allegorie, that Dauid going vp into ỹ toure of Sion, did leade neither blinde men nor lame men with him but ſtrong ſouldiors. But what if I ſet a parable againſt it, wherein God calleth to the heauenly banket blinde men and lame men: howe will Seruettus vnwinde himſelfe out of this knott? I aſke alſo whether lame and maimed men had not firſt bene ſouldiors with Dauid. But it is ſuperfluous to tary lōger vpon this reaſon, which the readers ſhall finde by the holy hiſtorie to be made of mere falſehod. There followeth an other allegorie, that the Apoſtles were fiſhers of men, not of litle children. But I aſke what that ſaying of Chriſt meaneth, that into the nette of the Goſpel are gathered all kindes of fiſhes. But becauſe I like not to play with allegories,

Iohn. 3. 36.

2. Cor. 15. 46.

1 Cor. 7. 14

2. Sam. 5. 8.

Luc 14. 21.

Mat. 4. 19.

Mat. 13. 47.

allegories, I aunſwere that when the office of teaching was enioined to the Apoſtles, yet they were not forbidden from baptiſing of infantes. Howbeit I would yet knowe, when the Euangeliſte nameth them Anthropous men, (in which word is comprehended all mankinde without exception) why they ſhould deny infantes to be men. Seuenthly he allegeth, that ſith ſpirituall things agree with ſpirituall, infantes which are not ſpirituall, are alſo not mete for baptiſme. But firſt it is plainly euident howe wrongfully they wreſt the place of Paule. There is entreated of doctrine: when the Corinthians did to much ſtande in their owne conceite for vaine ſharpneſſe of witte, Paule rebuketh their ſluggiſhneſſe, for that they were yet to be inſtructed in the firſt introductions of heauenly wiſdome. Who can thereof gather that baptiſme is to be denied to infants, whom being begotten of the fleſh God doth by free adoption make holy to himſelfe? Whereas he ſaith, that they muſt be fed with ſpirituall meate, if they be newe men, the ſolution is eaſy, that by baptiſme they are admitted into the flocke of Chriſt, and that the ſigne of adoption ſuffiſeth them, till being growen to age they be able to beare ſtrong meate: that therefore the time of examination which God expreſly requireth in the holy Supper, muſt be tarried for. Afterward he obiecteth that Chriſt calleth all his to the holy Supper. But it is certaine enough that he admitteth none, but them that be already prepared to celebrate the remembrance of his death. Whereupon followeth that infantes, whom he vouchesaued to embrace, do ſtay in a ſeuerall and proper degree by themſelues till they growe to age, and yet are not ſtrangers. Whereas he ſayeth, that it is monſtrous that a man after that he is borne, ſhould not eate: I aunſwere that ſoules are otherwiſe fed than by the outward eating of the Supper: and that therefore Chriſt is neuertheleſſe meate to infantes, although they abſteine from the ſigne. But of baptiſme the caſe is otherwiſe, by which onely the gate into the Church is opened to them. Againe he obiecteth that a good Stewarde diſtributeth meate to the houſeholde in due time. Which although I willingly graunt: yet by what right will he appoint vnto vs the certaine time of Baptiſme, that he may proue that it is not geuen to infantes out of time. Moreouer he bringeth in that commaundement of Chriſt to the Apoſtles, that they ſhould make haſt into the harueſt, while the fieldes waxe white. Verily Chriſt meaneth this onely, that the Apoſtles ſeying the fruit of their labor preſent, ſhould the more cherefully prepare themſelues to teache. Who ſhall thereof gather that the onely time of harueſt is the ripe time for baptiſme? His eleuenth reaſon is, that in the firſt Church

1 Cor. 3.1.

Mat. 24. 46.

Iohn 4. 35.

Act. 2. 38.

infantes can not be accompted newe men, becauſe they are not

Christians and disciples were all one: but we see now that he fondly reasoneth from the parte to the whole. Disciples are called men of full age, which had bene already throughly taught, and had professed Christ: as it behoued that the Iewes vnder the lawe should be the disciples of Moses: yet no man shall thereof rightly gather, that infantes were strangers, whom the Lorde hath testified to be of his householde. Beside these he alleged, that all Christians are brethren, in which number infantes are not vnto vs, so long as we debarre them from the Supper. But I returne to that principle, that none are heires of the kingdome of heauen, but they that are the membres of Christ: then, that the embracing of Christ was a true token of the adoption, whereby infantes are ioined in common with full growen men, and that the absteining for a time from the Supper withstandeth not but that they perteine to the body of the Church. Neither did the thefe that was conuerted on the Crosse, cesse to be brother of the godly, although he neuer came to the Supper. Afterward he addeth, that none is made our brother but by the Spirit of adoption, which is geuen onely by the hearing of faith. I aunswere, that he still falleth backe into the same deceitefull argument, because he ouerthwartly draweth ỳ to infants which was spokē only of growē men. Paule teacheth there that this is Gods ordinarie maner of calling to bring his elect to the faith, whē he stirreth vp to them faithfull teachers, by whoes ministerie and trauaile he reacheth his hande to them. Who dare thereby appoint a lawe to him, but that he may by some other secret way graffe infantes into Christ? Where he obiecteth that Cornelius was baptised after that he had receiued the Holy Ghost: howe wrongfully he doth out of one example gather a generall rule, appereth by the Eunuch and the Samaritanes, in whom the Lorde kepte a cōtrary order, that baptisme went before the gift of the Holy Ghost. The fifteenth reason is more than fooliſh. He saith that we are by regeneration made gods: and that they be gods to whom the word of God is spoken, which accordeth not to children that be infantes. Whereas he faineth a Godhead to the faithfull, that is one of his dotages, which it perteineth not to this present place to examine. But to wrest the place of the Psalme to so cōtrarie a sense, is a point of desperate shamelesnesse. Christ saith, that Kings and Magistrates are called of the Prophet goddes, because they beare an office appointed them of God. But, that which concerning the speciall commaundement of gouernance is directed to certaine men, this handsome expositor draweth to the doctrine of the Gospell, that he may banish infantes out of the Church. Againe he obiecteth, that

Act. 10. 24.
Act. 8. 37.
Iohn. 1. 35.

that infantes can not be accompted newe men, becauſe they are not begotten by the word. But I do nowe againe repete that which I haue often ſaid, that to regenerate vs doctrine is the vncorruptible ſeede, if we be fit to receiue it: but when by reaſon of age there is not yet in vs aptneſſe to learne, God kepeth his degrees of regenerating. Afterward he commeth backe to his allegories, that in the lawe a ſhepe and a goate were not offred in ſacrifice ſo ſone as they came out of the wombe. If I liſted to drawe figures to this purpoſe, I could likewiſe redily obiect againſt him, that all firſt begotten things were conſecrate to God ſo ſone as they had opened the wombe: then, that a lambe muſt be killed at a yeares age. Wherupō followeth that manly ſtrength is not to be taried for, but rather that the newe and yet tender iſſues are choſen of God for ſacrifices. Furthermore he affirmeth that none can come to Chriſt, but they that haue bene prepared of Iohn. As though Iohns office were not enduring but for a time. But, to omitt this, truely that ſame preparation was not in the children whom Chriſt embraced and bleſſed. Wherefore let him go with his falſe principle. At length he calleth for patrones Triſmegiſtus and the Sibylles, to proue that holy waſhings perteine not but to them that are of growen age. Lo howe honorably he thinketh of the baptiſme of Chriſt, which he reduceth to the Ceremonies of the Gentiles, that it may be no otherwiſe miniſtred than pleaſeth Triſmegiſtus. But we more eſteeme the authoritie of God, whom it hath pleaſed to make infantes holy to himſelf, and to admitte them with the holy ſigne, the force whereof they did not yet by age vnderſtād. Neither do we compt it lawfull to borowe out of the cleanſings of the Gentiles any thing that may change in our baptiſme the euerlaſting and inuiolable lawe of God, which he hath ſtabliſhed concerning circumciſion. Laſt of all, he maketh this argument: that if it be lawful to baptiſe infantes without vnderſtanding, then baptiſme may enterludelike and in ſport be miniſtred of boyes when they play. But of this matter let him quarell with God by whoes commaundement circumciſion was common to infantes before that they had attained vnderſtanding. Was it therefore a playing matter, or ſubiect to the follies of children, that they might ouerthrow the holy ordinance of God? But it is no meruaile that theſe reprobate Spirits, as though they were vexed with a phreneſie, do thruſt in all the groſſeſt abſurdities for defence of their errors: becauſe God doth with ſuch giddineſſe iuſtly take vengeance of their pride and ſtubborneſſe. Verily I truſt I haue made plaine with howe feble ſuccors Seruetus hath holpen his ſilly brethren the Anabaptiſts.

Exo. 13. 2.

Exo. 12. 5.

32 Nowe I thinke it will be doutfull to no ſobre man, howe raſhly they trouble the Church of Chriſt, that moue brawles and contentions for the baptiſme of infantes. But it is profitable to cõſider, what Satan goeth about with this ſo great ſutteltye: euen to take away from vs the ſingular fruit of affiance and ſpirituall ioy which is to be gathered hereof, & to diminiſh as much alſo of the glory of the goodneſſe of God. For howe ſwete is it to godly mindes, to be certified not onely by word, but alſo by ſight to be ſeene with eyes, that they obteine ſo much fauor with the heauenly father, that he hath alſo care of their poſteritie? For here it is to be ſeene, howe he taketh vpon him the perſon of a moſt prouident Father of houſeholde toward vs, which euen after our death doth not lay away his carefulneſſe of vs, but prouideth and forſeeth for our children. Ought we not here after the example of Dauid with al our hart to leape vp vnto thankeſgeuing, that by ſuch ſhewe of his goodneſſe, his name may be ſanctified? This, verily Satan intendeth, in aſſailing with ſo great armies the baptiſme of infantes: namely, that this teſtifying of the grace of God being taken away, the promiſe which by it is preſented before our eyes, may at length by little and little vaniſh away. Whereupon ſhould growe not onely a wicked vnthankfulneſſe toward the mercy of God, but alſo a certaine ſlouthfulneſſe in inſtructing our children to godlineſſe. For by this ſpurre we are not a little pricked forward to bring them vp in the earneſt feare of God & in the keping of his lawe, when we cõſider that euen immediatly from their birth he taketh and acknowledgeth them for his children. Wherefore vnleſſe we liſt enuiouſly to darken the bountifulneſſe of God, let vs offer to him our children, to whom he geueth a place among them that be of his familie and houſeholde, that is to ſay, the members of the Church.

Pſa. 48. 11.

The xvij. Chapter.

Of the holy Supper of Chriſt: and vvhat it auaileth vs.

AFter that God hath ones receiued vs into his familie, and not onely to take vs as his ſeruantes, but as his children: that he may fulfill the office of a moſt good Father, and careſull for his iſſue, he taketh alſo vpon him to nouriſh vs throughout the whole courſe of our life. And not cõtented therewith, it pleaſed him by a pledge geuen, to aſſure vs of this continuall liberalitie. To this ende therefore he hath geuen his Church an other Sacrament by the hand of his only begotten Sonne, namely a ſpirituall banket, wherein Chriſt teſtifieth himſelfe to be the quickning breade, where-

Ioh. 6. 51.

with

with our ſoules are fed to true & bleſſed immortalitie. But foraſmuch as the knowledge of ſo great a miſterie is very neceſſarie, and according to the greatneſſe thereof, requireth a diligent declaration: and Satan, that he might bereue the Church of this ineſtimable treaſure, hath long ago ſpred miſtes, and ſins that time darkneſſe, to obſcure the light of it, and then hath ſtirred ſtriues and battels that might eſtrange the mindes of the ſimple from taſting of this holy fode, and hath alſo in our time attempted the ſame craft: therefore when I ſhall haue brefely knit vp the ſumme for the capacitie of the vnlearned, I will vndo thoſe knottes, wherewith Satan hath endeuored to ſnare the world. Firſt, bread and wine are ſignes, which repreſent vnto vs the inuiſible foode, which we receiue of the fleſh and blood of Chriſt. For as in baptiſme God againe begetting vs doth graffe vs into the fellowſhippe of his Church, and by adoption doth make vs his owne: ſo we haue ſaid that he performeth the office of a prouident Father of houſeholde, in this that he continually miniſtreth vs meate, that he ſuſteineth and preſerueth vs in that life whereinto he hath by his word begotten vs. Nowe the onely meate of our ſoule is Chriſt, and therfore the heauenly Father calleth vs to him, that being refreſhed with common partaking of him, we may from time to time gather liuely force, vntill we atteine to heauenly immortalitie. But foraſmuch as this miſterie of the ſecret vniting of Chriſt with the godly is by nature impoſſible to be comprehended, he geueth the figure and image thereof in viſible ſignes moſt fit for our ſmall capacitie: yea as it were by earneſtes and tokens geuen, he maketh it ſo aſſured vnto vs as if it were ſene with our eies, becauſe this ſo familiar a ſimilitude entreth euen into the groſſeſt mindes, that ſoules are ſo fed with Chriſt, as bread and wine do ſuſteine the bodily life. Nowe therefore we haue it declared, to what ende this miſticall bleſſing tendeth, namely to aſſure vs, that the body of the Lorde was ſo ones offred for vs, that we nowe eate it, and in eating it do fele in vs the effectuall working of that onely ſacrifice: that his blood was ſo ones ſhed for vs, that it is vnto vs continuall drinke. And ſo ſounde the words of the promiſe there adioined. Take, this is my body, which is deliuered for you. The body therefore which was ones offred vp for our ſaluation, we are commaunded to take and eate: that when we ſee our ſelues to be made partakers of this, we may certainly determine that the power of his death which bringeth life ſhalbe effectuall in vs. Whereupon alſo he calleth the cuppe, the couenãt in his blood. For after a certaine maner it reneweth, or rather continueth the couenãt which he hath ones ſtabliſhed with his blood, ſo much as pertaineth

Mat. 26. 26 Mar. 14. 17. Luc. 22. 19. 1 Cor. 11. 24.

to the confirming of our faith, ſo ofte as he teacheth vnto vs that holy blood to be taſted of.

2 A great fruit verily of affiãce and ſweteneſſe may godly ſoules gather of this Sacrament, becauſe they haue a witneſſe, that we are growen together into one body with Chriſt, ſo that whatſoeuer is his we may call ours. Hereupon followeth that we may boldly promiſe vnto our ſelues, that euerlaſting life is ours, whereof he is herre: and that the kingdome of heauen, whereinto he is nowe entred, can no more fall away from vs than from him: againe that we can not nowe be condemned by our ſinnes, from the giltineſſe whereof he hath acquited vs, when he willed them to be imputed to himſelf as if they were his owne. This is the maruailous exchange, which of his immeaſurable boũtifulneſſe he hath made with vs: that he being made with vs the ſonne of man, hath made vs with him the ſonnes of God: that by his comming downe into earth, he hath made vs a way to go vp into heauen: that putting vpon him our mortalitie, he hath geuen vs his immortalitie: that taking on him our weakeneſſe, he hath ſtrengthened vs with his power: that taking our pouerty to himſelfe he hath conueyed his riches to vs: that taking to him the weight of our vnrighteouſnes, wherewith we were oppreſſed, he hath clothed vs with his righteouſneſſe.

3 Of all theſe things we haue ſo full a witneſſing in this ſacrament, that we muſt certainly determine, that Chriſt is truely geuen vs, as if Chriſt himſelf were ſet preſent before our eyes, and handled with our handes. For this word can neither lie to vs, nor mocke vs: Take, eate, drinke: this is my body which is deliuered for you: this is the blood, which is ſhed into the forgeueneſſe of ſinnes. Whereas he commaundeth to take, he ſignifieth that it is ours. Whereas he commaundeth to eate, he ſignifieth that that is made one ſubſtance with vs. Whereas he ſaith of the body, that it is deliuered for vs: of the blood, that it is ſhed for vs: therein he teacheth that both are not ſo much his as ours: becauſe he toke and laide away both, not for his commoditie, but to our ſaluation. And truely it is to be diligently marked, that the chiefe and in a maner whole pith of the ſacrament ſtandeth in theſe words, Which is deliuered for you, Which is ſhed for you. For, otherwiſe it ſhould not much profit vs, that the body and blood of the Lorde are nowe diſtributed, vnleſſe they had bene ones geuen forth for our redemption and ſaluation. Therefore they are repreſented vnder bread and wine, that we ſhould learne that they are not onely ours, but alſo ordeined for the nouriſhment of ſpirituall life. This is it that we before ſayed, that from the corporall

porall things which are ſhewed forth in the Sacrament, we are by a certaine proportionall relation guided to ſpirituall things. So when bread is geuen vs for a ſigne of the body of Chriſt, we ought by and by to conceiue this ſimilitude: As bread nouriſheth, ſuſteineth, and maintaineth the life of our body: ſo the body of Chriſt is the onely meate to quicken and geue life to our ſoule. When we ſee wine ſet forth for a ſigne of his blood: we muſt call to minde what vſes wine bringeth to the body, that we may conſider that the ſame are brought to vs ſpiritually by the blood of Chriſt: thoſe vſes be, to chenſh, to refreſh, to ſtrengthen, to make merry. For if we ſufficiently weye, what the deliuering of this holy body, what the ſheding of this holy blood, hath profited vs: we ſhall plainly perceiue that theſe things which are ſpoken of bread and wine, according to ſuch proportionall relation do very well accorde with them toward vs when they are communicated vnto vs.

4 Therefore the chiefe partes of the Sacrament are not, ſimply and without hier conſideration to reach to vs the body of Chriſt: but rather that ſame promiſe, whereby he teſtifieth, that his fleſhe is verily meate, and his blood is drinke, with which we are fed into eternall life: whereby he affirmeth himſelfe to be the breade of life, of which who ſo eateth, he ſhall liue for euer: to ſeale (I ſay) and confirme that promiſe: and for bringing the ſame to paſſe, to tende vs to the croſſe of Chriſt, where that promiſe hath bene truely performed, and in all pointes fulfilled. For we do not well and healthfully eate Chriſt but crucified, when we do with liuely feeling conceiue the effectualneſſe of his death. For whereas he called himſelfe the breade of life, he did not borrowe that name of the ſacrament, as ſome do wrongfully expounde it: but becauſe he was geuen vs ſuch of the Father, and performed himſelfe ſuch, when being made partaker of our humane mortalitie, he made vs parteners of his diuine immortalitie: when offring himſelfe for ſacrifice, he toke our accurſednеſſe vpon himſelf, that he might fill vs with bleſſing: when with his death he deuoured and ſwalowed vp death: when in his reſurrection he raiſed vp this our corruptible fleſh which he had put on, to glory and vncorruption.

5 It remaineth that by appliance all the ſame may come to vs. That is done, both by the Goſpell, and more cleerely by the holy ſupper, where both he offreth himſelf to vs with all his good things, and we receiue him by faith. Wherefore the ſacrament maketh not that Chriſt firſt beginneth to be the bread of life: but when it bringeth into remembrance, that he was made the bread of life, which we continually eate, and when it geueth vnto vs the taſt and ſauor of

that breade then it maketh vs to fele the ſtrength of that bread. For it promiſeth vs, that whatſoeuer Chriſt did or ſuffred, the ſame was done to geue life to vs. Then, that this geuing of life is euerlaſting, by which we may without ende be nouriſhed, ſuſteined, & preſerued in life. For as Chriſt ſhould not haue bene to vs the bread of life, vnleſſe he had bene borne and had died for vs, vnleſſe he had riſen againe for vs: ſo now he ſhould not be the ſame vnleſſe the effectualneſſe and fruit of his birth, death and reſurrectiō, were an euerlaſting and immortall thing. All which Chriſt hath very well expreſſed in
Iohn.6. 51. theſe wordes: The bread which I will geue, is my fleſh, which I will geue for the life of the world. By which words without dour he ſignifieth, that his body ſhould therfore be to vs for bread, to the ſpiritual life of the ſoule, becauſe it ſhould be geuen forth to death for our ſaluation: and that it is deliuered to vs to eate of it, when by faith he maketh vs partakers of it. Ones therfore he gaue it, that he might be made bread, when he gaue forth himſelfe to be crucified for the redemption of the world: daily he geueth it, when by the worde of the Goſpell he offreth it vnto vs to be receiued, ſo farre as it was crucified: where he ſealeth that deliuerāce with the holy miſterie of the Supper: where he inwardly fulfilleth that which he outwardly betokeneth. Nowe herein we muſt beware of two faultes, that neither doing to much in abacing the ſignes, we ſeeme to plucke them from their miſteries to which they are in a maner knitte faſt: nor that becauſe immeaſurable in aduancing the ſame, we ſeeme in the meane time ſomwhat to darkē the miſteries themſelues. That Chriſt is the bread of life, wherewith the faithfull are nouriſhed into eternall ſaluation there is no man but he graunteth, vnleſſe he be altogether without religion. But this point is not likewiſe agreed vpon among all men what is the maner of partaking of him. For there be that in one word define, that to eate the fleſh of Chriſt, and to drinke his blood, is nothing els but to beleue in Chriſt himſelfe. But I thinke that Chriſt meant ſome certainer and hier thing, in that notable ſermon where he commendeth to vs the eating of his fleſhe: namely, that we are quickned by the true partaking of him: which alſo he therefore expreſſed by the wordes of eating and drinking, leaſt any man ſhould thinke, that the life which we receiue of him is conceiued by bare knowledge only. For as not the ſight, but the eating of bread ſuſteineth the body for nouriſhmēt: ſo it behoueth that the ſoule be truely and throughly made partaker of Chriſt, that by the power of him it may be quickened into a ſpirituall life. But in the meane time we confeſſe that there is no other eating, but of faith: as there can no other

imagined

imagined. But this is the difference betweene my wordes and theirs, that whith them to eate is onely to beleue: but I ſay that the fleſhe of Chriſt is eaten with beleuing, becauſe by faith he is made ours, and I ſay that eating is the fruite and effect of faith. Or, if you will haue it plainer, with them eating is faith: and I thinke it rather to followe of faith. In wordes verily the difference is but ſmalle: but in the thing it ſelfe, not ſmall. For though the Apoſtle teacheth that Ephe 3. Chriſt dwelleth in our hartes by Faith: yet no man will expounde 17. this dwelling to be faith: but all men do perceiue that there is expreſſed a ſingular effect of faith, for that by it the faithfull do obteine to haue Chriſt dwelling in them. After this maner, the Lorde meant, Iohn. 6. in calling himſelfe the bread of life, not onely to teache that in the 51. faith of his death and reſurrection, ſaluation is repoſed for vs: but alſo that by true partaking of himſelfe it is brought to paſſe, that his life paſſeth into vs, and becometh oures: like as bread, when it is taken for foode, miniſtreth liuelineſſe to the body.

6 Neither did Auguſtine, whom they bring in for their patron, in any other meaning write that we eate by beleuing, than to ſhewe that this eating is of faith, not of the mouth. Which I alſo denie not: but yet therewithall I adde, that we do by faith embrace Chriſt, not appearing afarre of, but making himſelfe one with vs, that he may be our head, and we his membres. Yet do not I vtterly diſalowe that maner of ſpeaking: but onely I deny it to be a full declaration, if they meane to define what it is to eate the fleſhe of Chriſt. Otherwiſe I ſee that Auguſtine hath ofte vſed this forme of ſpeche: as when he ſaith in the thirde boke Of Chriſtian doctrine, Vnleſſe ye eate the fleſhe of the ſonne of man: this is a figure teaching that we muſt communicate with the paſſion of the Lorde, and muſt ſweetely and profitably lay vp in remembrance that for vs his fleſhe was crucified and wounded. Againe when he ſayeth, that the three Homel. thouſande menne which were conuerted at Peters ſermon, did in Ioh. drinke the bloode of Chriſt by beleuing, which they had ſhedde 31. and by cruell dealing. But in many other places he honorably ſetteth out 40. Act. 2. that benefit of faith, that by it our ſoules are no leſſe refreſhed with 41. the communicating of the fleſhe of Chriſt, than our bodies are with the breade which they eate, And the ſame is it which in a certaine place Chriſoſtome writeth, that Chriſt doth not onely by Homel. faith, but alſo in deede make vs his body. For he meaneth not that 60. we do from any other where than from faith, obteine ſuch a benefite: but this onely he meaneth to excludē, that none when he heareth faith to be named, ſhoulde conceiue a naked imagination. As for

them that wil haue the Supper to be onely a marke of outward profeſſion, I do nowe paſſe them ouer: becauſe I thinke that I haue ſufficiently confuted their error, when I entreated of Sacraments generally. Onely this thing let the reders marke, that when the cup is called the couenant in the blood, there is a promiſe expreſſed that may be of force to confirme faith. Wherupon followeth, that vnleſſe we haue reſpect to God, and embrace that which he offreth, we do not rightly vſe the holy Supper.

Luc.22. 20.

7 Moreouer they alſo do not ſatisfie me, which acknowledging that we haue ſome communion with Chriſt, when they meane to expreſſe it, do make vs partakers onely of the Spirit, without making any mention of fleſhe and blood. As though all thoſe things were ſpoken of nothing, that his fleſh is verily meate, that his blood is verily drinke: that none hath life, but he that eateth that fleſhe, and drinketh that blood: and ſuch other ſayings that belong to the ſame ende. Wherfore if it be certaine that the full cõmunicating of Chriſt procedeth beyonde their deſcription, as it is to narowly ſtrained: I will nowe go about to knit vp in fewe wordes, howe large it is and howe farre it extendeth it ſelfe, before that I ſpeake of the contrarie fault of exceſſe. For I ſhall haue a longer diſputation with the exceſſiue teachers, which, when according to their owne groſſneſſe they frame a maner of eating and drinking full of abſurditie, do alſo tranſfigure Chriſt ſtripped out of his fleſhe into a fantaſie: if yet a man may with any wordes comprehende ſo great a miſterie, which I ſee that I can not ſufficiently comprehende with minde: and therefore I do willingly confeſſe it, that no man ſhoulde meaſure the higheſt thereof by the ſmall proportion of my childiſhneſſe. But rather I exhorte the reders, that they do not reſtraine the ſenſe of their minde within theſe to narrowe boundes: but endeuor to riſe vp much higher than they can by my guiding. For I my ſelfe, ſo oft as I ſpeake of this thing, when I haue trauailed to ſay all, thinke that I haue yet ſaid but litle in reſpect of the worthineſſe thereof. And although the minde can do more in thinking, than the tong in expreſſing: yet with greatneſſe of the thing, the mind alſo is ſurmounted and ouerwhelmed. Finally therefore nothing remaineth, but that I muſt breake fourth into admiration of that miſterie, which neither the minde can ſuffiſe to thinke of, nor the tong to declare. Yet after ſuch maner as I can, I will ſet fourth the ſumme of my ſentẽce: which as I nothing dout to be true, ſo I truſt that it will not be diſallowed of godly harres.

8 Fuſt of all, we are taught out of the Scripture, that Chriſt was from

from the beginning that life bringing word of the Father, the fountaine and originall of life, from whenſe all things euer receiued their hauing of life. Wherefore Iohn ſometime calleth him the word of life, and ſomtime writeth that life was in him: meaning that he euen then flowing into all creatures, poured into them the power of breathing and liuing. Yet the ſame Iohn addeth afterward, that the life was then and not till then openly ſhewed, when the Sonne of God, taking vpon him our fleſhe, gaue himſelfe to be ſene with eyes and felte with handes. For though he did before alſo ſpred abrode his power into the creatures: yet becauſe man, being by ſinne eſtranged from God, hauing loſt the cõmunion of life, ſawe on euery ſide death hanging ouer him: that he might recouer hope of immortalitie, it behoued that he ſhould be receiued into the communion of that word. For howe ſmall a confidence mayeſt thou conceiue thereof, if thou heare that the word of God in deede, from which thou art moſt farre remoued, conteineth in it ſelfe the fulneſſe of life, but in thy ſelfe and rounde about thee nothing offreth it ſelfe and is preſent before thine eyes but death? But ſins that fountaine of life beganne to dwell in our fleſhe, nowe it lieth not a farre of hidden from vs, but preſently deliuereth it ſelfe to be partaken of vs. Yea and it maketh the very fleſhe, wherein it reſteth, to be of power to bring life to vs, that by partaking thereof we may be fed to immortalitie. I am (ſaith he) the bred of life, that am come downe from heauen. And the bred which I will geue, is my fleſhe, which I will geue for the life of the world. In which wordes he teacheth, not onely that he is life, in reſpect that he is the eternall word of God which came downe to vs from heauen, but that in comming downe he poured the ſame power into the fleſhe which he did put on, that from thenſe the communicating of life might flowe fourth vnto vs. Hereupon alſo theſe things nowe followe, that his fleſhe is verily meate, and his blood is verily drinke, with which ſuſtenances the faithfull are foſtered into eternall life. Herein therefore conſiſteth ſingular comfort to the godly, that nowe they finde life in their owne fleſhe. For ſo they do not onely with eaſy paſſage atteine vnto it, but haue it of it ſelfe laid abrode for them and offring it ſelfe vnto them. Onely let them holde open the boſome of their hart, that they may embrace it being preſent, and they ſhall obteine it. Iohn. 6. 48. and 58.

9 But although the fleſhe of Chriſt haue not ſo great power of it ſelfe, that it can geue life to vs, which both in the owne firſt eſtate of it was ſubiecte to mortalitie, and nowe being endued with immortalitie, liueth not by it ſelfe: yet it is rightfully called lifebringing,

which is filled with fulneſſe of life, to poure it into vs. In which mea-
Iohn. 5. 19 ning I do with Cirill expounde that ſaying of Chriſt: as the Father hath life in himſelfe, ſo he hath alſo geuen to the Sonne to haue life in himſelfe. For there he properly ſpeaketh of his giftes, not which he from the beginning poſſeſſed with the Father, but with which he was garniſhed in the ſame fleſhe in which he appeared. Therefore he ſheweth that in his manhode alſo dwelleth the fulneſſe of life, that whoſoeuer partaketh of his fleſhe and blood, may therewithall alſo enioy the partaking of life. Of what ſort that is, we may declare by a familiar example. For as out of a fountaine water is ſometime dronke, ſometime is drawen, ſometime by forrowes is conueyed to the watering of groundes, which yet of it ſelfe doth not ouerflowe into ſo many vſes, but from the very ſpring it ſelfe which with euerlaſting flowing yeldeth and miniſtreth vnto it from time to time new aboundance: ſo the fleſhe of Chriſt is like a riche and vnwaſted fountaine which poureth into vs the life ſpringing from the Godhead into it ſelfe. Nowe who ſeeth not, that the communion of the fleſhe and blood of Chriſt is neceſſarie to all that aſpire to heauenly life? Hereunto tendeth that ſaying of the Apoſtle, that the Church is the body of Chriſt and the fulfilling of it: and that he is the head out of which the whole body coupled and knit together by iointes, maketh encreaſe of the body: that our bodies are the members of Chriſt. All which things we vnderſtande to be impoſſible to be brought to paſſe, but that he muſt wholly cleaue to vs in Spirit and body. But that moſt nere fellowſhip whereby we are coupled with his fleſhe, he hath yet ſet out with a more glorious title, when he ſaid that we
Eph. 5. 30. are members of his body, and are of his bones and of his fleſhe. At the laſt, to declare it to be a matter greater than all wordes, he concludeth his ſaying with an exclamation, This is (ſaith he) a great ſecret. Therefore it ſhould be a pointe of extreme madneſſe, to acknowledge no communion of the faithfull with the fleſhe and blood of the Lord, which the Apoſtle declareth to be ſo great, that he had rather wonder at it than expreſſe it.

10 Let the ſumme be, that our ſoules are ſo fed with the fleſh & blood of Chriſt, as bred and wine do mainteine and ſuſteine the bodily life. For otherwiſe the proportionall relation of the ſigne ſhould not agree, vnleſſe ſoules did finde their fode in Chriſt. Which cannot be done, vnleſſe Chriſt do truely growe into one with vs, and refreſh vs with the eating of his fleſhe and drinking of his blood. But although it ſeeme incredible, that in ſo great diſtance of places the fleſh of Chriſt reacheth to vs that it may be meate to vs: let vs remember

howe much the ſecret power of the Spirit ſurmounteth aboue all our ſenſes, and howe fooliſh it is to go about to meaſure his vnmeaſurableneſſe by our meaſure. That therefore which our minde comprehendeth not, let our faith conceiue, that the Spirit truely knitteth in one thoſe thinges that are ſeuered in places. Nowe that ſame holy communicating of his body and blood, whereby Chriſt poureth his life into vs, euen as if he pearced it into our bones and marowes, he in the Supper alſo teſtifieth and ſealeth: and that not with ſetting before vs a vaine or voide ſigne, but bringing fourth there the effectuall working of his ſpirit, whereby he fulfilleth that which he promiſeth. And verily he there offereth and deliuereth the thing ſignified to all them that ſit at that ſpirituall banket: although it be receiued with fruit of the faithfull onely, which receiue ſo great bountifulneſſe with true faith and thankfulneſſe of minde. After which maner the Apoſtle ſaid, that the bred which we breake is the communion of the body of Chriſt: and that the cup which we hallowe with the word and prayers to that purpoſe, is the communion of his blood. Neither is there any cauſe why any man ſhould obiect, that it is a figuratiue ſpeche, by which the name of the thing ſignified is geuē to the ſigne. I graunt verily that the breaking of the bred is a ſigne, not the thing it ſelfe. But this being admitted, yet we ſhall rightly gather of the deliuerance of the ſigne, that the thing it ſelfe is deliuered. For vnleſſe a man will call God a deceiuer, he can neuer be ſo bolde to ſay that he ſetteth before vs an empty ſigne. Therefore if by the breaking of bred the Lorde doth truely repreſente the partaking of his body, it ought to be out of dout that he truely performeth and deliuereth it. And this rule is alway to be holden of the godly, that ſo oft as they ſe the ſignes ordeined of the Lorde, they certainely thinke and perſuade them ſelues that ỹ truth of the thing ſignified is there preſent. For to what purpoſe ſhould the Lord deliuer to thee into thy hande the ſigne of his body, but to aſſure thee of the true partaking of it? If it be true, that a viſible ſigne is geuen vs, to ſeale the gift of an inuiſible thing: when we receiue the ſigne of the body, let vs no leſſe certainly beleue that the body it ſelfe alſo is geuen vs. 1 Cor. 10.16.

11 I ſay therefore (which both hath bine alway receiued in the Church, and all they teache at this day that thinke right) that the holy miſterie of the Supper conſiſteth of two things: that is to ſay, of the bodily ſignes, which being ſet before our eyes do repreſent vnto vs inuiſible things according to the capacitie of our weakeneſſe: and of ſpirituall trueth, which is by thoſe ſignes both figured and deliuered. Of what ſort that is, when I meane to ſhewe it familiarly,

I vſe to ſet three things: the ſignification, the matter which hangeth of the ſignification, the vertue or effect wich followeth of both. The ſignification conſiſteth in the promiſes, which are after a certaine manner wrapped together with the ſigne. The matter or ſubſtance I call Chriſt with his death and reſurrection. By effect I vnderſtande the redemption, righteouſneſſe, ſanctification, and eternall life, and whatſoeuer other benefites Chriſt bringeth vs. Nowe although all theſe things haue reſpect to faith: yet I leaue no place to this cauillation: as though when I ſay that Chriſt is receiued by faith, I would haue him conceiued with vnderſtanding onely and imagination. For the promiſes offer him, not that we ſhould ſticke faſt in the ſight alone and in bare knowledge: but that we ſhould enioy the true communicating of him. And truely I ſe not howe any man may haue confidence that he hath redemption and righteouſneſſe in the croſſe of Chriſt, and life in his death, but principally ſtanding vpon the true communion of Chriſt himſelfe. For thoſe good things ſhould not come to vs, vnleſſe Chriſt firſt made himſelfe ours. I ſay therefore, that in the miſterie of the Supper, by the ſignes of bread and wine Chriſt is truely deliuered to vs, yea and his body and blood, in which he hath fulfilled all obedience for purchaſing of righteouſneſſe to vs: namely that firſt we ſhould growe together into one body with him: and then being made partakers of his ſubſtance, we may alſo ſele his power in the communicating of all his good things.

12 Nowe I come downe to the exceſſiue mixtures which ſuperſtition hath brought in. For herein Satan hath played with marueloꝰ ſutteltie, that withdrawing the mindes of men from heauen, he might fill them with peruerſe error, as though Chriſt were faſtened to the element of bred. And firſt we muſt not dreame ſuch a preſence of Chriſt in the Sacrament, as the crafteſment of the court of Rome haue fained: as though the body of Chriſt were made preſent with preſence of place, to be handled with handes, to be brooſed with teethe, and ſwallowed with mouth. For this forme of recantation Pope Nicolas endited to Berengarius, to be a witneſſe of his repentance: namely with wordes ſo far monſtruous, that the author of the gloſe crieth out that there is danger, if the reders do not wiſely take heede to themſelues, leaſt they ſhould ſucke out of them an hereſie worſe than was that of Berengarius. In the ſeconde diſtinction, in the Chapter beginning thus, Ego Berengarius. But Peter Lombarde, although he trauaile much in excuſing the abſurdity, yet more inclineth to the contrary ſentẽce. For as we nothing dout that it hath limites according to the perpetuall nature of the body of men, and

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is holden in heauen, into which it was once receiued, vntil he returne to iudgement: so to draw it backe vnder these corruptible elementes or to imagine it present euery where, we accompt it to be vtterly vnlawfull. Neither verily is it so needefull to this that we may enioy the partakinge of it: forasmuch as the Lord giueth vs this benefit by his Spirite, that we be made one with him in body, Spirite, and soule. The bonde therefore of this conioyninge is the Spirite of Christ, by the knitting wherof we be coupled together, and as it were a certaine conduit, by which whatsoeuer Christ himselfe both is and hath, is conueied to vs. For if we beholde the sunne shininge foorth with his beames vppon the earth after a certaine maner to cast forth his substance vnto it to engender, nourishe, and quicken the frutes thereof: why should the extendinge of beames of the Spirite of Christ be inferiour to conuey the communion of his flesshe and blood into vs? Wherefore the Scripture, when it speaketh of our partakinge with Christ, referreth the whole force thereof to the Spirite. Yet in stede of many, one place shalbe sufficient. For Paule in the eight Chapter to the Romaines, sayeth that Christ dwelleth in vs none otherwise than by his Spirit: whereby yet he taketh not away that communion of his flesshe and blood of which we now speake, but teacheth that the Spirite alone worketh that we possesse whole Christ and haue him dwelling in vs.

Chrysost ser. de Spiritu tan &c.

13 The Schoolemen thought more shamefastly which were withholden with horrour of so barbarous vngodlinesse. Yet they also thē selues do nothing but mocke with sutteler deceites. They graūt that Christ is not contained there by way of circumscription nor after a bodily maner: but afterward they inuent a way, which neither themselues do vnderstande, nor they can declare to other: yet it is such as falleth to this point that Christ must be sought in the forme of bred as they call it. For what is it? When they say that the substance of bread is turned into Christ, do they not fasten him to the whitenes which they there leaue? But (say they) he is so contained in the Sacrament, that he abideth in heauen: and we determine no other presence but of habitude. But whatsoeuer words they bring in to cloke it with a deceitfull colour, this is the ende of all, that that is by consecration made Christ, which before was bread: that from thense foorth Christ lieth hid vnder that colour of bread. Which also they are not ashamed in plaine words to expresse. For these be ỹ words of Lombarde: that the body of Christ, which in it selfe is visible, when the consecration is ended, lieth hidden and is couered vnder the forme of bred. So the forme of that bread is nothing else but a visour, that taketh a-

Lib. 4. dist.

way the ſight of the fleſh from the eies. Neither nede we many coniectures, to finde what ſnares they minded to lay with theſe wordes, ſith the thinge it ſelfe plainely ſpeaketh it. For it is to be ſeene with howe great ſuperſtition in certaine ages paſt, not onely the common ſorte of men, but alſo the very chiefe of them haue bin holden, and at this day be holden in popiſhe Churches. For hauinge litle care of true Faith (by which alone we both come into ỹ felowſhip of Chriſt, and do cleaue together with him) ſo that they haue a carnal preſence of him, which they haue framed beſide the worde, they thinke that they haue him preſent enough. Therefore in a ſumme, we ſee that this hath bin gotten by this witty ſuttelty, that bread was taken for God.

14 From henſe proceeded that ſame fained tranſubſtantiation, for which at this day they fight more earneſtly than for all the other articles of their faith. For the firſt builders of that locall preſence could not vnwinde themſelues frō this dout how the body of Chriſt ſhould be mingled with the ſubſtance of bread, but that by and by many abſurdities did thruſt themſelues in place. Therefore they were driuen of neceſſity to flee to his inuention, that there is made a turninge of bread into the body: not that the body is properly made of God, but becauſe Chriſt, that he might hide himſelfe vnder the forme, bringeth the ſubſtance to nothing. But it is maruelous, that they fell to ſo great ignorance, yea ſenſeleſſe dulneſſe, that not onely the Scripture but alſo the conſent of ỹ old Church fighting againſt it, they brought abroade that monſter. I graunt in dede that ſome of the olde writers ſomtime vſed the name of turning: not for that they woulde deſtroy the ſubſtance in the outwarde ſignes, but that they might teache that the bread dedicate to the myſtery differeth farre from common bread and is nowe other. But ech where they all plainely declare, that the holy Supper conſiſteth of two partes, an earthly parte, and a heauenly: and the earthly part they do without controuerſie expound to be bread and wine. Truely whatſoeuer they babble, it is plaine that in confirming of this doctrine they want the defenſe of antiquity, which they oftentimes preſume to ſet againſt the euident word of God. For it is not ſo long ago ſince it was inuented: it was verily vnknowē not only to thoſe better ages, in which the purer doctrine of religion yet floriſhed, but alſo euen when that ſame pureneſſe was much defiled. There is none of the old writers that doth not in expreſſe words confeſſe that the holy ſignes in the Supper are bread and wine: although, as we haue ſayd, they ſometime ſette it out with diuerſe titles, to aduaunce the dignity of the myſtery. For whereas they ſay that in the

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conſecration is made a ſecrete turning, that now it is an other thing than bread and wine: I haue euen now giuen warninge that they do not thereby meane that the things thẽſelues are brought to nought, but that they are now to be otherwiſe eſtemed than cõmon meates, which are appointed only to feede the belly: foraſmuch as in them is deliuered to vs the ſpirituall meate and drinke of the ſoule. This we alſo deny not. If (ſay theſe men) there be a turninge, it muſt needes be that there is of one thinge made an other thinge. If they meane that there is ſome thinge made which before was not, I agree with them. If they will draw it to ẏ their owne imagination, let them aunſwere me what chãge they thinke to be made in baptiſme. For herein the Fathers alſo do determine a marueilous turning, whẽ they ſay that of a corruptible element is made a ſpirituall waſhing of the ſoule, yet none of them denieth that water remaineth. But (ſay they) there is no ſuch thing in baptiſme, as is that in the Supper. This is my body. As though the queſtion were of thoſe words, which haue a meaning plaine enough: & not rather, of ẏ word of turning, which ought to ſignify no more in the Supper thã in baptiſme. Therfore farewel they with theſe ſnares of ſyllables, whereby they do nothing elſe but bewray their owne hungrineſſe. For otherwiſe the ſignification woulde not agree together, vnleſſe the trueth which is there figured, had a truely image in outward ſigne. Chriſtes wil was by the outward ſigne to teſtifie that his fleſh is meate. If he did ſet before vs only an empty imaginatiue forme of bread not true bread, where were the corelation or ſimilitude which ſhoulde leade vs frõ the viſible thing to the inuiſible? For, that all thinges may agree together, the ſignification ſhall extende no further, but that we be fed with the forme of the fleſh of Chriſt. As, if in baptiſme ẏ forme of water ſhould deceiue our eies, it ſhoulde not be to vs a certaine pledge of our waſhinge: yea by that deceitfull ſhewe there ſhould be giuen vs an occaſion of waueringe. Therfore the nature of the Sacrament is ouerthrowen, vnleſſe in the maner of ſignifying, the earthly ſigne anſwere to the heauenly thing. And therfore we looſe the trueth of this myſtery, vnleſſe true bread repreſent to vs the true body of Chriſt. I repeate it againe: Sith the Supper is nothing elſe, than a viſible teſtifyinge of that promiſe which is in the 6. chapter of Iohn, namely ẏ Chriſt is the bread of life, which came downe frõ heauen: there muſt be viſible bread vſed for a meane, whereby that ſame ſpiritual bread may be figured: vnleſſe we will that we looſe all the frute, which in this behalfe God tenderly graunteth to ſuſtaine our weakeneſſe. Now by what reaſon ſhould Paule gather, that all we are one body and one bread, which do together partake 1. Cor. 10. 17.

of one bread, if there remained only an imaginatiue forme & not rather a naturall trueth of bread?

15 But they could neuer haue bin ſo fowly begiled with ỹ deceites of Satan, but becauſe they were already bewitched with this errour, that the body of Chriſt encloſed vnder bread was by ỹ bodily mouth ſent downe into the belly. The cauſe of ſo brutiſh imagination was, that conſecration ſignified as much amonge them as a magicall enchauntment. But this principle was vnknowen to them, that bread is a Sacrament to none but to men, to whom the word is directed: like as the water of baptiſme is not changed in it ſelfe, but ſo ſoone as the promiſe is adioined, it beginneth to be that to vs which it before was not. This ſhall better appeare by example of a like Sacrament. The water ſpringing out of the rocke in the deſert was to the fathers a token and ſigne of the ſame thing, which the wine doth figure to vs in the Supper. For Paule teacheth that they dronke the ſame ſpirituall drinke. But it was a common wateringe for the beaſtes and catell of the people. Whereupon it is eaſily gathered, that in earthly elements when they are applied to a ſpirituall vſe, there is made no other turninge but in reſpect of men, in ſo much as they are to them ſeales of the promiſes. Moreouer ſith Gods purpoſe is (as I often repeate) as it were by handſome chariots to lift vs vppe to himſelfe, they do by their waywardneſſe wickedly diſappoint the ſame, which do in deede call vs to Chriſt, but lurking inuiſibly vnder bread. For it is not poſſible that the minde of men, vncombring it ſelfe from the immeaſurableneſſe of places, ſhould attaine to Chriſt euen aboue the heauens. That which nature denied them, they attempted to amende with a more hurtfull remedy: that abiding in earth, we ſhould neede no heauenly neereneſſe of Chriſt. Loe, this is the neceſſity, that compelled them to transfigure the body of Chriſt. In Bernardes time, although a harder maner of ſpeaking was growen in vſe, yet tranſubſtantiation was not then knowen. And in all ages before that, this ſimilitude did flie about in euery mans mouth, that there is with bread and wine a ſpirituall thing ioyned in this myſtery. Of the wordes they anſwered as they thinke, wittily: but bringing nothing fit for this preſent cauſe.

Exo. 17 6. 1. Cor. 10 4.

Exo. 4 3 & 7. 10. The rod of Moſes (ſay they) being turned into a Serpent, although it did get the name of a Serpent, yet keepeth ſtill the olde name, and is called a rod. So in their opinion it is as probable, that although the bread paſſe into a newe ſubſtance, it may be abuſiuely and yet not vnaptly called that which it appeareth to the eies. But what likelihoode or nereneſſe finde they betwene a cleare miracle, and their fained illuſion, of which no eie in earth is witneſſe? The Magicians had mocked

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with deceites, ſo that the Ægyptians were perſwaded, that they excelled in diuine power to change creatures aboue the order of nature. Moſes came forth, and driuinge away all their deceites, ſhewed that the inuincible power of God was on his ſide, becauſe his owne rod conſumed all the reſt. But foraſmuch as that was a turninge diſcernable with eies, therefore as we haue ſayd, it pertaineth nothinge to this preſent cauſe: and in a litle time after, the rod viſibly returned into his owne forme. Beſide that it is not knowē, whether that ſudden turning was of ſubſtance or no. Alſo the alludinge to the rods of the Magicians is to be conſidered, which the Prophet therefore woulde not call Serpentes, leaſt he ſhoulde ſeeme to ſignifie a turninge where none was: becauſe thoſe deceiuers had done nothinge but caſt a myſt before the eies of the beholders. What likeneſſe herewith haue theſe formes of ſpeeche, The bread which we breake, So oft as ye ſhall eate this bread, They communicated in breaking of bread, & ſuch other? It is certaine that their eies were onely deceiued with the enchauntment of the Magicians. As concerninge Moſes, the matter is more doutfull, by whoſe hande it was no more hard for God to make of a rod a Serpent, and againe of a Serpent to make a rod, than to cloth Angels with fleſhely bodies, and byandby after to vncloth them. If the nature of this myſtery were the ſame or like, there were ſome colour for their ſolution. Let this therefore remaine certaine, that it is not truely nor fitly promiſed vs that in the Supper the fleſh of Chriſt is truely to vs for meate, vnleſſe the true ſubſtance of the outwarde Signe agree with it. And (as one errour groweth of an other) the place of Ieremy is ſo fooliſhely wreſted to proue tranſubſtantiation, that it irketh me to rehearſe it. The Prophet complaineth that wood is put in his bread: meaninge that by the cruelty of his enemies, his bread was infected with bitterneſſe. As Dauid with a like figure bewaileth that his meate was corrupted with gall, and his drinke with vineger. Theſe men will haue it that the body of Chriſt was by way of allegorie faſtened to the croſſe. But ſome of the olde fathers thought ſo. As though we ought not rather to pardon their ignorance, and to burie their ſhame, than to adde ſhameleſneſſe to compell them yet ſtill to fight like enemies with the naturall meaninge of the Prophet.

1. Cor. 10. 16. & 11. 25 Act. 2. 4

Ier. 11. 19. Pſa 69. 22.

16 Other, which ſee that the proportionall relation of the ſigne & the thinge ſignified, can not be ouerthrowen, but that the trueth of the myſtery muſt fall, do confeſſe that the bread of the Supper is verily a ſubſtance of an earthly and corruptible element, and ſuffereth no change in it ſelfe, but hath vnder it ſelfe the body of Chriſt enclo-

ſed. If they did ſo declare their meaninge, that when the bread is deliuered in the myſterie, there is adioyned the deliueringe of the body, becauſe the trueth is vnſeuerable from the ſigne: I wouide not much ſtriue with them. But becauſe they placing the body in the bread, do faine to it a beinge euery where contrary to the nature therof, and in adding vnder the bread, they will haue it lie there hidden: it is neceſſarie a litle while to drawe ſuch ſutteltie out of their dennes. For my mind is not yet as of ſet purpoſe to go through with all this point: but only that I may lay the fundations of the diſputation which ſhall byandby folowe in place fitte for it. They will therefore haue the body of Chriſt to be inuiſible and immeaſurable, that it may lie hid vnder the bread: becauſe they thinke they do not otherwiſe communicate with him than if he deſcend into bread: but they comprehend not the maner of deſcending, wherby he lifteth vs vpward to himſelfe. They lay vpon it all the colours that they can: but when they haue ſaid all, it ſufficiently appeareth, that they ſtay vpon the locall preſonce of Chriſt. Whenſe commeth that? euen becauſe they can abide to conceiue no other partaking of the fleſh & blood, but which conſiſteth either of ioyning and touchinge of place, or of ſome groſſe encloſing.

17 And, that they may obſtinatly defende the errour once rashly conceiued, ſome of them ſticke not to ſay, that the fleſh of Chriſt hath neuer any other meaſurings, but ſo far & wide as heauen and earth is broad. Whereas he was borne a child out of the wombe, whereas he grew, whereas he was ſpread abroad on the croſſe, wheras he was encloſed in the ſepulchre, the ſame was done by a certaine diſpenſation, that he might be borne & die, & performe the other dueties of
Act.1.3 man. Wheras after his reſurrectiō he was ſeene in his wonted forme
.9.& 7. of body, wheras he was taken vp to heauē, wheras laſt of all alſo after
55.& 9. his aſcenſion he was ſeene of Stephen and Paule: it was done by the
8. ſame diſpenſation, that it might appeare to the ſight of men that he was made a king in heauen What is this elſe, but to raiſe vp Marcion out of hell? For no man can dout that the body of Chriſt was a fantaſie or a fantaſticall thinge, if he was of ſuch ſtate. Some ſtippe away ſomwhat more ſuttelly, with ſaying that this body which is giuen in the Sacrament is glorious and immortall: and that therefore it is no abſurdity, if it be contained in many places, if in no place, if with no forme, vnder the ſacrament. But I aske what manner of body Chriſt gaue to the diſciples the day before that he ſuffred: do not the words
Mat.17. ſounde that he gaue the ſame mortall body, which was within a litle
9. after to be deliuered? He had already before (ſay they) ſhewed his

glory

glory to be ſeene to three of the diſciples. That is true in deede, but his will was by that brightnes to giue them a taſt of immortality for an houre. In the meane time they ſhall not there finde a double body, but that one body which Chriſt did beare, garniſhed with newe glory. But when he diſtributed his body at his firſt Supper, the time was now at hand, when he being ſtriken of God, and humbled ſhould Eſa. 53. 4
lie without glory as a leprous man: ſo far is it of that he then woulde ſhew forth the glory of his reſurrection. And how great a window is here opened to Marcion, if the body of Chriſt was ſeene in one place mortal and baſe, and in an other place was holden immortall & glorious? Howbeit if their opinion take place, the ſame happeneth daily: becauſe they are compelled to confeſſe that the body of Chriſt beinge viſible in it ſelfe, lieth hid inuiſibly vnder the ſigne of bread. And yet they that vomit out ſuch monſtruouſnes, are ſo not aſhamed of their owne ſhame, that they do vnprouoked hainouſly raile at vs, becauſe we do not ſubſcribe to them.

18 Now if they liſt to faſtē the body & blood of the Lord to bred & wine: the one ſhall of neceſſity be plucked in ſunder frō the other. For as the bread is deliuered ſeuerally from the cup, ſo the body vnited to the bread muſt nedes be diuided frō the blood encloſed in the cup. For when they affirme that the body is in the bread & the blood in the cup: & the bread & wine are by ſpaces of place diſtant the one frō the other: they can by no ſhift eſcape, but that the body muſt be ſeuered frō the blood. But whereas they are wont to alleage, that by cōpaning (as they faine) in the body is the blood, & likewiſe in the blood is the body, that verily is too trifling: foraſmuch as the Signes in which they are encloſed, are ſo ſeuered. But if we be lifted vp with our eies & mindes to heauen, that we ſeeke Chriſt there in the glory of his kingdom: as the ſignes do allure vs to him whole, ſo vnder the ſigne of bread, we ſhalbe fed with his body, vnder the ſigne of wine we ſhall ſeuerally drinke his blood, that at length we may enioy him whole. For although he hath taken away his fleſhe from vs, and in his body is aſcended vp into heauen, yet he ſitteth at the right hande of the Father, that is to ſay, he reigneth in the power, & maieſty, & glory of the Father. This kingdom is neither bounded with any ſpaces of place, nor compaſſed about with any meaſuringes, but that Chriſt may ſhew forth his might whereſoeuer it pleaſeth him both in heauen and in earth: but that he may ſhew himſelfe preſent with power and ſtrength: but that he may alway be at hande with them that be his, breathing his life into them, may liue in them, ſtrengthen them, quicke them, preſerue them ſafe, euen as if he were preſent in body:

finally but that he may feede them with his owne body, the communion whereof he doth by the power of his Spirite poure into them. After this maner the body & blood of Christ is deliuered to vs in the Sacrament.

19 But we muſt appoint ſuch a preſence of Chriſt in ỹ Supper, as may neither faſten him to the element of bread, nor ſhut him vp in the bread, nor by any meane compaſſe him in, (for it is plaine that all theſe thinges abate his heauenly glory) finally ſuch as may neither take from him his owne meaſure, nor diuerſly drawe him in many places at once, nor faine to him ſuch an vnmeaſurable greatneſſe as is ſpread abroade throughout heauen and earth, for theſe thinges are plainely againſt the trueth of the nature of manhoode. Let vs (I ſay) neuer ſuffer theſe two exceptions to be taken away from vs. The one, that nothing be abated from the glory of Chriſt, which is done, when he is brought vnder the corruptible elementes of this worlde, or is bound to any earthly creatures. The other, that nothinge be by fayning applied to his body, that agreeth not with the nature of man which is done, when it is either ſayd to be infinite, or is ſet in many places at once. But theſe abſurdities being taken away, I willingly receiue whatſoeuer may auayle to expreſſe the true and ſubſtantiall communicating of the Body and Blood of the Lord, which communicating is deliuered to the faithful vnder the holy ſignes of the Supper: & ſo that they may be thought not to receiue it by imagination only or vnderſtanding of minde, but to enioy it in deede to the foode of eternall life. Why this ſentence is ſo hatefull to the world, & all defence taken away from it by the vniuſt iudgements of many, there is no cauſe at all, but for that the deuill hath with horrible bewitchings madded their mindes. Truely that which we teach, doth in all points very well agree with the Scriptures: it containeth neither any abſurdity, nor darkeneſſe, nor doutfulneſſe: it is not againſt true godlineſſe and ſound edification: finally it hath nothinge in it, that may offend, ſauing that in certaine ages paſt, whē that ignorance and barbarouſneſſe of Sophiſters reigned in the Church, ſo cleare light and open truth hath bin vnworthily oppreſſed. Yet becauſe Satā at this day alſo trauaileth by troubleſome Spirites to ſpot it with all the ſclaunders and reproches that he can, and bendeth himſelfe to no other thinge with greater endeuour: it is profitable the more diligently to defend and reſcue it.

20 Nowe before that we go any further, we muſt entreate of the ſelfe inſtitution of Chriſt: ſpecially becauſe this is the moſt glorious obiection that our aduerſaries haue, that we depart from the worde of

of Christ. Therefore that we may be discharged of the false cause of malice wherewith they burden vs, our fittest beginninge shall be at the exposition of the words. Three Euangelistes and Paul rehearse, that Christ tooke bread, when he had giuen thanks he brake it, gaue it to his disciples and sayd, Take eate: this is my Body which is delinered, or broken for you. Of the cuppe Matthewe and Marke say thus. This cuppe is the blood of the Newe testament, which shallbe shedde for many vnto forgiuenesse of sinnes. But Paul and Luke say thus: This cuppe is the Newe testament in my blood. The patrones of transubstantiation will haue by the pronoune (this) the forme of bread to be signified, because the consecration is made in the whole content of the sentence, and there is no substance that can be shewed. But if they be holden with religious care of the wordes, because Christ testified, that that which he reached into the disciples handes, was his body: truely this their deuise, that that which was bread is nowe the body, is most farre from the proper meaninge of them. That which Christ tooke into his handes and gaue the Apostles, he affirmeth to be his body: but he tooke bread: who therefore can not vnderstande that bread is yet shewed? and therefore there is no greater absurdity, than to remoue that to the forme, which is spoken of the bread. Other, when they expounde this worde (is) for (to be transubstantiate,) do flee to a more enforced and violently wrasted glose. Therefore there is no cause why they should pretende that they be moued with reuerence of wordes: For this was vnheard of amonge all nations and languages, that the word (is) should be taken in this sense, namely for to be turned into an other thing. As for the that leaue bread in the Supper, and affirme that there is the body of Christ, they much differ among themselues. They which speake more modestly, although they precisely exact the letter, This is my body, yet afterward swarue from their precisenesse, and say that it is as much in effect as that the body of Christ is with bread, in bread, and vnder bread. Of the matter it selfe which they affirme, we haue alredy touched somwhat, and we shall by and by haue occasion yet to speake more. Now I dispute only of the wordes, by which they say they are constrained that they can not admit bread to be called the body, because it is a signe of the body. But if they shunne all figures, why do they leape away from the plaine shewinge of Christ, to their owne maner of speaking farre differinge from it? For there is great difference betwene this that bread is the body, and this that the body is with bread. But because they sawe it to be impossible, that this simple proposition might stande, that bread is the body: they haue at-

Mat. 26 :26. Mar. 14. 22 Luc. 22. 19 1 Cor. 11. 24.

tempted to ſcape away by thoſe formes of ſpeeche, as it were by croked turninges. Some more bolde ſticke not to affirme that euen in proper ſpeakinge, bread is the body, and by this meane they truely proue themſelues to be literall men. If it be obiected, that therefore the bread is Chriſt, and is God: this verily they will deny, becauſe it is not expreſſed in the wordes of Chriſt. But they ſhall nothinge preuaile by denyinge it: foraſmuch as all do agree that whole Chriſt is offered vs in the Supper. But it is an intolerable blaſphemy, that it be without figure ſpoken of a fraile and corruptible element, that is Chriſt. Now I aske of them, whether theſe two propoſitions be both of one effect, Chriſt is the Sonne of God, and bread is the body of Chriſt. If they graunt that they are diuers, (which we will enforce them to graunt whether they will or no) then lette them aunſwer whence commeth the difference. I thinke they wil bring none other but that the bread is after the ſacramentall manner called the body. Whereupon foloweth, that Chriſtes wordes are not ſubiect to the common rule, nor ought to be tried by Grammar. Alſo I aske of the preciſe and ſtiffe requirers of the letter, where Luke and Paule call the cuppe the teſtament in the blood, whether they do not expreſſe the ſame thing which they did in the firſt parte, where they call bread the body. Truely the ſame religion was in the one parte of the myſtery that was in the other: and becauſe ſhortneſſe is darke, longer ſpeech doth better open the meaninge. So oft therefore as they ſtick affirme by one worde, that the bread is the body: I will out of many wordes bringe a fitte expoſition, that it is the Teſtament in the body. For why? Shall we neede to ſeeke a more faithfull or ſurer expoſitor than Paule and Luke? Neither yet do I tende hereunto, to diminiſh any thing of that communicating of the body of Chriſt which I haue confeſſed: only my purpoſe is to confute that fooliſh waiwardneſſe, wherby they do ſo hatefully brawle about words. I vnderſtand by the authority of Paul & Luke, that the bred is the body of Chriſt becauſe it is the couenant in the body. If they fight againſt this, they haue warre not with me, but with the Spirite of God. Howeſoeuer they cry out that they be touched with reuerence of the wordes of Chriſt, whereby they doe not figuratiuely vnderſtand thoſe things that are plainly ſpoken: yet this is not a pretence rightfull enough why they ſhoulde ſo refuſe all the reaſons which we obiect to the contrary. In the meane time, as I haue already giuen warning, it is conuenient to learne, what maner of thing this is, The teſtament in the body and blood of Chriſt: becauſe the couenant ſtabliſhed with the ſacrifice of death, ſhould otherwiſe not profit vs, vnleſſe there were

Luc 22 20

1. Cor. 11. 25.

adioyned that ſecret communicatinge whereby we growe into one with Chriſt.

21 It remaineth therefore that for the affinity which ỹ things ſignified haue with their ſignes, we confeſſe that the ſelfe name of the thing was giuen to the ſigne: figuratiuely in deede, but not without a moſt fit proportionall agreement. I leaue allegories and parables, leaſt any man ſhould quarell that I ſeeke ſtartinge holes, and wander out of the preſent purpoſe. I ſay that this is a ſpeeche by figure of tranſnomination which is commonly vſed in the Scripture, when myſteries are entreated of. For neither can you otherwiſe vnderſtand that which is ſayd: that circumciſion is a couenant: that the lambe is the Paſſeouer: that the Sacrifices of the lawe are expiations: finally that the rocke, out of which water flowed in the deſert, was Chriſt: vnleſſe you take it to be ſpoken by way of transferringe of names. Neither are names transferred only from the hier name to the lower: but cõtrariwiſe the name of the viſible ſigne is alſo giuen to the thinge ſignified: as when it is ſayd that God appeared to Moſes in the buſhe: when the arke of couenant is called God, and the face of God: and the doue is called the holy Ghoſt. For though the ſigne differ in ſubſtance from the thinge ſignified: becauſe this is ſpiritual and heauenly, and that is corporall and viſible: yet becauſe it doth not only figure the thinge which it is holily appointed to repreſent, as a naked and empty token, but doth alſo truely deliuer it in deede: why may not the name of the thing rightly accorde with it? If ſignes deuiſed by menne, which are rather images of thinges abſent, than markes of thinges preſent, which ſelfe abſent things, they do oftentimes deceitfully ſhadow, are yet ſomtime garniſhed with the titles of the things: then thoſe things that are ordained of God, do by much greater reaſon borrow the name of thoſe things, of which they alway both beare a ſure and not deceitfull ſignification, and haue the trueth adioyned with them. There is therefore ſo great likeneſſe and nereneſſe of the one to the other, that it is eaſie to draw their names to & froe. Therfore let our aduerſaries ceaſſe to heape vnſauory ſcoffings againſt vs, in callinge vs Tropiſtes: becauſe we expounde the Sacramentall maner of ſpeaking after the common vſe of the Scripture. For whereas the Sacramentes agree together in many thinges: in this transferring of names, they haue all a certaine community together. As therefore the Apoſtle teacheth, that the ſtone out of which ſpirituall drinke did ſpringe to the Iſraelites, was Chriſt, becauſe it was a viſible ſigne, vnder which that ſpirituall drinke was truely in deede but not diſcernably to ỹ eie perceiued: ſo bread is at this day called ỹ body of Chriſt.

Exo. 3. 2
Pſal 84. 8 & 42. 3.
Matt. 3. 16.
1. Cor. 10. 4.

foraſmuch as it is a ſigne whereby the Lorde offereth to vs the true eatinge of his bodie. Neither did Auguſtine otherwiſe thinke or ſpeake, leaſt any man ſhoulde deſpiſe this as a newe inuention. If (ſayth he) the Sacramentes hadde not a certayne likeneſſe of thoſe thinges whereof they are Sacramentes, they ſhoulde not be Sacramentes at all. And of this likeneſſe oftentimes they take the names of the thinges themſelues. As therefore after a certaine manner the Sacrament of the body of Chriſt, is the body of Chriſt: the Sacrament of the blood of Chriſt, is the blood of Chriſt: ſo the Sacrament of faith is faith. There be in him many like places, which it were ſuperfluous to heape together, ſith that ſame one ſuffiſeth: ſauing that the readers muſt be warned that the holy man teacheth the ſame thing in the Epiſtle to Enodius. But it is a triflinge ſhift to ſay, that where Auguſtine teacheth, that when transferringe is often and commonly vſed in myſteries, he maketh no mention of the Supper: becauſe if this ſhift were receiued, we might not reaſon from the generalitie to the ſpecialltie, neither were this a good argument: Euery feeling creature hath power of mouinge, therefore an oxe and a horſe haue power of mouinge. Howebeit long diſputation hereof is in an other place ended by the wordes of the ſame holy man, where he ſaith, that Chriſt ſticked not to call it his bodie, when he gaue the ſigne of his body. Againſt Adimantus, the Manichean, in the twelue Chapter. And in an other place, vpon the third Pſalme. Maruelous (ſayth he) is the patience of Chriſt, that he receiued Iudas to the banket, wherein he committed and deliuered to his diſciples the figure of his body and blood.

Epi. 23 ad Bonifac.

22 But if ſome preciſe man, beinge blinde at all the reſt, do ſtande onely vppon this worde (this is) as though it ſeuered this myſterie from all other, the ſolution is eaſie. They ſay that the vehemence of the ſubſtantiue verbe (is) is ſo great that it admitteth no figure. Which if we graunt to them: euen in the wordes of Paule is redde the ſubſtantiue verbe, where he calleth bread the communicatinge of the body of Chriſt. But the communicatinge is an other thinge than the body it ſelfe. Yea commonly where ſacramentes are entreated of, we finde the ſame worde vſed. As: This ſhall be to you a couenant with me. This lambe ſhall be to you a Paſſeouer. To rehearſe no more when Paule ſayeth that the rocke was Chriſt, why do they take the ſubſtantiue verbe in that place to be of leſſe vehemence than in the ſpeeche of Chriſt? Lette them alſo aunſwere, where Iohn ſayth, the holy Ghoſt was not yet, becauſe Ieſus was not yet glorified, of what force the ſubſtantiue verbe is in that place. For if they abide ſaſte-

1. Cor. 10. 16.

Gen. 17 13. Exo. 12 43. 1. Cor. 10. 4. Iohn. 7. 39.

ned to their rule, the eternall eſſence of the holy Ghoſt ſhalbe deſtroyed, as though it tooke beginning at the Aſcenſion of Chriſt. Finally let them aunſwere, what meaneth that ſaying of Paul, that baptiſme is the waſhing of regeneration and renuing, which it is euident to be vnprofitable to many. But nothing is ſtronger to confute them, than that ſaying of Paule, that the Church is Chriſt. For, bringinge a ſimilitude of the body of manne, he addeth, So is Chriſt: in which place he vnderſtandeth the only begotten ſonne of God, not in him ſelfe, but in his members. Hereby I thinke I haue obtayned that to ſoundewitted and vncorrupted men the ſclaunders of our enemies, are lothſome, when they ſpread abroade, that we withdrawe credit from the wordes of Chriſt: which we do no leſſe obediently embrace than they, and do wey them with more godly reuerence. Yea their negligent careleſneſſe ſheweth that they do not greatly care what Chriſt ment, ſo that it giue them a buckler to defende their obſtinacie: like as our earneſt ſearchinge ought to be a witneſſe howe much we eſteeme the authority of Chriſt. They odiouſly ſpread abroade, that naturall ſenſe of man withholdeth vs from beleuing that which Chriſt hath vttered with his owne holy mouth: but how maliciouſly they burden vs with this ſclaunder, I haue a great parte already made plaine, and hereafter it ſhall more clearely appeare. Therefore nothing withholdeth vs from beleuing Chriſt when he ſpeaketh, not from obeying ſo ſoone as he doth but with becke will this or that. Only this is the queſtion, whether it be vnlawefull to enquire of the naturall meaning.

Tit. 3 5.

1. Cor. 11. 12.

23 Theſe good maiſters, that they may ſeme well lettred, do forbid men to departe beit neuer ſo litle from the letter. But I on the other ſide, when the Scripture nameth God a warlike man, becauſe I ſee that without figuratiue tranſlatiō it is too rough a maner of ſpeaking, do not dout that it is a compariſon taken from men. And truely vpon none other pretence in the old time the Anthropomorphits troubled the true teachinge Fathers, but that catchinge faſt holde of theſe ſayings, The eies of God do ſee, It wēt vp to his eares, His hand ſtretched out, The earth his footeſtole, they cried out that God had his body taken from him, which the Scripture aſſigneth vnto him. If this lawe be receiued, outragious barbarouſneſſe ſhall ouerwhelme the whole light of faith. For, what monſters of abſurdities may not phrentike mē picke out, if it be graunted them to alleage euery ſmall tittle to ſtabliſh their opinions? That which they obiect, that it is not likely, that when Chriſt prepared for his Apoſtles a ſingular comfort in aduerſities, he did then ſpeake in a riddle or darkely, maketh of our

ſide. For if it had not come in the mindes of the Apoſtles, that bread was figuratiuely called the body, becauſe it was the ſigne of the body, they had without dout bin troubled with ſo monſtruous a thing. Almoſt at the ſame moment Iohn reporteth that they did ſticke in perplexitie at euery of the leaſt difficulties. They which ſtriue among themſelues, how Chriſt will go to the Father: and do moue queſtion, how he will go out of the world: they which vnderſtand nothinge of thoſe thinges that are ſpoken concerninge the heauenly Father, nil they ſee him: how would they haue bin ſo eaſie ro beleue that which all reaſon refuſeth, that Chriſt ſitteth at the boorde in their ſight, and is encloſed inuiſible vnder bread? Whereas therefore they in eating the bread without doutinge, teſtified their conſent, hereby appeareth that they tooke Chriſtes wordes in the ſame ſenſe that we do, becauſe they remembred that which ought not to ſeeme ſtrange in myſteries, that the name of the thing ſignified is transferred to the ſigne. Therefore it was to the diſciples, as it is to vs, a certaine and cleare comforte, entangeled with no riddle. Neither is there any other cauſe why ſome ſhoulde departe from our expoſition, but becauſe the enchauntment of the deuil hath blinded them, namely that they ſhould faine darkeneſſe to themſelues, where the expoſition of an apt figure offreth it ſelfe. Moreouer if we preciſely ſtand vpon the words, Chriſt ſhould wrongfully haue ſpoken in one place ſeuerally an other thing cõcerning the bread than he ſpeaketh of the cup. He calleth the bread his body, he calleth ŷ wine his blood: either it ſhalbe a confuſed vaine repetition, or it ſhalbe ſuch a partitiõ as ſhal diuide the body from the blood. Yea it ſhall as truely be ſaid of the cup, This is my body, as of the bread it ſelfe, & it may likewiſe enterchangeably be ſayd, that the bread is the blood. If they anſwere that we muſt cõſider to what end or vſe the ſignes were ordained: I graunt it in dede: but in the meane time they ſhal not vnwinde thẽſelues, but that their errour muſt draw this abſurdity with it, that the bread is the blood, and the wine is the body. Nowe I wote not what this meaneth, when they graunt the bread and the body to be diuerſe things, yet to affirme that the one is ſpoken of the other properly & without any figure: as if a man ſhould ſay that a garment is in dede a thing differing from a man, & yet that it is properly called a man. In the meane while as though their victory conſiſted in obſtinacy & railing, they ſay that Chriſt is accuſed of lyinge, if an expoſition be ſought of the wordes. Nowe it ſhalbe eaſie for vs to ſhew to the readers how vniuſt wrong theſe catchers of ſyllables do to vs, when they fill the ſimple with this opinion, that we withdraw credit from the words of Chriſt, which we haue proued to

be furiously peruerted and confounded by them, but to be faithfully and rightly expounded by vs.

24 But the sclaunder of this lie can not be vtterly purged, till an other crime be wiped away. For they spread abroade, that we be so addicted to naturall reason, that we giue no more to the power of God, than the order of nature suffereth, & common sense teacheth. Frō so malicious sclaunders I appelle to the very doctrine it self which I haue declared: which doth clearely enough shew, ý I do not measure this mystery by the proportion of mans reason, nor do make it subiect to the lawes of nature. I beseech you, haue we learned out of naturall philosophie, that Christ doth so frō heauen feede our soules and bodies with his flesh, as our bodies are nourished with bread and wine? Whence cōmeth this power to flesh, that it may giue life? All men wil say that it is not done naturally. It wil no more please mans reason, that the flesh of Christ reacheth to vs, that it may be foode vnto vs. Finally whosoeuer hath tasted of our doctrine, shalbe rauished into admiration of the secrete power of God. But these good mē that be so zealous of it, forge to thēselues a miracle, which being taken away, God himselfe vanisheth with his power. I desire to haue the readers once againe warned, that they diligently wey what our doctrine bringeth, whether it hang vpon common sense, or with the wings of Faith, surmounting the world, climbeth vp beyonde it into the heauens. We say that Christ as well with the outwarde signe as with his Spirite, descendeth to vs, that he may truly quicken our soules with the substance of his flesh and of his blood. In these fewe words he that perceiueth not to be cōtained many miracles, is more than senseless: forasmuch as there is nothinge more beside nature, than that soules shoulde borrowe spirituall and heauenly life, of the flesh which tooke her beginning of the earth, and which was subiect to death. Nothinge is more incredible, than that thinges distant and asunder by the whole space of heauen and earth, should in so great distance of places not only be conioyned, but also vnited, that soules may receiue foode of the flesh of Christ. Therefore let waiward men ceasse to procure hatred to vs by a filthy sclaunder, as though we did enuiously restraine any thing of the immeasurable power of God. For they do either to foolishly erre or to maliciously lie. For it is not here in question what God could, but what he would. We affirme ý to be done which pleased him. But it pleased him, ý Christ should be made like to his brethren in all things, except sinne. What maner of thing is our flesh? Is it not such as consisteth of the certaine measure of it, as is contained in place, as is touched, as is seene? And why (say they) may

Heb. 4. 15.

not God make, that one selfe same flesh may occupy many & diuerse places, may be contained in one place, may be without measure and forme? Thou madde man, why requirest thou of the power of God, to make flesh at one selfe time to be and not to be flesh? Like as if thou shouldest instantly require him to make at one selfe time the light to be both light and darkenesse. But he willeth light to be light, darkenesse to be darkenesse, flesh to be flesh. He shall in deede when it pleaseth him, turne darkenesse into light, and light into darkenesse: but when thou requirest that light and darkenes may not differ, what doest thou else but peruert the order of the wisdom of God? Therefore flesh must be flesh: and Spirit, Spirit: euery thinge in such law and condition as God hath created it. But such is the condition of flesh, that it must be in one yea and that a certaine place, and consist of her measure and of her forme. With this condition Christ tooke flesh vpon him, to which (as Augustine witnesseth) he hath giuen in deede vncorruption and glory, but he hath not taken from it nature and trueth.

Epi. ad darda.

25 They aunswere, that they haue the worde, whereby the will of God is made plaine: namely if it be graunted them to banish out of the Church the gift of exposition, which may bring light to the word. I graunt that they haue the worde: but such as in olde time the Anthropomorphites had, when they made God hauinge a body: such as Marcion & the Manichees had, when they fained the body of Christ to be either heauenly or fantastical. For they alleaged for testimonies,

1. Cor. 15 47. Phi. 2.7

The first Adam was of the earth, earthly: the second Adam is of heauen, heauenly. Againe, Christ abaced himselfe, taking vpon him the forme of a seruant, and was founde in likenes as a man. But the grosse eaters thinke that there is no power of God, vnlesse with the monster forged in their braines the whole order of nature be ouerthrowen: which is rather to limit God, when we couet with our fained inuentions to proue what he cā do. For out of what word haue they taken, that the body of Christ is visible in heauen, but lurketh inuisible in earth vnder innumerable litle peces of bread? They will say that necessity requireth this, that the body of Christ should be giuen in the Supper. Verily becaufe it pleased them to gather a fleshly eatinge out of ỹ words of Christ: they being caried away by their own forejudgement, were driuen to necessity to coine this suttelty, which the whole Scripture crieth out against. But that any thing is by vs diminished of the power of God, is so false, ỹ by our doctrine the praise of it is very honorably sette out. But forasmuch as they alway accuse vs, that we defraude God of his honor, when we refuse that which accordinge

to cõmõ ſenſe is hard to be beleued, although it haue bine promiſed by the mouth of Chriſt: I make againe the ſame aunſwere that I made euen nowe, that in the miſteries of faith we do not aſke counſell of common ſenſe, but with quiet willingneſſe to learne, and with the Spirit of mekeneſſe which Iames commendeth, we receiue the doctrine come from heauen. But in that when they perniciouſly erre, I deny not that we followe a profitable moderation. They hearing the wordes of Chriſt, This is my body, imagine a miracle moſt farre from his minde. But when out of this fained inuention ariſe fowle abſurdities, becauſe they haue already with hedlong haſt put ſnares vpon themſelues, they plunge themſelues into the bottomleſſe depthe of the almightineſſe of God, that by this meane they may quenche the light of truth. Hereupon commeth that proude preciſeneſſe: We will not know howe Chriſt lieth hidde vnder the bred, holding our ſelues contented with this ſaying of his, This is my body. But we, as we do in the whole Scripture, do with no leſſe obedience than care, ſtudy to obteine a ſounde vnderſtanding of this place: neither do we with prepoſterous heate raſhly and without choiſe catch holde of that which firſt thruſteth it ſelfe into our mindes: but vſing diligent muſing vpõ it, we embrace the meaning which the Spirit of God miniſtreth: and ſtanding therupon we do from aloſte deſpiſe whatſoeuer earthly wiſdome is ſet againſt it. Yea we holde our mindes captiue, that they may not be bolde ſo much as with one litle worde to carpe againſt it: and do humble them, that they may not dare to riſe vp againſt it. Hereupon ſprong vp the expoſition of the wordes of Chriſt, which to be by the continuall vſage of the Scripture common to all Sacraments, all they that haue bene though but meanly exerciſed therein, do knowe. Neither do we, after the exãple of the holy virgin, thinke it lawefull for vs, in a hard matter to enquire howe it may be done. Iam. 1. 21. Luke. 1. 34.

26 But becauſe nothing ſhall more auaile to confirme the faith of the godly, than when they haue learned that the doctrine which we haue taught, is taken out of the word of God, and ſtandeth vpon the authoritie thereof: I will make this alſo euident with as great breſenes as I can. The body of Chriſt, ſins the time that it roſe againe, not Ariſtotle but the Holy Ghoſt teacheth to be limited, and that it is comprehended in heauen vntill the laſt day. Neither am I ignorãt that they boldly mocke out thoſe places that are alleged for this purpoſe. So oft as Chriſt ſaith that he will departe, leauing the world, they aunſwere that that departing is nothing els but a changing of mortall ſtate. But after this maner, Chriſt ſhould not ſet the Holy Ghoſt in his place to ſupplie (as they call it) the wante of his abſence: Ioh. 14. 12. and 28.

foraſmuch as he doth not ſuccede into his place, nor Chriſt himſelfe doth deſcende againe out of the heauenly glorie to take vppon him the ſtate of mortall life. Truely the comming of the Holy Ghoſt, and the aſcending of Chriſt are things ſet as contrarie: therefore it can not be that Chriſt ſhould accordinge to the fleſhe dwell with vs after the ſame maner that he ſendeth his Spirit. Moreouer he in plaine wordes expreſſeth, that he will not be alway with his diſciples in the world. This ſaying alſo they thinke that they do gaily wipe away, as though Chriſt ſaid that he will not alway be poore and miſerable or ſubiect to the neceſſities of this fraile life. But the circumſtãce of the place crieth plainely to the contrarie, becauſe there is not entreated of pouertie and neede, or of the miſerable ſtate of earthly life, but of worſhip and honor. The anointing pleaſed not the diſciples, becauſe they thought it to be a ſuperfluous and vnprofitable coſt, and nere vnto riotous exceſſe, therefore they had rather that the price thereof which they thought to be il waſted, had bene beſtowed vppon the poore. Chriſt aunſwereth that he ſhall not alway be preſent, that he may be worſhipped with ſuch honor. And none otherwiſe did Auguſtine expounde it, whoes wordes be theſe which are nothing doutfull. When Chriſt ſaid, Ye ſhall not alway haue me, he ſpake of the preſence of his body. For according to his maieſtie, according to his prouidence, according to his vnſpeakable and inuiſible grace, this was fulfilled which he ſaid, Behold, I am with you euen to the ending of the world. But according to the fleſhe which the word toke vnto him, according to this that he was borne of the Virgin, according to this that he was takẽ of the Iewes, that he was faſtened to the tree, that he was taken downe from the croſſe, that he was wrapped in linnen clothes, that he was layed in the graue, that he was manifeſtly ſhewed in the reſurrection, this was fulfilled, Ye ſhal not alway haue me with you. Why ſo? Becauſe he was conuerſante according to the preſence of his bodie fortie dayes with his diſciples, and while they accompanied him in ſeing not in following, he aſcended. He is not here for he ſitteth there at the right hande of the Father. And yet he is here: becauſe he is not gone away in preſence of maieſtie. Otherwiſe according to the preſence of maieſty we haue Chriſt alway: and according to the preſence of the fleſh it is rightly ſaid, But me ye ſhall not alway haue. For according to the preſence of the fleſhe, the Church had him a fewe dayes: nowe ſhe holdeth him by faith, but ſeeth him not with eies. Where (that I may note this alſo breſely) he maketh him preſente to vs three wayes, by maieſtie, prouidence, and vnſpeakable grace, vnder which I comprehende this maruelous com-

Mat. 26 11.

Trac. in Ioh. 50.

Mat. 28. 20.

munion

munion of his body and blood: if ſo that we vnderſtande it to be done by the power of the Holy Ghoſt, not by that fained encloſing of his body vnder the element. For our Lorde hath teſtified, that he hath fleſhe and bones which may be felt and ſene. And to Go away and Aſcende do not ſignifie to make a ſhewe of one aſcending and going away, but to do in deede that which the wordes ſounde. Shall we then (will ſome man ſay) aſſigne to Chriſt ſome certaine coaſt of heauen? But I aunſwere with Auguſtine, that this is a moſt curious and ſuperfluous queſtion, if ſo that yet we beleue that he is in heauē. Lib. de fide & ſymb. cap. 6.

27 But what doth the name of aſcending ſo oft repeted: doth it not ſignifie a remouing from one place to an other? They denie it: becauſe after their opinion, by heighth is onely ſignified maieſtie of Empire. But what meaneth the very maner of aſcending? was he not, in ſight of his diſciples loking on, lifted vp on hy? Do not the Euangeliſtes plainly declare, that he was taken vp into the heauens? Theſe witty Sophiſters do aunſwere, that with a cloude ſet betweene him and them, he was conueyed out of their ſight, that the faithfull might learne that from thenſe fourth he ſhould not be viſible in the world. As though, to make credit of his inuiſible preſence, he ought not rather to vaniſhe away in a moment: or as though the cloude ought not rather to compaſſe him before that he ſtirred his foote. But when he is carried vp on hy into the aire, and with a cloude caſt vnderneth him, teacheth that he is no more to be ſought in earth: we ſafely gather, that nowe he hath his dwelling place in the heauens: as Paule alſo affirmeth, and from thenſe biddeth vs to loke for him. After this maner the Angels warned the diſciples, that they in vaine gazed vp into heauen: becauſe Ieſus which is taken vp into heauen, ſhall ſo come as they haue ſene him go vp. Here alſo the aduerſaries of ſounde doctrine ſtarte away with a pleaſante ſhifte as they thinke, ſaying that he ſhall then come viſible, which neuer wente out of the earth but that he abideth inuiſible with them that be his. As though the Angells did there ſignifie a double preſence, and do not ſimply make the diſciples witneſſes of his going vp ſeing it with their eyes, that no douting might remaine: euen as if they had ſaid: he in your ſightes beholding it, being taken vp into heauen, hath claimed to himſelfe the heauenly Empire: it remaineth that ye paciently abide in expectation, till he come againe the iudge of the world: becauſe he is nowe entred into heauen, not that he may alone poſſeſſe it, but that he may gather together with him you and all the godly. Act 1.9. Mark. 16.16. Luc. 24. 51. Phil. 3. 10.

28 But foraſmuch as the defenders of this baſtarde doctrine are not aſhamed to garniſhe it with the conſenting voices of the olde

writers and ſpecially of Auguſtine: I will in fewe wordes declare howe peruerſly they go about it. For whereas their teſtimonies haue bene gathered together of learned & godly mẽ, I will not do a thing already done: let him that will, ſeke them out of their workes. I will not heape together, neither out of Auguſtine himſelfe, all that might make to the purpoſe: but will be contente to ſhewe by a fewe that he is without controuerſie whole on our ſide. As for this that our aduerſaries, to writhe him from vs, do allege that it is commonly red in his bookes, that the fleſhe and blood of Chriſt is diſtributed in the Supper, namely the Sacrifice ones offred in the croſſe: it is but trifling: ſith he alſo calleth it either Thankeſgeuing, or the Sacramẽt of the body. But in what ſenſe he vſeth the words of fleſhe & blood, we neede not to ſeke with long compaſſing about: foraſmuch as he declareth himſelfe, ſaying that Sacraments take their names of the likeneſſe of the things which they ſignifie: and that therefore after a certain maner ỹ Sacramẽt of the body is the body. Wherwith accordeth an other place which is wel enough knowen: The Lord ſticked not to ſay, This is my body, when he gaue the ſigne of it. Againe they obiect, that Auguſtine writeth expreſly, that ỹ body of Chriſt falleth to the grounde, and entreth into the mouth: euen in the ſame ſenſe, that he affirmeth it to be conſumed, becauſe he ioineth them both together. Neither doth that make to the contrarie, which he ſaith, that when the miſterie is ended the bred is conſumed: becauſe he had a litle before ſaid: ſith theſe things are knowẽ to men, foraſmuch as they are done by men, they may haue honor as things: but as maruelous things, they may not. And to no other ende tendeth that which our aduerſaries do to vnaduiſedly drawe to themſelues: that Chriſt did (after a certaine maner) beare himſelfe in his owne hãdes, when he reached ỹ miſticall bred to the diſciples. For by enterlacing this aduerbe of likneſſe (after a certain maner) he ſufficiently declareth, that he was not truely nor really encloſed vnder the bred. And no maruell: ſith in an other place he plainly affirmeth that bodies, if ſpaces of places be taken from them, ſhalbe no where: and becauſe they ſhalbe no where, they ſhall not be at all. It is a hungry cauillation, to ſay that in that place is not entreated of the Supper, in wich God vttereth ſpeciall power: becauſe the queſtiõ was moued concerning the fleſhe of Chriſt, and the holy man of ſet purpoſe aunſwering ſaith: Chriſt gaue immortalitie to his fleſhe, but toke not nature from it. After this forme it is not to be thought that he is eche where ſpred abrode: for we muſt beware that we do not ſo affirme the Godhed of the man, that we take away the trueth of the body.

Ad Bonifac. Epiſt. 25.

Cõtra. Adama. Manic. Lib. 12.

Libr. 3. de trin. cap. 10.

In Pſal. 33.

Epi. ad. Dardã.

body. And it followeth not, that that which is in God muſt be eche where as God is. There is a reaſon by and by added: for one perſon is God and man, and both are one Chriſt: eche where, by this that he is God: in heauen, by this that he is man. What a negligence had it bene, not to excepte the miſterie of the Supper being a thing ſo earneſt and weighty, if there had bene in it any thinge againſt the doctrine which he entreated of. And yet if a manne do heedefully read that which followeth within a litle after, he ſhall finde that vnder that generall doctrine, the Supper is alſo comprehended, that Chriſt the onely begotten Sonne of God, and the ſame the ſonne of man, is eche where whole preſent as God: that he is in the temple of God (that is in the Church) God as it were there dwelling, and in ſome certaine place of heauen by reaſon of the meaſure of his true body. We ſee howe, to the vniting of Chriſt with the Church, he doth not drawe his body out of heauen: which ſurely he would haue done, if the body of Chriſt were not truely meate to vs vnleſſe it were encloſed vnder bred. In an other place defining howe the faithfull do now poſſeſſe Chriſt, Thou haſt him (ſaith he) by the ſigne of the croſſe, by the Sacrament of Baptiſme, by the meate and drinke of the altar. Howe rightly he reckeneth a ſuperſtitious vſage among the Signes of the preſence of Chriſt, I do not nowe diſpute: but he that compareth the preſence of the fleſhe to the ſigne of the croſſe, ſufficiently ſheweth that he faineth not a two bodied Chriſt, that the ſame he may lurke hidden vnder the bred, which ſitteth viſible in heauen. If this neede plainer declaration, it is by and by after added in the ſame place, that according to the preſence of maieſtie, we alway haue Chriſt: that according to the preſence of the fleſhe, it is rightly ſayed, Me ye ſhall not alway haue. They aunſwere, that this is alſo added, that according to an vnſpeakable and inuiſible grace, it is fulfilled which is ſaid of him, I am with you, euen vnto the ending of the world. But that is nothing for their auantage: becauſe this is at length reſtrained to his maieſty, which is euer in cõpariſon ſet againſt the body, and his fleſhe by expreſſe name is made different from his grace and power. As in an other place the ſame compariſon of contraries is red in him, that Chriſt by bodily preſence left the diſciples, that by ſpirituall preſence he may be ſtill with them: where it is plaine that the ſubſtance of the fleſhe is diſtinguiſhed from the power of the Spirit, whiſch conioineth vs with Chriſt, though we be otherwiſe farre ſeuered by diſtance of places. The ſame maner of ſpeaking he oftentimes vſeth, as when he ſaith: He is to come againe to the quicke and the dead with bodily preſence, according to the rule of

Tract. 1. in Ioh.

Mat. 26 11.

Mat. 28. 20.

Faith and ſounde doctrine. For with ſpirituall preſence he was alſo to come to them, and to abide with the whole Church in the world vntill the ending of the world. Therfore this ſpeche is directed to the beleuers, whom he had already begonne to ſaue with bodily preſence, and whom he was to leaue with bodily abſence: that he might with his Father ſaue them with ſpirituall preſence. To take bodily for viſible is but trifling: ſith he ſetteth alſo the body in compariſon againſt the diuine power: and adding (to ſaue with the Father) he clearely expreſſeth that he doth poure abrode his grace from heauen to vs by his Spirit.

29 And ſith they put ſo much confidence in this lurking hole of inuiſible preſence, go to, let vs ſee howe well they hide themſelues in it. Firſt they ſhall not bring fourth one ſyllable out of the Scriptures, whereby they may proue that Chriſt is inuiſible: but they take that for confeſſed which no man that hath his ſounde witt will graunt them, that the body of Chriſt can not otherwiſe be geuen in the Supper but being couered with the viſor of bred. And this is the very pointe about which they ſtriue with vs, ſo farre is it of from hauing the place of a principle. And when they ſo babble, they are cõpelled to make a double body of Chriſt: becauſe after their opinion, it is in it ſelfe viſible in heauen, but inuiſible in the Supper after a ſpeciall maner of diſpenſation. But howe trimly this agreeth, it is eaſy to iudge both by other places of Scripture, and by the witneſſe of Peter. Peter ſaith that Chriſt muſt be holden or conteined in heauen, till he come againe. Theſe men teache that he is euery where, but without forme. They take exception and ſay that it is vniuſt dealing, to make the nature of a glorified body ſubiect to the lawes of common nature. But this aunſwere draweth with it that doting error of Seruetus, (which is worthily to be abhorred of all the godly) that the body was ſwallowed vp of the Godhed. I do not ſay that they thinke ſo. But if this be reckened among the qualities of a glorified body, to fill all things after an inuiſible maner, it is euident that the bodily ſubſtance is deſtroyed, and that there is left no difference of the godhed and the nature of man. Againe if the body of Chriſt be ſo of many faſhions and diuerſe, that it is ſene in one place, and is inuiſible in an other: where is the very nature of a body which conſiſteth of his meaſured proportions? and where is the vnitie? Much more rightly doth Tertullian ſay, which affirmeth that the body of Chriſt was a true and naturall body, becauſe in the myſterie of the Supper the figure of it is ſet before vs for a pledge and aſſurance of the ſpirituall life. And verily Chriſt ſaid of his glorified body, ſee and feele, for a

Act. 3. 21.

Luc. 24. 39.

Spirit

Spirit hath not flesh and bones. Lo by Christs owne mouth the truth of his flesh is proued, because it can be felt and sene. Take away these things, than it shall cesse to be flesh. They still flee to their denne of dispensation which they haue framed to themselues. But it is our part so to embrace that which Christ absolutely pronounceth, that that which he meaneth to affirme may be of force with vs without exception. He proueth himselfe to be no ghost, because he is visible in his flesh. Let that be taken away which he claimeth as propre to the nature of his body: must they not then be faine to coine a newe definitiō of a body? Nowe whether soeuer they turne themselues about, their fained dispensation hath no place in that place of Paul where he saith, that we loke for a Sauior from heauen, which shall fashion our base body like to his glorious body. For we may not hope for a like fashioning in those qualities which they faine to Christ, that euery one should haue an inuisible and vnmeasurable body. Neither shall there be founde any man so dull witted whom they may make to beleue so great an absurdity. Let them not therefore ascribe this gift to Christs glorified body, to be at ones in many places, and to be conteined in no space. Finally let them either openly deny the resurrection of the flesh, or let them graunt that Christ beinge clothed with heauenly glory, did not put of his flesh, who shall make vs in our flesh fellowes and parteners of the same glory, when we shall haue the resurrection common with him. For, what doth the Scripture teache more plainely, than that as Christ did put on our true flesh when he was borne of the Virgin, and suffred in our true flesh when he satisfied for vs: so he receiued againe also the same true flesh in rising againe, and caried it vp to heauen. For this is to vs the hope of our resurrection and ascending into heauen, that Christ is risen againe and ascended: and (as Tertullian saith) he carried the earnest of our resurrection into the heauens with him. Nowe howe weake and fraile should that hope be, vnlesse this our selfe flesh had bene raised vp with Christ & entred into the kingdome of heauen? But this is the propre trueth of a body, to be conteined in space, to consist of his measured proportions, to haue his forme. Therefore away with this foolish deuise, which doth fasten both the mindes of men and Christ to the bred. For to what purpose serueth the secret presence vnder bred, but that they which couet to haue Christ ioined with them, may rest in that signe? But the Lorde himselfe willed vs to withdrawe not onely our eyes but all our senses from the earth, forbidding himselfe to be touched of the women vntill he had gone vp to his Father. When he seeth Marie with godly

Phil. 3. 21.

Ioh. 20. 17.

zele of reuerẽce to mãke haſt to kiſſe his fete, there is no cauſe why he ſhould diſalowe and forbid this touching till he haue bene taken vp into heauen, but becauſe he will be ſought no where els. Whereas they obiect that he was afterwarde ſene of Stephen, the ſolution is eaſy. For neither was it therefore neceſſary that Chriſt ſhould change place, which could geue to the eyes of his ſeruant ſuch ſharpneſſe of ſight as might pearce through the heauens. The ſame alſo is to be ſaid of Paule. Whereas they obiect that Chriſt came out of the Sepulchre being ſhut: & entred in among the diſciples, the dores being ſhut: that maketh neuer a whit more for maintenance of their error. For as the water like a faſt pauement made a way to Chriſt walking vpon the lake: ſo it is no maruell if at his comming the hardneſſe of the ſtone yelded it ſelfe. Howbeit it is more prouable, that by his commaundement the ſtone was remoued, and by and by after paſſage giuen him returned into his place. And to enter, the dores being ſhut, is not aſmuch in effect as to pearce through the whole ſubſtãce, but by diuine power to open an entrie for himſelfe, that he ſodenly ſtode among the diſciples, verily after a maruelous maner, when the dores were faſt locked. That which they allege out of Luke, that Chriſt ſodenly vaniſhed away from the eyes of the diſciples with whom he went to Emaus, profiteth them nothing, and maketh for vs. For, that he might take away the ſight of himſelfe from them, he was not made inuiſible, but onely went out of ſight. As when he went on iourney together with them (as the ſame Luke witneſſeth) he did not put on a newe face, that he might not be knowen, but helde their eyes. But theſe fellowes do not onely transforme Chriſt, that he may be conuerſant in earth, but in diuerſe places they make him diuerſe and vnlike himſelfe. Finally in ſo trifling they do, not by one word nor deede, but by a circumſtance, make of the fleſhe of Chriſt a Spirite and not contented therewith, they put vpon it altogether contrarie qualities. Whereupon of neceſſitie followeth that it is double.

Act. 7. 56. Act. 9. 4 Mat. 28 6. Ioh. 20. 19 Mat 14. 25. Luc. 24. 31. Luc. 24. 16.

30 Nowe although we graunt them that which they prate of the inuiſible preſence, ỹ vnmeaſurablenes ſhal not be yet proued, without which they ſhall in vaine attempt to encloſe Chriſt vnder bred. Vnleſſe the body of Chriſt may be euery where at ones, without any compaſſe of place, it ſhall not be likely that he lieth hidden vnder bred in the Supper. By which neceſſitie they brought in the monſtruous being euery where. But it is ſhewed by ſtrong and plaine witneſſes of Scripture, that it was limited about by the meaſure of the body of a man: and then that by his aſcẽding he hath made it plaine that he is not in all places, but that when he paſſeth into one place,

he

leaueth the other that he was in before. Neither is the promiſe which they allege, to be drawē to the body, I am with you euen to the ending of the world. Firſt the continuall conioining can not ſtande, vnleſſe Chriſt dwell in vs corporally without the vſe of the Supper. Therefore there is no iuſt cauſe why they ſhould ſo ſharply brawle about the wordes of Chriſt, that they may in the Supper encloſe Chriſt vnder bred. Againe the text it ſelfe prouoketh, that Chriſt ſpeaketh nothing leſſe than of his fleſhe, but promiſeth to his diſciples inuincible helpe, whereby he may defende and ſuſteine them againſt all the aſſaultes of Satan and the world. For when he enioined them a hard charge: leaſt they ſhould dout to take it in hande, or ſhould fearefully execute it, he ſtrēgtheneth them with affiance of his preſence: as if he had ſaid, that his ſuccor ſhall not faile them, which ſhalbe impoſſible to be ouercome. Vnleſſe they liſted to confounde all things, ought they not to haue made diſtinction of the maner of preſence. And verily ſome had rather with great ſhame to vtter their ignorance, than to yelde neuer ſo litle of their error. I ſpeake not of the Papiſtes: whoes doctrine is more tolerable, or at the leaſt more shamefaſt. But cōtentiouſnes ſo carrieth ſome away, that they ſay that by reaſon of the natures vnited in Chriſt, whereſoeuer the Godhed of Chriſt is, there is alſo his fleſhe, which can not be ſeuered from his Godhed. As though that ſame vniting haue compounded of thoſe two natures I wote not what mean thing which was neither God nor man. So in deede did Eutiches, and after him Seruettus. But it is plainly gathered out of the Scripture, that the onely one perſon of Chriſt doth ſo conſiſt of two natures, that either of them hath ſtill her owne propertie remaining ſafe. And that Eutiches was rightfully condemned, they will be aſhamed to deny: it is maruell that they marke not the cauſe of his condemning, that taking away the difference betwene the natures, enforcing the vnitie of perſon, he made of God man, and of man God. What madneſſe therefore is it, rather to mingle heauen and earth together, than not to drawe the body of Chriſt out of the heauenly Sanctuarie? For whereas they bring for themſelues theſe teſtimonies, None is gone vp to heauen but he that is come down, the Sonne of man which is in heauen. Againe, The ſonne which is in the boſome of the Father, he ſhall declare them: it is a point of like ſenſleſſe dullneſſe, to deſpiſe the communicating of properties which was in olde time not without cauſe inuented of the holy Fathers. Truely, when the Lorde of glory is ſaid to be crucified, Paule doth not meane that he ſuffred any thing in his Godhed: but becauſe the ſame Chriſt which being an abiect and

Mat. 28. 20.

Iohn. 3. 13

Iohn 1. 18.

1. Cor. 2. 8.

deſpiſed in the fleſhe did ſuffer, was both God and Lorde of glory. After this maner alſo the Sonne of man was in heauen: becauſe the ſelfe ſame Chriſt, which according to the fleſhe did dwell the Sonne of man in earth, was God in heauen. In which ſorte he is ſaid to haue deſcended from the ſaid place according to his Godhed: not that the Godhed did forſake heauen, to hide it ſelfe in the priſon of the body: but becauſe, although it filled all things, yet in the very manhode of Chriſt it dwelled corporally, that is to ſay naturally and after a certaine vnſpeakable maner. It is a common diſtinction in ſcholes, which I am not aſhamed to reherſe: that although whole Chriſt be euery where, yet not the whole that is in him is euery where. And I woulde to God the Scholemen themſelues had well weyed the pith of this ſaying: for ſo ſhould the vnſauorie inuention of the fleſhly preſence of Chriſt haue bine met withall. Therfore our mediator, ſith he is whole euery where, is alway at hande with his, but in the Supper after a ſpeciall maner geueth himſelfe preſent: but yet ſo, that whole he is preſent, not the whole that he is: becauſe, as it is ſaid, in his fleſhe he is cõteined in heauen till he appeare to iudgement.

31 But they are farre deceiued, which conceiue no preſence of the fleſhe of Chriſt in the Supper, vnleſſe it be made preſent in bread. For ſo they leaue nothing to the ſecret working of the Spirit, which vniteth Chriſt himſelfe vnto vs. They thinke not Chriſt preſent vnleſſe he come downe to vs. As though if he did lift vs vp to him, we ſhould not aſwell enioy his preſence. Therefore the queſtion is onely of the maner: becauſe they place Chriſt in the bread, but we thinke it not lawfull for vs to pluck him out of heauẽ. Let the reader iudge whether is the righter. Onely let this cauillatiõ be driuen away, that Chriſt is taken away from his Supper, vnleſſe he be hidden vnder the couer of bread. For ſith this miſterie is heauenly, it is no neede to drawe Chriſt into the earth, that he may be ioined to vs.

32 Nowe if any man do aſke me of the maner, I will not be aſhamed to confeſſe, that it is a hier ſecret than that it can be either comprehended with my witt, or vttered with my wordes: and, to ſpeake it more plainly, I rather fele it, than I can vnderſtand it. Therefore I do herein without cõtrouerſie embrace the truth of God, in which I may ſafely reſt. He pronounceth that his fleſhe is the meate of my ſoule, and his blood is the drinke. With ſuch foode I offre my ſoule to him to be fedde. In his holy Supper he commaundeth me vnder the ſignes of bread and wine to take, eate, and drinke his body and blood. I nothing dout that both he doth truely deliuer them, and I do receiue them. Onely I refuſe the abſurdities, which appeare to

be either vnworthy of the heauenly maiestie of Christ, or disagreeing from the truth of his nature of manhode: forasmuch as they must also fight with the word of God, which also teacheth that Christ was so taken vp into the glorie of the heauenly kingdome that it lifteth him vp aboue all estate of the world, and no lesse diligently setteth forth in his nature of man, those things that are properly belonging to his true manhode. Neither ought this to seeme incredible, or not consonant to reason: because as the whole kingdome of Christ is spirituall, so whatsoeuer he doth with his Church, ought not to be reduced to the reason of this world. Or, that I may vse the wordes of Augustine, this misterie, as other are, is done by men, but from God: in earth, but from heauen. Such (I say) is the presence of the body, as the nature of the Sacramēt requireth: which we say here to excell with so great force, and so great effectualnesse, that it not onely bringeth to our mindes vndouted trust of eternall life, but also assureth vs of the immortalitie of our flesh. For it is nowe quickened of his immortall flesh, and after a certaine maner communicateth of his immortalitie. They which are caried aboue this with their excessiue speaches, do nothing but with such entanglements darken the simple and plaine truth. If any be not yet satisfied, I would haue him here a while to consider with me, that we nowe speake of a Sacrament, all the partes whereof ought to be referred to faith. But we do no lesse deintily and plentifully feede faith with this partaking of the body which we haue declared, than they that plucke Christ himselfe out of heauen. In the meane time I plainly confesse, that I refuse that mixture of the flesh of Christ with our soule, or the pouring out of it such as they teache: because it suffiseth vs, that Christ doth out of the substance of his flesh breath life into our soules, yea doth poure into vs his owne life, although the very flesh of Christ doth not entre into vs. Moreouer it is no dout that the proportion of faith, whereby Paul willeth vs to examine all exposition of Scripture, doth in this behalfe very well agree with me. As for them that speake against so euident a truth, let them looke after what rule of faith they fashion themselues. He that doth not confesse that Iesus Christ is come in the flesh, is not of God. These men, although they cloke it, or marke it not, do spoile him of his flesh.

Luc. 24. 26.

Iren. li. 4. c. 34.

Rom. 12. 1.

2. Ioh. 7

33 Of communicating is to be likewise thought, which they acknowledge none, vnlesse they deuoure the flesh of Christ vnder bread. But there is no small wrong done to the Holy Ghost, vnlesse we beleue that it is brought to passe by his incomprehensible power, that we communicate with the flesh and blood of Christ. Yea if the

writers and ſpecially of Auguſtine: I will in fewe wordes declare howe peruerſly they go about it. For whereas their teſtimonies haue bene gathered together of learned & godly mẽ, I will not do a thing already done: let him that will, ſeke them out of their workes. I will not heape together, neither out of Auguſtine himſelfe, all that might make to the purpoſe: but will be contente to ſhewe by a fewe that he is without controuerſie whole on our ſide. As for this that our aduerſaries, to writhe him from vs, do allege that it is commonly red in his bookes, that the fleſhe and blood of Chriſt is diſtributed in the Supper, namely the Sacrifice ones offred in the croſſe: it is but trifling: ſith he alſo calleth it either Thankeſgeuing, or the Sacramẽt of the body. But in what ſenſe he vſeth the words of fleſhe & blood, we neede not to ſeke with long compaſſing about: foraſmuch as he declareth himſelfe, ſaying that Sacraments take their names of the likeneſſe of the things which they ſignifie: and that therefore after a certain maner ỹ Sacramẽt of the body is the body. Wherwith accordeth an other place which is wel enough knowen: The Lord ſticked not to ſay, This is my body, when he gaue the ſigne of it. Againe they obiect, that Auguſtine writeth expreſly, that ỹ body of Chriſt falleth to the grounde, and entreth into the mouth: euen in the ſame ſenſe, that he affirmeth it to be conſumed, becauſe he ioineth them both together. Neither doth that make to the contrarie, which he ſaith, that when the miſterie is ended the bred is conſumed: becauſe he had a litle before ſaid: ſith theſe things are knowẽ to men, foraſmuch as they are done by men, they may haue honor as things: but as maruelous things, they may not. And to no other ende tendeth that which our aduerſaries do to vnaduiſedly drawe to themſelues: that Chriſt did (after a certaine maner) beare himſelfe in his owne hãdes, when he reached ỹ miſticall bred to the diſciples. For by enterlacing this aduerbe of likneſſe (after a certain maner) he ſufficiently declareth, that he was not truely nor really encloſed vnder the bred. And no maruell: ſith in an other place he plainly affirmeth that bodies, if ſpaces of places be taken from them, ſhalbe no where: and becauſe they ſhalbe no where, they ſhall not be at all. It is a hungry cauillation, to ſay that in that place is not entreated of the Supper, in wich God vttereth ſpeciall power: becauſe the queſtiõ was moued concerning the fleſhe of Chriſt, and the holy man of ſet purpoſe aunſwering ſaith: Chriſt gaue immortalitie to his fleſhe, but toke not nature from it. After this forme it is not to be thought that he is eche where ſpred abrode: for we muſt beware that we do not ſo affirme the Godhed of the man, that we take away the trueth of the body.

Ad Bonifac. Epiſt. 23.

Cõtra. Adama. Manic. Lib. 12.

Libr. 5. de trin. cap. 10.

In Pſal. 33.

Epi. ad. Dardã.

body. And it followeth not, that that which is in God muſt be eche where as God is. There is a reaſon by and by added: for one perſon is God and man, and both are one Chriſt: eche where by this that he is God: in heauen, by this that he is man. What a negligence had it bene, not to excepte the miſterie of the Supper being a thing ſo earneſt and weighty, if there had bene in it any thinge againſt the doctrine which he entreated of. And yet if a manne do heedefully read that which followeth within a litle after, he ſhall finde that vnder that generall doctrine, the Supper is alſo comprehended, that Chriſt the onely begotten Sonne of God, and the ſame the ſonne of man, is eche where whole preſent as God: that he is in the temple of God (that is in the Church) God as it were there dwelling, and in ſome certaine place of heauen by reaſon of the meaſure of his true body. We ſee howe, to the vniting of Chriſt with the Church, he doth not drawe his body out of heauen: which ſurely he would haue done, if the body of Chriſt were not truely meate to vs vnleſſe it were encloſed vnder bred. In an other place defining howe the faithfull do now poſſeſſe Chriſt, Thou haſt him (ſaith he) by the ſigne of the croſſe, by the Sacrament of Baptiſme, by the meate and drinke of the altar. Howe rightly he reckeneth a ſuperſtitious vſage among the Signes of the preſence of Chriſt, I do not nowe diſpute: but he that compareth the preſence of the fleſhe to the ſigne of the croſſe, ſufficiently ſheweth that he faineth not a two bodied Chriſt, that the ſame he may lurke hidden vnder the bred, which ſitteth viſible in heauen. If this neede plainer declaration, it is by and by after added in the ſame place, that according to the preſence of maieſtie, we alway haue Chriſt: that according to the preſence of the fleſhe, it is rightly ſayed, Me ye ſhall not alway haue. They aunſwere, that this is alſo added, that according to an vnſpeakable and inuiſible grace, it is fulfilled which is ſaid of him, I am with you, euen vnto the ending of the world. But that is nothing for their auantage: becauſe this is at length reſtrained to his maieſty, which is euer in cõpariſon ſet againſt the body, and his fleſhe by expreſſe name is made different from his grace and power. As in an other place the ſame compariſon of contraries is red in him, that Chriſt by bodily preſence left the diſciples, that by ſpirituall preſence he may be ſtill with them: where it is plaine that the ſubſtance of the fleſhe is diſtinguiſhed from the power of the Spirit, whiſh conioineth vs with Chriſt, though we be otherwiſe farre ſeuered by diſtance of places. The ſame maner of ſpeaking he oftentimes vſeth, as when he ſaith: He is to come againe to the quicke and the dead with bodily preſence, according to the rule of

Tract. 1. in Ioh.

Mat. 26 11.

Mat. 28. 20.

Faith and ſounde doctrine. For with ſpirituall preſence he was alſo to come to them, and to abide with the whole Church in the world vntill the ending of the world. Therfore this ſpeche is directed to the beleuers, whom he had already begonne to ſaue with bodily preſence, and whom he was to leaue with bodily abience: that he might with his Father ſaue them with ſpirituall preſence. To take bodily for viſible is but trifling: ſith he ſetteth alſo the body in compariſon againſt the diuine power: and adding (to ſaue with the Father) he clearely expreſſeth that he doth poure abrode his grace from heauen to vs by his Spirit.

29 And ſith they put ſo much confidence in this lurking hole of inuiſible preſence, go to, let vs ſee howe well they hide themſelues in it. Firſt they ſhall not bring fourth one ſyllable out of the Scriptures, whereby they may proue that Chriſt is inuiſible: but they take that for confeſſed which no man that hath his ſounde witt will graunt them, that the body of Chriſt can not otherwiſe be geuen in the Supper but being couered with the viſor of bred, And this is the very pointe about which they ſtriue with vs, ſo farre is it of from hauing the place of a principle. And when they ſo babble, they are cõpelled to make a double body of Chriſt: becauſe after their opinion, it is in it ſelfe viſible in heauen, but inuiſible in the Supper after a ſpecial maner of diſpenſation. But howe trimly this agreeth, it is eaſy to iudge both by other places of Scripture, and by the witneſſe of Peter. Peter ſaith that Chriſt muſt be holden or conteined in heauen, till he come againe. Theſe men teache that he is euery where, but without forme. They take exception and ſay that it is vniuſt dealing, to make the nature of a glorified body ſubiect to the lawes of common nature. But this aunſwere draweth with it that doting error of Seruetus, (which is worthily to be abhorred of all the godly) that the body was ſwallowed vp of the Godhed. I do not ſay that they thinke ſo. But if this be reckened among the qualities of a glorified body, to fill all things after an inuiſible maner, it is euident that the bodily ſubſtance is deſtroyed, and that there is left no difference of the godhed and the nature of man. Againe if the body of Chriſt be ſo of many faſhions and diuerſe, that it is ſene in one place, and is inuiſible in an other: where is the very nature of a body which conſiſteth of his meaſured proportions? and where is the vnitie? Much more rightly doth Tertullian ſay, which affirmeth that the body of Chriſt was a true and naturall body, becauſe in the myſterie of the Supper the figure of it is ſet before vs for a pledge and aſſurance of the ſpirituall life. And verily Chriſt ſaid of his glorified body, ſee and feele, for a

Act. 3. 21.

Luc. 24. 39.

Spirit

Spirit hath not fleſhe and bones. Lo by Chriſts owne mouth the truth of his fleſhe is proued, becauſe it can be felt and ſene. Take away theſe things, than it ſhall ceſſe to be fleſhe. They ſtill flee to their denne of diſpenſation which they haue framed to themſelues. But it is our part ſo to embrace that which Chriſt abſolutely pronounceth, that that which he meaneth to affirme may be of force with vs with out exception. He proueth himſelfe to be no ghoſt, becauſe he is viſible in his fleſhe. Let that be taken away which he claimeth as propre to the nature of his body: muſt they not then be faine to coine a newe definitiō of a body? Nowe whether ſoeuer they turne thēſelues about, their fained diſpenſation hath no place in that place of Paul where he ſaith, that we loke for a Sauior from heauen, which ſhall faſhion our baſe body like to his glorious body. For we may not hope for a like faſhioning in thoſe qualities which they faine to Chriſt, that euery one ſhould haue an inuiſible and vnmeaſurable body. Neither ſhall there be founde any man ſo dull witted whom they may make to beleue ſo great an abſurdity. Let them not therefore aſcribe this gift to Chriſts glorified body, to be at ones in many places, and to be conteined in no ſpace. Finally let them either opēly deny the reſurrection of the fleſhe, or let them graunt that Chriſt beinge clothed with heauenly glory, did not put of his fleſhe, who ſhall make vs in our fleſhe fellowes and parteners of the ſame glory, when we ſhall haue the reſurrection common with him. For, what doth the Scripture teache more plainely, than that as Chriſt did put on our true fleſhe when he was borne of the Virgin, and ſuffred in our true fleſhe when he ſatisfied for vs: ſo he receiued againe alſo the ſame true fleſhe in riſing againe, and caried it vp to heauen. For this is to vs the hope of our reſurrection and aſcending into heauen, that Chriſt is riſen againe and aſcended: and (as Tertullian ſaith) he carried the earneſt of our reſurrection into the heauens with him. Nowe howe weake and fraile ſhould that hope be, vnleſſe this our ſelfe fleſh had bene raiſed vp with Chriſt & entred into the kingdome of heauen? But this is the propre trueth of a body, to be conteined in ſpace, to conſiſt of his meaſured proportions, to haue his forme. Therefore away with this foliſh deuiſe, which doth faſten both the mindes of men and Chriſt to the bred. For to what purpoſe ſerueth the ſecret preſence vnder bred, but that they which couet to haue Chriſt ioined with them, may reſt in that ſigne? But the Lorde himſelfe willed vs to withdrawe not onely our eyes but all our ſenſes from the earth, forbidding himſelfe to be touched of the women vntill he had gone vp to his Father. When he ſeeth Marie with godly

Phil. 3. 21.

Ioh. 20. 17.

zele of reuerẽce to make haſt to kiſſe his fete, there is no cauſe why he ſhould diſalowe and forbid this touching till he haue bene taken vp into heauen, but becauſe he will be ſought no where els. Whereas
Act.7. 56. they obiect that he was afterwarde ſene of Stephen, the ſolution is eaſy. For neither was it therefore neceſſary that Chriſt ſhould change place, which could geue to the eyes of his ſeruant ſuch ſharpneſſe of ſight as might pearce through the heauens. The ſame also is to be
Act.9.4 Mat. 28 6. Ioh.20. 19 Mat 14. 25. ſaid of Paule. Whereas they obiect that Chriſt came out of the Sepulchre being ſhut: & entred in among the diſciples, the dores being ſhut: that maketh neuer a whit more for maintenance of their error. For as the water like a faſt pauement made a way to Chriſt walking vpon the lake: ſo it is no maruell if at his comming the hardneſſe of the ſtone yelded it ſelfe. Howbeit it is more prouable, that by his commaundement the ſtone was remoued, and by and by after paſſage giuen him returned into his place. And to enter, the dores being ſhut, is not aſmuch in effect as to pearce through the whole ſubſtãce, but by diuine power to open an entrie for himſelfe, that he ſodenly ſtode among the diſciples, verily after a maruelous maner, when the
Luc.24. 31. dores were faſt locked. That which they allege out of Luke, that Chriſt ſodenly vaniſhed away from the eyes of the diſciples with whom he went to Emaus, profiteth them nothing, and maketh for vs. For, that he might take away the ſight of himſelfe from them, he was not made inuiſible, but onely went out of ſight. As when he went in
Luc.24. 16. iourney together with them (as the ſame Luke witneſſeth) he did not put on a newe face, that he might not be knowen, but helde their eyes. But theſe fellowes do not onely transforme Chriſt, that he may be conuerſant in earth, but in diuerſe places they make him diuerſe and vnlike himſelfe. Finally in ſo trifling they do, not by one word in deede, but by a circumehnce, make of the fleſhe of Chriſt a Spirite and not contented therewith, they put vpon it altogether contrarie qualities. Whereupon of neceſſitie followeth that it is double.

30 Nowe although we graunt them that which they prate of the inuiſible preſence, ỹ vnmeaſurablenes ſhal not be yet proued, without which they ſhall in vaine attempt to encloſe Chriſt vnder bred. Vnleſſe the body of Chriſt may be euery where at ones, without any compaſſe of place, it ſhall not be likely that he lieth hidden vnder bred in the Supper. By which neceſſitie they brought in the monſtruous being euery where. But it is ſhewed by ſtrong and plaine witneſſes of Scripture, that it was limited about by the meaſure of the body of a man: and then that by his aſcẽding he hath made it plaine that he is not in all places, but that when he paſſeth into one place,

he

leaueth the other that he was in before. Neither is the promiſe which they allege, to be drawē to the body, I am with you euen to the ending of the world. Firſt the continuall conioining can not ſtande, vnleſſe Chriſt dwell in vs corporally without the vſe of the Supper. Therefore there is no iuſt cauſe why they ſhould ſo ſharply brawle about the wordes of Chriſt, that they may in the Supper encloſe Chriſt vnder bred. Againe the text it ſelfe proueth, that Chriſt ſpeaketh nothing leſſe than of his fleſhe, but promiſeth to his diſciples inuincible helpe, whereby he may defende and ſuſteine them againſt all the aſſaultes of Satan and the world. For when he enioined them a hard charge: leaſt they ſhould dout to take it in hande, or ſhould fearefully execute it, he ſtrēgtheneth them with affiance of his preſence: as if he had ſaid, that his ſuccor ſhall not faile them, which ſhalbe impoſſible to be ouercome. Vnleſſe they liſted to confounde all things, ought they not to haue made diſtinction of the maner of preſence. And verily ſome had rather with great ſhame to vtter their ignorance, than to yelde neuer ſo litle of their error. I ſpeake not of the Papiſtes: whoes doctrine is more tolerable, or at the leaſt more ſhamefaſt. But cōtentiouſnes ſo carrieth ſome away, that they ſay that by reaſon of the natures vnited in Chriſt, whereſoeuer the Godhed of Chriſt is, there is alſo his fleſhe, which can not be ſeuered from his Godhed. As though that ſame vniting haue compounded of thoſe two natures I wote not what mean thing which was neither God nor man. So in deede did Eutiches, and after him Seruettus. But it is plainly gathered out of the Scripture, that the onely one perſon of Chriſt doth ſo conſiſt of two natures, that either of them hath ſtill her owne propertie remaining ſafe. And that Eutiches was rightfully condemned, they will be aſhamed to deny: it is maruell that they marke not the cauſe of his condemning, that taking away the difference betwene the natures, enforcing the vnitie of perſon, he made of God man, and of man God. What madneſſe therefore is it, rather to mingle heauen and earth together, than not to drawe the body of Chriſt out of the heauenly Sanctuarie? For whereas they bring for themſelues theſe teſtimonies, None is gone vp to heauen but he that is come down, the Sonne of man which is in heauen. Againe, The ſonne which is in the boſome of the Father, he ſhall declare them: it is a point of like ſenſleſſe dullneſſe, to deſpiſe the communicating of properties which was in olde time not without cauſe inuented of the holy Fathers. Truely, when the Lorde of glory is ſaid to be crucified, Paule doth not meane that he ſuffred any thing in his Godhed; but becauſe the ſame Chriſt which being an abiect and

Mat. 28. 20.

Iohn. 3. 13 Iohn 1. 18.

1. Cor. 2. 8.

despised in the flesshe did suffer, was both God and Lorde of glory. After this maner also the Sonne of man was in heauen: because the selfe same Christ, which according to the flesshe did dwell the Sonne of man in earth, was God in heauen. In which sorte he is said to haue descended from the said place according to his Godhed: not that the Godhed did forsake heauen, to hide it selfe in the prison of the body: but because, although it filled all things, yet in the very manhode of Christ it dwelled corporally, that is to say naturally and after a certaine vnspeakable maner. It is a common distinction in scholes, which I am not ashamed to reherse: that although whole Christ be euery where, yet not the whole that is in him is euery where. And I woulde to God the Scholemen themselues had well weyed the pith of this saying: for so should the vnsauorie inuention of the fleshly presence of Christ haue bine met withall. Therfore our mediator, sith he is whole euery where, is alway at hande with his, but in the Supper after a speciall maner geueth himselfe present: but yet so, that whole he is present, not the whole that he is: because, as it is said, in his flesshe he is cõteined in heauen till he appeare to iudgement.

31 But they are farre deceiued, which conceiue no presence of the flesshe of Christ in the Supper, vnlesse it be made present in bread. For so they leaue nothing to the secret working of the Spirit, which vniteth Christ himselfe vnto vs. They thinke not Christ present, vnlesse he come downe to vs. As though if he did lift vs vp to him, we should not aswell enioy his presence. Therefore the question is onely of the maner: because they place Christ in the bread, but we thinke it not lawfull for vs to pluck him out of heauẽ. Let the reader iudge whether is the righter. Onely let this cauillatiõ be driuen away, that Christ is taken away from his Supper, vnlesse he be hidden vnder the couer of bread. For sith this misterie is heauenly, it is no neede to drawe Christ into the earth, that he may be ioined to vs.

32 Nowe if any man do aske me of the maner, I will not be ashamed to confesse, that it is a hier secret than that it can be either comprehended with my witt, or vttered with my wordes: and, to speake it more plainly, I rather fele it, than I can vnderstand it. Therefore I do herein without cõtrouersie embrace the truth of God, in which I may safely rest. He pronounceth that his flesshe is the meate of my soule, and his blood is the drinke. With such foode I offre my soule to him to be fedde. In his holy Supper he commaundeth me vnder the signes of bread and wine to take, eate, and drinke his body and blood. I nothing dout that both he doth truely deliuer them, and I do receiue them. Onely I refuse the absurdities, which appeare to be

be either vnworthy of the heauenly maieſtie of Chriſt, or diſagreeing from the truth of his nature of manhode: foraſmuch as they muſt alſo fight with the word of God, which alſo teacheth that Chriſt was so taken vp into the glorie of the heauenly kingdome that it lifteth him vp aboue all eſtate of the world, and no leſſe diligently ſetteth forth in his nature of man, thoſe things that are properly belonging to his true manhode. Neither ought this to ſeeme incredible, or not conſonant to reaſon: becauſe as the whole kingdome of Chriſt is ſpirituall, ſo whatſoeuer he doth with his Church, ought not to be reduced to the reaſon of this world. Or, that I may vſe the wordes of Auguſtine, this miſterie, as other are, is done by men, but from God: in earth, but from heauen. Such (I ſay) is the preſence of the body, as the nature of the Sacramẽt requireth: which we ſay here to excell with ſo great force, and ſo great effectualneſſe, that it not onely bringeth to our mindes vndouted truſt of eternall life, but alſo aſſureth vs of the immortalitie of our fleſhe. For it is nowe quickened of his immortall fleſhe, and after a certaine maner communicateth of his immortalitie. They which are caried aboue this with their exceſſiue ſpeaches, do nothing but with ſuch entanglements darken the ſimple and plaine truth. If any be not yet ſatisfied, I would haue him here a while to conſider with me, that we nowe ſpeake of a Sacrament, all the partes whereof ought to be referred to faith. But we do no leſſe deintily and plentifully feede faith with this partaking of the body which we haue declared, than they that plucke Chriſt himſelfe out of heauen. In the meane time I plainly confeſſe, that I refuſe that mixture of the fleſhe of Chriſt with our ſoule, or the pouring out of it ſuch as they teache: becauſe it ſuffiſeth vs, that Chriſt doth out of the ſubſtance of his fleſh breath life into our ſoules, yea doth poure into vs his owne life, although the very fleſhe of Chriſt doth not entre into vs. Moreouer it is no dout that the proportion of faith, whereby Paul willeth vs to examine all expoſition of Scripture, doth in this behalfe very well agree with me. As for them that ſpeake againſt ſo euident a truth, let them looke after what rule of faith they faſhion themſelues. He that doth not confeſſe that Ieſus Chriſt is come in the fleſhe, is not of God. Theſe men, although they cloke it, or marke it not, do ſpoile him of his fleſhe.

Luc. 24. 26.

Iren. li. 4. ca. 34.

Rom. 12. 3.

1. Ioh. 4.

33 Of communicating is to be likewiſe thought, which they acknowledge none, vnleſſe they deuoure the fleſhe of Chriſt vnder bread. But there is no ſmall wrong done to the Holy Ghoſt, vnleſſe we beleue that it is brought to paſſe by his incomprehenſible power, that we communicate with the fleſhe and blood of Chriſt. Yea if the

force of the misterie, such as it is taught of vs, and as it was knowen to the olde Church from fower hundred yeres ago, were weyed according to the worthinesse of it, there was enough and more whereupon we might be satisfied: the gate had bine shut against many fowle errors, out of which haue bene kindled many horrible dissensions wherewith both in olde time and in our age the Church hath bene miserably vexed, while curious men do enforce an excessiue maner of presence, which the Scripture neuer sheweth. And they turmoile about a thing fondly and rashely conceiued, as if the enclosing of Christ vnder bread were (as the prouerbe is) the prowe and poupe of godlinesse. It principally behoued to knowe, howe the body of Christ, as it was ones deliuered for vs, is made ours: howe we are made partakers of his blood ỹ was shedde: because this is to possesse whole Christ crucified, that we may enioy all his good things. Nowe these things, in which was so great importãce, being omitted yea neglected and in a maner buried, this onely crabbed question pleaseth them, howe the body of Christ lieth hidde vnder bread or vnder the forme of bread. They falsly spread abrode that whatsoeuer we teache concerning spirituall eating, is contrarie to the true and reall eating, as they call it: because we haue respect to nothing but to the maner, which among them is carnall, while they enclose Christ in bread: but to vs it is spirituall, because the secret power of the Spirit is the bonde of our cõioining with Christ. No truer is that other obiection, that we touche onely the frute or effect which the faithfull take of the eating of the flesshe of Christ. For we haue said before, that Christ himselfe is the substance of the Supper: and that thereupon followeth the effect, that by the sacrifice of his death we are cleansed from sinnes, by his blood we are washed, by his resurrection we are raised vp into hope of the heauenly life. But the foolishe imagination, wherof Lombarde was the author, hath peruerted their minds, while they thinke that the eating of the flesshe of Christ is the Sacrament. For thus saith he: The Sacrament and not the thing are the formes of bread and wine: the Sacrament and the thing, are the flesshe and blood of Christ: the thing and not the Sacrament, is his misticall flesshe. Againe within a littell after. The thing signified and conteined, is the propre flesshe of Christ: the thing signified and not conteined is his misticall body. Whereas he maketh difference betwene the flesshe of Christ, and the effectuall power of norishing, wherewith it is endued, I agree: but whereas he faineth it to be a Sacrament, yea and conteined vnder bread, it is an error not to be suffred. Herevpon hath growen the false exposition of sacramentall eating, because

Libr. 4. Dist. 8.

cauſe they haue thought that wicked men alſo and euell doers do eate the fleſhe of Chriſt, howe much ſoeuer they be ſtrangers from him. But the fleſhe of Chriſt it ſelfe in the miſterie of the Supper is no leſſe a ſpirituall thing than eternall ſaluation. Wherupon we gather, that whoſoeuer be voide of the Spirit of Chriſt, can no more eate the fleſhe of Chriſt, than they can drinke wine wherewith is ioined no taſt. Truely Chriſt is to hainouſly torne in ſonder, when that dead body and which hath no liuely ſtrength, is geuen forth in common to vnbeleuers: and his expreſſe wordes are directly againſt it, Who ſoeuer eateth my fleſhe and drinketh my blood, abideth in me, and I in him. Iohn. 6. 56. They aunſwere that in that place is not entreated of the ſacramentall eating: which I graunt, ſo that they will not nowe and then ſtomble againſt the ſame ſtone, in ſaying that the fleſhe it ſelfe is eaten without fruit. But I would knowe of them, howe long they holde it when they haue eaten it. Here, in my iudgement, they ſhall haue no way to gett out. But they obiect, that nothing can be withdrawen or faile of the promiſes of God by the vnthankefulneſſe of men. I graunt in deede, and I ſay that the force of the miſterie remaineth whole, howeſoeuer wicked men do, as much as in them lieth, endeuor to make it voide. Yet it is one thing to be offred, and an other thing to be receiued. Chriſt reacheth this ſpirituall meate and offreth this ſpirituall drinke to all men: ſome do gredily eate of it, ſome do lothingly refuſe it: ſhall theſe men refuſinge make the meate and the drinke to loſe their nature? They will ſay that their opinion is holpen by this ſimilitude, namely that the fleſhe of Chriſt, though it be vnſauorie, is neuertheleſſe his fleſhe. But I denie that it can be eaten without the taſt of faith: or (if we liſt rather to ſpeake as Auguſtine doth) I ſay that men beare away no more of this Sacrament, than they gather with the veſſell of faith. So nothing is abated from the Sacramẽt, yea the truth and effectualneſſe therof remaineth vnminiſhed, although the wicked depart emptie from the outward partaking of it. If they againe obiect that this word, this is my body, is diminiſhed, if the wicked receiue corruptible bread and nothing els: we haue a ſolution ready, that God will not be acknowen true in the receiuing it ſelfe, but in the ſtedfaſtneſſe of his owne goodneſſe, when he is ready to geue, yea liberally offreth to the vnworthy that which they refuſe. And this is the fulneſſe of the Sacrament, which the whole world can not breake, that the fleſhe and blood of Chriſt is no leſſe geuen to the vnworthy than to the choſen faithfull ones of God: but therewithall it is true, that as water lighting vpon a hard ſtone, falleth away, becauſe there is no entrie open into the

ſtone: ſo the wicked do with their hardneſſe driue backe the grace of God that it can not pearce into them. Moreouer, that Chriſt ſhould be receiued without faith, is no more agreeing with reaſon, than ſeede to budde in the fire. Whereas they aſke, howe Chriſt is come to damnation to ſome, vnleſſe they receiue him vnworthily, it is a very colde queſtion; foraſmuch as we no where reade, that men do procure death to themſelues by vnworthily receiuing Chriſt, but rather by refuſing him. Neither doth Chriſts parable helpe them, where he ſaith that ſeede groweth vp among thornes, and afterwarde being choked is marred: becauſe he there entreateth, of what value the faith is which endureth but for a time, which they do not thinke to be neceſſary to the eating of Chriſtes fleſh and drinking of his blood, that in this behalfe do make Iudas egally fellowe with Peter. But rather by the ſame parable their error is confuted, where Chriſt ſaith that ſome ſeede falleth in the hy way, other ſome vpon ſtones, and neither of them taketh roote. Whereupon followeth that to the vnbeleuers their owne hardneſſe is a let that Chriſt atteineth not to them. Whoſoeuer deſireth to haue our ſaluation holpen by this miſterie, ſhall finde nothing fitter, than that the faithfull being led to the very fountaine, ſhould drawe life out of the Sonne of God. But the dignitie of it is honorably enough ſet out, when we keepe in minde that it is a helpe whereby we be graffed into the body of Chriſt, or being graffed do more & more growe together, till he do fully make himſelf one with vs in the heauenly life. They obiect that Paul ought not to haue made them giltie of the body & blood of Chriſt, vnleſſe they were partakers of them. But I aunſwere that they are not therefore cõdemned, becauſe they haue eaten them, but only becauſe they haue prophaned the miſterie, in treading vnder feete ỹ pledge of the holy conioining with God, which they ought reuerently to receiue.

Mat. 13. 7.

1. Cor. 11. 29.

34 Now becauſe Auguſtine among the olde writers chiefly hath affirmed that article of doctrine, that nothing is abated from the Sacraments, nor the grace which they figure is made voide by the infidelite or noughtineſſe of men: it ſhalbe profitable to proue clearely by his owne wordes, howe vnfittly and peruerſly they do drawe that to this preſent cauſe, which caſt the body of Chriſt to dogges to eate. The ſacramentall eating, after their opinion, is whereby the wicked receiue the body & blood of Chriſt without the power of the Spirit, or any effect of grace. Auguſtine contrariwiſe weyeng wiſely thoſe wordes, He that eateth my fleſhe, and drinketh my blood, ſhall not die for euer, ſayeth: Namely the power of the Sacrament, not onely the viſible Sacrament: and verily within, not without: he that eateth it

Homil. in Ioh. 26. Ioh. 6. 50.

with

with harte, not he that preſſeth it with tooth. Whereupon at length he concludeth that the ſacrament of this thing, that is to ſay, of the vnity of the body & blood of Chriſt, is ſet before men in the Supper of the Lord, to ſome vnto life, to ſome vnto deſtructiō: but the thing it ſelfe whereof it is a ſacrament, to all men vnto life, to none vnto deſtruction, whoſoeuer be partaker of it. That none ſhould here cauill, that the thing is called not the body, but the grace of the Spirit which may be ſeuered from the body, the contrarie cōpariſon betwene theſe two wordes of addition Viſible and Inuiſible driueth away all theſe miſtes: for vnder the firſt of them can not be comprehended the body of Chriſt. Wherupō followeth that the vnbeleuers do cōmunicate onely of the viſible ſigne. And that all doutinge may be better taken away, after that he had ſaid that this bread requireth the hunger of the inward man, he addeth: Moſes and Aaron and Phinees, and many other that did eate Manna, pleaſed God. Why ſo? Exo 16. because ſe the ſpirituall meate they ſpiritually vnderſtoode, ſpiritually 14. hungred, ſpiritually taſted, that they might be ſpiritually filled. For we alſo at this day haue receiued ſpirituall meat: but the Sacramēt is one thing, and the power of the ſacramēt is an other. A litle after: and by this he that abideth not in Chriſt, and in whom Chriſt abideth not, without dout neither eateth ſpiritually his fleſhe, nor drinketh his blood, though carnally and viſibly he preſſeth with teeth the ſigne of the body and blood. We heare againe that the viſible ſigne is ſet in cōpariſon as cōtrary to ſpirituall eating. Whereby that error is cōfuted, that the body of Chriſt inuiſible is in deede eaten ſacramētally, though not ſpiritually. We heare alſo that nothing is graūted to prophane & vncleane men beſide ỹ viſible receiuing of the ſigne. Herupō Homil. cometh his famous ſaying, that the other diſciples did eate the bred in Ioh. the Lord, but Iudas did eate the bread of the Lord: wherin he plainly 59. excludeth the vnbeleuers from the partaking of the body & blood. Neither tēdeth it to any other ende which he ſaith in an other place: What meruaileſt thou, if to Iudas was geuen the bread of Chriſt, by Homil. which he might be made bond to the deuel: when thou ſeeſt on the 62. cōtrary ſide that to Paul was geuen the Angel of the deuil, by whom 2. Cor. he might be made perfect in Chriſt? He ſaith verily in an other place, 11.7. that the bread of the Supper was the body of Chriſt to thē to whom Libr. 5. Paul ſaid, He that eateth vnworthily, eateth & drinketh iudgemēt to de bap. himſelfe: and that they haue not therfore nothing, becauſe they haue contra receiued noughtily. But in what ſenſe, he declareth more fully in an Dona. other place. For (taking in hād purpoſely to define howe the wicked 1. Cor. and euell doers, which profeſſe the Chriſtian faith with mouth but 11.29.

with deedes do deny it, do eate the body of Chriſt, and that againſt the opinion of ſome which thought that they did not eate in ſacrament onely but in very deede.) But neither (ſaith he) ought it to be ſaid that they eate the body of Chriſt, becauſe they are not to be reckned among the membres of Chriſt. For (to ſpeake nothing of the reſt) they can not together be the members of Chriſt, and the membres of a harlot. Finally where himſelfe ſaith, He that eateth my flesh, and drinketh my blood, abideth in me, and I in him, he ſheweth what it is not ſacramẽtally but in very deede to eate ỹ body of Chriſt. For this is to abide in Chriſt, that Chriſt may abide in him. For he ſo ſaid this, as though he had ſaid, he that abideth not in me, and in whom I abide not, let him not ſay or thinke that he doth eate my body, or drinke my blood. Let the readers wey the things ſet as contraries in the cõpariſon to eate, ſacramentally, and in very deede: and there ſhall remaine no dout. He confirmeth the ſame, no leſſe plainly in theſe wordes: Prepare not your iawes, but your hart: Hereupon is this Supper commended. Loe we beleue in Chriſt, when we receiue by faith: in receiuing we knowe what to thinke. We receiue a litle and are fatted in hart. Therefore not that which is ſeene, but that which is beleued, doth feede. Here alſo that which the wicked receiue, he reſtraineth to the viſible ſigne: & teacheth that Chriſt is none otherwiſe receiued than by faith. So alſo in an other place, pronouncing expreſſly that the good and the euell do communicate together in the ſignes, he excludeth the euell from ỹ true eating of the fleſh of Chriſt. For if they receiued the thing it ſelfe, he would not vtterly haue left that vnſpoken which was more fit for his matter. Alſo in an other place, entreating of the eating & the frute therof, he cõcludeth thus. Then ſhall the body and blood of Chriſt be life to euery man, if that which in the Sacrament is viſibly receiued, be in the truth it ſelfe ſpiritually eaten, ſpiritually dronke. Therefore whoſo make vnbeleuers partakers of the fleſhe and blood of Chriſt, that they may agree with Auguſtine, let them ſhewe vs the viſible body of Chriſt: for aſmuch as, by his iudgement, the whole truth is ſpirituall. And it is certainly gathered out of his wordes, that the Sacramentall eating, when vnbeleſe cloſeth vp the entrie to truth, is as much in effect as viſible or outwarde eating. If the body of Chriſt might be eaten truely and yet not ſpiritually, what ſhould that meane which he ſaith in an other place? Ye ſhall not eate this body which ye ſee, and drinke the blood which they ſhall ſhedde that ſhall crucifie me. I haue commended a certaine Sacramente vnto you, being ſpiritually vnderſtanded it ſhall quicken you. Verily he would not deny but that the ſame body

Ioh.6. 26.

Libr. de ciuitat. Dei 21. cap. 25.

Con. Fau. lib 13. cap. 16. Sermo. de ver. Apoſt.

In Pſa. 98.

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which Christ offred for sacrifice, is deliuered in the Supper: but he did set out the maner of eatinge: namely that beinge receiued into heauenly glory, by the secrete power of the Spirite, it breatheth life into vs. I graunt in dede that there is oftentimes founde in him this maner of speakinge, that the body of Christ is eaten of the vnbeleuers: but he expounderh himselfe, adding, In Sacrament. And in an other place he describeth spirituall eatinge, in which our bitinges consume not grace. And leaſt mine aduersaries shoulde say, that I fight with them with a heape of places, I would knowe of them howe they can vnwinde themselues from one sayinge of his, where he sayeth that Sacraments do worke in the only elect that which they figure. Truely they dare not deny but that the bread in the Supper figureth the body of Christ. Wherupon foloweth that the reprobate are debarred from the partakinge of it. That Cyrill also thought none otherwise, these wordes do declare. As if a man vpon molten waxe do poure other waxe, he wholly tempereth the one waxe with the other: so is it necessary if any man receiue the flesh and blood of the Lorde that he be ioyned with him, that Christ may be founde in him and he in Christ. By these wordes I thinke it is euident, that they are bereued of the true and reall eatinge, that do but sacramentally eate the body of Christ, which can not be seuered from his power: and that therefore faileth not the faith of the promises of God, which cesseth not to raine from heauen, although the stones and rockes conceiue not the liquor of the raine.

Homil. in Ioh. 27.

In 6. Ioham. cap. 17.

35 This knowledge shall also easily draw vs away from the carnal worshipping, which some haue with peruerse rashnesse erected in the Sacrament: because they made accompt with themselues in this maner: If it be the body, then both the soule and the Godhead are together with the body, which now can not be seuered: threfore Christ is there to be worshipped. First if their accompanyinge which they pretende be denied them, what will they do? For howe much soeuer they crie out vpō an absurdity, if the body be seuered from the soule and the godhead: yet what soundewitted and sober man can perswade himselfe that the body of Christ is Christ? They thinke themselues in dede gaily to proue it with their logical argumentes. But sith Christ speaketh distinctly of his body and blood, but describeth not the maner of presence: how will they of a doutfull thinge gather certainely that which they woulde? What then? If their consciences chaunce to be exercised with any more greuous feling, shall not they byandby with their logicall argumentes be dissolued and melt? namely when they shall see themselues destitute of the certain word of God, vpon

which alone our ſoules do ſtand faſt, whē they are called to accompt, and without which they faint at euery firſt moment: when they ſhall call to mind that the doctrine & examples of the Apoſtles are againſt them, and that themſelues alone are to themſelues the authors of it. To ſuch motions ſhalbe added other not ſmall prickinges. What? Shall it be a matter of no importance, to worſhip God in this forme, where nothing was preſcribed vnto vs? When it concerned the true worſhip of God, ought they with ſo great lightneſſe to haue attempted that of which there is no where read any one worde? But if they had, with ſuch humbleneſſe as they ought, holden al their thoughtes vnder the word of God, they would truely haue harkened to ỹ which he ſaid, Take, eate, drinke, & would haue obeied this commaundemēt, wherein he biddeth the Sacrament to be receiued, not to be worſhipped. But they which, as it is commaunded of God, do receiue it without worſhipping, are aſſured that they do not ſwarue from Gods cōmaundement: than which aſſurednes there is nothing better when we take anyworke in hand. They haue ỹ example of the Apoſtles, whom we read not to haue fallen downe flat and worſhipped it, but euen as they were ſitting, to haue receiued it & eaten it. They haue the vſe of
Act. 2. 4. the Apoſtolike Church, wherin Luke reporteth that the faithfull did communicate not in worſhippinge but in breakinge of bread. They
2. Cor. 11. haue the Apoſtles doctrine, wherewith Paule inſtructed the Church of the Corinthians, profeſſing that he had receiued of the Lord that which he deliuered.

36 And theſe thinges verily tend to this ende, that the godly readers ſhould wey howe perillous it is in ſo hie matters to wander from the ſimple worde of God to the dreames of our owne braine. But thoſe thinges that are aboue ſaid, ought to deliuer vs from all dout in this behalfe. For, that godly ſoules may therein rightly take holde of Chriſt, they muſt needes be lifted vp to heauen. If this be the office of a Sacrament, to help the minde of man which otherwiſe is weake, that it may riſe vpward to reache the height of ſpirituall myſteries then they which are holdē downe in the outward ſigne do ſtray from the right way of ſeeking Chriſt. What then? Shall we deny that it is a ſuperſtitious worſhippinge, when men do throwe themſelues downe before bread, to worſhip Chriſt therin? Doutleſſe the Nicene Synode meant to mete with this miſchiefe, when it forbade vs to be humbly
Burſum gorda. intentiue to the ſignes ſet before vs. And for none other cauſe was it in old time ordained, that before the cōſecration the people ſhould with a loude voice be put in minde to haue their hartes lifted vpward. The Scripture it ſelfe alſo, beſide that it diligently declareth vnto vs

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the aſcenſion of Chriſt, whereby he conueyed away the preſence of his body from our ſight and conuerſation: to ſhake away from vs all carnall thinkinge of him, ſo oft as it maketh mention of him, commaundeth vs to be in mindes raiſed vpward, and to ſeke him in heauen ſitting at the right hand of the Father. According to this rule he was rather to be ſpiritually worſhipped in heauenly glorie, than this ſo perillous a kinde of worſhipping to be deuiſed, full of carnall and groſſe opinion of God. Wherfore they that haue inuented the worſhipping of the Sacrament, haue not only dreamed it of themſelues beſide the Scripture, in which no mẽtion of it can be ſhewed (which yet ſhould not haue bin ouerpaſſed if it had bin acceptable to God.) But alſo all the Scripture cryinge out againſt it, they haue framed to themſelues a God after the will of their owne luſt, leauing the liuing God. For what is idolatry, if this be not, to worſhippe the giftes in ſteede of the giuer himſelfe? Wherein they haue doublely offended: For both the honor taken from God was conueyed to a creature: & he himſelfe alſo diſhonored in the defiling and prophaninge of his benefit, when of his holy Sacrament is made a curſed idole. But let vs contrariwiſe, leaſt we fall into the ſame pit, throughly ſettle our eares, eies, harts, mindes, & tongues in the holy doctrine of God. For that is the ſchole of the holy Ghoſt, the beſt ſcholemaiſter, in which ſuch profit is attained, that nothing neede more to be gotten frõ any where elſe, but we willingly ought to be ignorãt of whatſoeuer is not taught in it. Col. 3.

37 But nowe (as ſuperſtition, when it hath once paſſed the right boundes, maketh no end of ſinning) they fel a great way further. For they haue deuiſed Ceremonies altogether ſtraunge frõ the inſtitution of the Supper, to this end only that they might giue diuine honors to the ſigne. We yeelde (ſay they) this worſhip to Chriſt. Firſt, if this were done in the Supper, I would ſay that that worſhipping only is lawfull, which reſteth not in the ſigne, but is directed to Chriſt ſitunge in heauen. But nowe by what pretenſe do they boaſt that they worſhippe Chriſt in that bread: when they haue no promiſe thereof? They conſecrate an hoſt, as they call it, which they may cary about in pompe, which they may ſhewe foorth in a common gazinge to be looked vppon, worſhipped, and called vppon. I aske by what power they thinke it to be rightly conſecrate. Verily they will bring foorth thoſe words, This is my body. But I will obiect to the contrary, that it was therewithall ſaid, Take and eate. Neither will I do that of nothing. For when a promiſe is knit to a commaundement, I ſay that the promiſe is ſo contained vnder the commaundemẽt, that being ſeue-

red it is made no promiſe at all. This ſhalbe made plainer by a like
Pſa. 50. 15. example. God gaue a commaundement, when he ſaid, Call vpon me: He added a promiſe, I will heare thee. If any man calling vpon Peter and Paule, do glory vpon this promiſe, will not all men crie out that he doth wrongfully? And what other thing I pray you, do they which leauing the cõmaundement concerning eating, do catch hold of a maimed promiſe, this is my body, to abuſe it to ſtrange ceremonies from the inſtitution of Chriſt? Let vs therefore remember that this promiſe is giuen to them which kepe the commaundement ioined with it: but that they be deſtitute of all the word, which remoue the Sacramẽt to any other way. We haue heretofore entreated how the myſtery of the holy ſupper ſerueth our Faith before God. But foraſmuch as the Lord doth here not only bringe into our remembrance ſo great largeſſe of his bounty, as we haue before ſhewed, but doth as it were from hande to hande bringe it foorth, and ſtirreth vs to acknowledge it: he doth therewithall warne vs that we be not vnthankefull to ſo plentifull liberality: but rather that we ſhould publiſh it with ſuch praiſes as it is meete, and aduaunce it with thankeſgiuing.
Luc. 22. 19. 1. Cor. 11. 26. Therefore when he deliuered the inſtitution of the Sacrament it ſelf to the Apoſtles, he taught them that they ſhoulde do it in remembrance of him. Which Paule expoundeth, to declare the Lordes death. That is, publikely and altogether with one mouth openly to confeſſe, that all our affiance of life and ſaluation is repoſed in the death of the Lorde: that we may glorifie him with our confeſſion, and may by our example exhorte other to giue glory to him. Here againe it appeareth whereunto the marke of this Sacrament is directed, namely to exerciſe vs in the remembrance of the death of Chriſt. For, this that we are commaunded to declare the Lords death till he come to iudge, is nothing elſe but that we ſhould publiſh that with confeſſion of mouth, which our faith hath acknowledged in the Sacrament, that is, that the death of Chriſt is our life. This is the ſecond vſe of the Sacrament, which perteineth to outward confeſſion.

38 Thirdly the Lorde alſo willed it to be to vs in ſteede of an exhortation, thã which none other can more vehemently encourage & enflame vs both to purenes and holines of life, and alſo to charitie, peace, and agreement. For the Lord doth therein ſo communicate his body to vs, that he is made throughly one with vs, and we with him. Now ſith he hath but one body, whereof he maketh vs all partakers, it is neceſſary that all we alſo be by ſuch partakinge made one body. Which vnity the bread which is deliuered in the Sacramẽt, repreſenteth: which as it is made of many graines in ſuch ſort mingled

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together that one can not be diſcerned from an other: after the ſame maner we alſo ought to be conioyned & knit together with ſo great agreemēt of mindes, that no diſagrement or diuiſion come betwene vs. This I had rather to be expreſſed with Paules wordes. The cup of bleſſinge (ſayth he) which we bleſſe, is the communicating of the blood of Chriſt: & the bread of bleſſing which we breake, is the partakinge of the body of Chriſt. Therefore we all are one body, that partake of one bread. We ſhall haue very well profited in the Sacrament, if this thought ſo ſhalbe emprinted & engraué in our mindes, that none of the brethren can be hurt, deſpiſed, refuſed, abuſed, or in any wiſe be offended of vs, but that therewithall we do in ſo doinge hurt, deſpiſe and abuſe Chriſt with our iniurious dealinges: that we can not diſagree with our brethren, but that we muſt therewithall diſagree with Chriſt: that Chriſt can not be loued of vs, but that he muſt be loued in our brethren: that what care we haue of our owne body, ſuch alſo we ought to haue of our brethren which are members of our body: as no part of our body is touched with any feling of griefe, which is not ſpread abroad into all the other parts, ſo we muſt not ſuffer, our brother to be greued with any euil wherof we ſhould not alſo be touched with compaſſion. Therfore Auguſtine not without cauſe ſo oft calleth this Sacrament the bond of charity. For what ſharper ſpur could be put to vs, to ſtirre vp mutuall charity among vs, than when Chriſt giuing himſelfe to vs, doth not only allure vs with his owne example that we ſhoulde mutually dedicate and deliuer our ſelues one to an other: but in ſo much as he maketh himſelfe cōmon to all, he maketh all vs alſo one in himſelfe?

1. Cor. 10.16.

39 But hereby is that very well confirmed which I haue ſayd in an other place, that the true miniſtration of the Sacramēt ſtandeth not without the word. For whatſoeuer profit commeth to vs of the Supper, requireth the word: whether we be to be confirmed in Faith, or to be exerciſed in confeſſion, or to be ſtirred vp to duety, praier is needefull. Therefore nothinge can be more diſorderly done in the Supper, than if it be turned to a dumme action: as hath bin done vnder the tyranny of the Pope. For they would haue the whole force of conſecration to hange vpon the intent of the Prieſt, as though this nothing pertained to the people, to whom it moſt of all behoued that the myſtery ſhould be declared. But thereupon hath growen this errour, that they marked not that thoſe promiſes wherewith the conſecration is made, are directed not to the elementes themſelues, but to them that receiue them. But Chriſt ſpeaketh not to the bread, that it may be made his body, but commaundeth his diſciples to eate, and

promiſeth to them the communicating of his body and blood. And none other order doth Paul teach, than that together with the bred and the cup, the promiſes ſhould be offred to the faithfull. Thus it is truely. We ought not here to imagine any magicall enchauntment, that it be ſufficient to haue mumbled vp the wordes, as though the elementes did heare them: but let vs vnderſtande that thoſe wordes are a liuely preachinge, which may edifie the hearers, which may inwardly pearce into their mindes, which may be emprinted and ſettled in their hartes, which may ſhewe foorth effectualneſſe in the fulfilling of that which it promiſeth. By theſe reaſons it clearely appeareth, that the layinge vp of the Sacrament, which many do earneſtly require, that it may be extraordinarily diſtributed to the ſicke, is vnprofitable. For either they ſhall receiue it without rehearſing of the inſtitution of Chriſt, or the miniſter ſhall together with the ſigne ioyne the true declaration of the myſtery. In ſilence is abuſe & fault. If the promiſes be rehearſed, and the myſterie declared, that they which ſhall receiue it may receiue it with frute, there is no cauſe why we ſhould dout that this is the true conſecration. To what end then will that other conſecration come, the force whereof commeth not ſo farre as to the ſicke men? But they that do ſo, haue the example of the old Church. I graunt: but in ſo great a matter, & in which we erre not without great daunger, nothinge is ſafer than to folow the trueth it ſelfe.

40 Now as we ſee that this holy bread of the Supper of the Lord is ſpirituall meate, no leſſe ſweete and delicate than healthfull to the godly worſhippers of God, by the taſt whereof they feele that Chriſt is their life, whom it raiſeth vp to thankeſgiuing, to whom it is an exhortation to mutuall charity among themſelues: ſo on the other ſide it is turned into a moſt noyſome poyſon to all them whoſe Fayth it doth not nouriſh and confirme, and whom it doth not ſtirre vp to cõfeſſion of praiſe and to charity. For as bodily meate, when it findeth a ſtomach poſſeſſed with euill humors, being it ſelfe alſo therby made euill and corrupted doth rather hurt than nouriſhe: ſo this ſpirituall meate, if it light vppon a ſoule defiled with malice and naughtineſſe, throweth it downe headlong with greater fall: verily not by the fault of the meate it ſelfe, but becauſe to defiled and vnbeleuinge men nothinge is cleane, though otherwiſe it be neuer ſo much ſanctified by the bleſſing of the Lord. For (as Paule ſayth) they that eate & drinke vnworthily, are gilty of the body and blood of the Lord, and do eate and drinke iudgement to themſelues, not diſcerning the body of the Lord. For, ſuch kinde of mẽ as without any ſparcle of Faith, without

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11.29.

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any zeale of charity, do thruſt themſelues foorth like ſwine to take the Supper of the Lorde, do not diſcerne the body of the Lorde. For in ſo much as they do not beleue that that body is their life, they do as much as in them lyeth diſhonor it, ſpoylinge it of all the dignitie thereof, and finally in ſo receiuinge it they prophane and defile it. But in ſo much as being eſtraunged and diſagreeinge from their brethrē, they dare mingle the holy ſigne of the body of Chriſt with their diſagreementes, it is no thanke to them that the body of Chriſt is not rent in ſunder, and limmemeale torne in peeces. And ſo not vnworthily they are gilty of the body and blood of the Lord, which they do with vngodlines full of ſacrilege ſo fowly defile. Therfore by this vnworthy eatinge, they take to themſelues damnation. For whereas they haue no Faith repoſed in Chriſt, yet receiuing the Sacrament they proſeſſe that there is ſaluation for them no where elſe than in him, and do forſweare all other affiance. Wherfore they themſelues are accuſers to themſelues, they themſelues pronounce witneſſe againſt themſelues, and they themſelues ſeale their owne damnation. Againe when they being with hatred and euill will diuided & drawen in ſunder from their brethren, that is, from the members of Chriſt, haue no parte in Chriſt: yet they do teſtifie that this is the only ſaluation to communicate with Chriſt, & to be made one with him. For this cauſe Paule commaundeth, that a man proue him- 1. Cor. ſelfe, before that he eate of this bread or drinke of this cup. Whereby 11. 28. (as I expounde it) he meant that euery man ſhould deſcend into himſelfe, and weie with himſelfe, whether he do with inward affiance of hart reſt vpon the ſaluatiō which Chriſt hath purchaced: whether he acknowledge it with confeſſion of mouth: then whether he do with deſirous endeuour of innocence and holineſſe aſpire to the following of Chriſt: whether after his example he be ready to giue himſelfe to his brethren, & to cōmunicate himſelfe to them with whom he hath Chriſt cōmon to him: whether, as he himſelfe is accompted of Chriſt, he do likewiſe on his behalfe take all his brethren for members of his owne body: whether he couet to cheriſh, defende, and helpe them as his owne members. Not for that theſe duties both of Faith & charity can now be perfect in vs: but becauſe we ought to endeuor this, & with all our deſires to long toward it, that we may daily more & more encreaſe our Faith begon.

41 Commonly when they go about to prepare men to ſuch worthines of eating, they haue in cruell wiſe tormented and vexed poore conſciences: and yet they brought neuer a whit of all thoſe thinges that might ſerue to the purpoſe. They ſaid that thoſe did eat worthily

which were in ſtate of grace. To be in ſtate of grace they expounded to be pure & cleanſed from all ſinne. By which doctrine all the men that euer haue at any time bin or now be in earth, were debarred frō the vſe of this Sacrament. For if we go about this, to feteh our worthineſſe from our ſelues, we are vtterly vndone: onely deſpeire and damnable ruine abideth for vs. Though we endeuor with our whole ſtrengthes, we ſhall nothinge more preuaile, but that then at laſt we ſhalbe moſt vnworthy, when we haue moſt of all trauailed about ſetkinge of worthineſſe. To ſalue this ſore, they haue deuiſed a way to attaine worthineſſe: that, as much as in vs lieth, making examination, and requiring of our ſelues accompt of all our doings, we ſhould with contrition, confeſſion, and ſatisfaction cleanſe our vnworthineſſe which way of cleanſinge, what maner of thinge it is, we haue already ſhewed there where was more conuenient place to ſpeake of it. So much as ſerueth for our preſent purpoſe, I ſay that theſe be to hungry and vaniſhinge comfortes to diſmaied and diſcouraged conſciences & ſuch as are ſtriken with horrour of their ſinne. For if the Lord by ſpeciall forbidding, admitteth none to the partakinge of his Supper but the righteous & innocent: there needeth no ſmal heede that may make a man aſſured of his owne righteouſnes which he heareth to be required of God. But whereby is this aſſurednes confirmed vnto vs, that they are diſcharged afore God, which haue done ſo much as in them lay? But although it were ſo, yet when ſhall it be that a man may be bold to aſſure himſelfe that he hath done as much as in him lay? So when there is made no certaine aſſurance of our worthineſſe, the entry ſhall alway remaine ſhut by that horrible forbidding, whereby is pronounced that they eate & drinke iudgement to themſelues, which eate and drinke vnworthily.

42 Now it is eaſie to iudge what maner of doctrine this is which reigneth in the Papacy, & frō what author it hath proceeded, which with the outragious rigor thereof bereueth and ſpoyleth, miſerable ſinners and ſuch as be tormented with feare and ſorow, of the comfort of this Sacrament, in which yet all the ſwete delicates of the Goſpell were ſet before them. Surely the deuill could by no redier way deſtroy men, than by ſo making them ſenſeleſſe, that they coulde not perceiue the taſt and ſauour of ſuch foode, wherewith it was the will of the moſt good heauenly Father to feede them. Leaſt therefore we runne into ſuch headlonge downefall, let vs remember that this holy banket is medicine to the ſicke, comfort to ſinners, liberall gift to the poore: which bring no profit to the healthy, righteous, and riche, if any ſuch could be found. For wheras in it Chriſt is giuen vs for meate:

we vnderſtande that without him we pyne, ſtarue, and faint, like as famine deſtroieth the liuely ſtrength of the body. Againe wheras he is giuen vs for life: we vnderſtande that without him we are in our ſelues vtterly dead. Wherefore this is the worthineſſe both the only and beſt that we can bringe to God, if we offer to him our owne vileneſſe and (as I may ſo call it) vnworthineſſe, that of his mercy he may make vs worthy of him: if we deſpeire in our ſelues, that we may be comforted in him: if we humble our ſelues, that we may be raiſed vp of him: if we accuſe our ſelues, that we may be iuſtified of him: moreouer if we aſpire to that vnity which he commendeth to vs in his Supper: and as he maketh vs all, one in himſelfe, ſo if we wiſh to vs all altogether one ſoule, one hart one tonge. If we haue theſe things throughly well weyed and conſidered, ſuch thoughtes although they ſhake vs, yet ſhall neuer ouerthrow vs. As, how ſhould we being needy and naked of al good things, we defiled with filthineſſe of ſinnes, we halfe dead, eate the body of the Lorde worthily? We will rather thinke that we being poore come to the liberal giuer, we ſeeke to the Phiſician, we ſinners to the author of righteouſneſſe, finally we dead men to him that giueth life: that that worthineſſe which is commaunded of God, conſiſteth chiefly of Faith, which repoſeth al things in Chriſt and nothinge in vs: and next of charity, and the ſelfe ſame charity which it is enough to offer vnperfect to God, that he may encreaſe it to better, foraſmuch as it can not be giuen perfect. Some other agreeinge with vs in this, that the worthineſſe it ſelfe conſiſteth in Fayth and charity: yet in the meaſure of worthineſſe haue gone farre out of the way, requiringe a perfection of Fayth, whereunto nothing may be added, & a charity egall with that which Chriſt hath ſhewed toward vs. But hereby they do none otherwiſe than thoſe other before, driue all men away from comminge to this holy Supper. For if their ſentence ſhoulde take place, no man ſhoulde receiue but vnworthily, foraſmuch as all without exception ſhoulde be holden gilty and conuict of their vnperfectneſſe. And truely it were a point of too much amazed dulneſſe, I will not ſay fooliſhneſſe, to require ſuch perfection in the Sacrament, as may make the Sacrament voide and ſuperfluous: which was not ordained for the perfect, but for the weake and feeble to awake, to ſtirre vp, to pricke forward, and exerciſe the affection of Faith and charity, and to correct the defaut of either of them.

43 But ſo much as concerneth the outward forme of doing, whether the faithfull receiue it in their hand or no: whether they deuide it, or euery one eate that which is giuen him: whether they put againe

the cup in the hand of the Deacon,or deliuer it to the next:whether the bread be leuened,or vnleuened: whether the wine be redde or white: it maketh no matter. These thinges be indifferent and left in the liberty of the Church. Howebeit it is certaine, that the vsage of the old Church was,that euery one should take it into his hand. And Christ said,Diuide it among you. The histories report,that it was leuened and common breade before the time of Alexander bishoppe of Rome, which first delited in vnleuened bread:but for what reason I see not,vnlesse it were with a newe sight to draw the eies of the cómon people to wondringe at it, rather than to instruct their minde with good religion. I adiure all thē that are touched with any thoug but light zeale of godlines,to tell whether they do not euidently se both how much more brightly the glory of God shineth herein,an how much more abundant sweetenes of spirituall comfort commeth to the faithfull, than in these colde and plaierlike trifles, which bring none other vse but to deceiue the sense of the amased people. Tha they call the holdinge of the people in religion, when beinge made foolish and senslesse with superstition it is drawen whether they le If any man will defende such inuentions by antiquity, I my selfe als am not ignorant how auncient is the vse of chresme,and blowinge Baptisme: Howe nye to the age of the Apostles the Supper of the Lorde was infected with rustinesse: but this verily is the waywardnesse of mans boldenesse, which can not withholde it selfe but that it must alway play and be wanton in the mysteries of God. But lette vs remember that God doth so highly esteeme the obedience of his word, that he willeth vs in it to iudge both his Angels and the whole worlde. Now, bidding farewell to so great a heape of ceremonies might thus haue bin most comlily ministred,if it were oft and at leas euery weke sette before the Church, but that first they shoulde begin with publike praiers:then a sermon should be made:then the ministe hauinge bread and wine sette vpon the boorde,shoulde rehearse the institution of the Supper:and then shoulde declare the promises that are in it lefte vnto vs: and therewithall shoulde excommunicate all them that by the Lords forbiddinge are debarred from it, afterwarde they shoulde pray that with what liberality the Lorde hath giuen us this holy foode, he woulde instruct and frame vs also with the same Faith & thankefulnesse of minde to receiue it,& that forasmuch as we are not of our selues,he would of his mercy make vs worthy of such a banket:that then either Psalmes should be song,or somwhat red, and the faithful should in semely order cōmunicate of the holy bāket,the ministers breaking the bread & giuing it to the people:that when the

Luc.22 17.

Supper

Supper is ended, exhortation ſhould be made to pure Faith & confeſſion of Faith, to charity, and to maners mete for Chriſtians: laſt of all that giuing of thanks ſhould be rehearſed, & praiſe be ſong to God: which being ended the congregation ſhould be let go in peace.

44 These thinges that we haue hitherto ſpoken of this Sacrament do largely ſhewe, that it was not therefore ordained, that it ſhould be receiued yearely once, & that ſlightly for maners ſake (as now commonly the cuſtome is) but that it ſhould be in often vſe to all Chriſtians, that with often remembrance they ſhould repetate the paſſion of Chriſt: by which remembrance they might ſuſtaine and ſtrengthen their Faith, & exhort themſelues to ſing confeſſion of praiſe to God, and to publiſh his goodnes: finally by which they might nouriſh mutuall charity, and teſtifie it amonge themſelues, whereof they ſaw the knot in the vnity of the body of Chriſt. For ſo oft as we communicate of the ſigne of the body of the Lord, we do as by a token giuen & receiued, enterchaungeably binde our ſelues one to an other vnto all duetes of loue, that none of vs do any thing whereby he may offend his brother, nor leaue any thing vndone whereby he may helpe him, when nede requireth and ability ſufficeth. That ſuch was the vſe of the Apoſtolike Church, Luke rehearſeth in the Actes, when he ſaith that the faithfull were continuing in the doctrine of the Apoſtles, in communicating, in breaking of bread, and in praiers. So was it altogether mete to be done, that there ſhoulde be no aſſembly of the Church without the word, praiers, partaking of the Supper and almes. That this order was alſo inſtitute amonge the Corinthians we may ſufficiently gather of Paule: and it is certaine that in many ages afterward it was in vſe. For thereupon came thoſe olde Canons, which they father vpon Anacletus & Calixtus, that when the conſecration is done, all ſhould communicate, that wil not be without the dores of the Church. And it is red in thoſe olde Canons, which they call the Canons of the Apoſtles: that they which continue not vnto the end, & do not receiue the holy communion, muſt be corrected as mē that moue vnquietnes of the Church. Alſo in the Councell at Antioch, it was decreed that they which enter into ỹ Church, & heare the Scriptures, & do abſtaine from the communion, ſhoulde be remoued from the Church, till they haue amended this fault. Which although in the firſt Councell at Toletum it was either ſomwhat qualified or at leaſt ſet forth in milder wordes, yet it is there alſo decreed, that they which when they haue heard the ſermon are found neuer to communicate, ſhould be warned: if after warning they abſtaine, they ſhoulde be debarred from it.

Act. 2. 42.

45 Verily by theſe ordinances the holy men meant to retaine and maintaine the often vſe of the Communion, which oftē vſe they had receiued from the Apoſtles themſelues, which they ſawe to be moſt holſome for the faithfull, and by litle and litle by the negligence of the common people to growe out of vſe. Auguſtine teſtifieth of his owne time: The Sacrament (ſaith he) of this thing, of the vnity of the Lords body, is ſomewhere daily, ſomewhere by certaine diſtances of dayes, prepared vpon the Lordes table, and is there receiued at the table, to ſome vnto life, to other ſome vnto deſtruction. And in the firſt Epiſtle to Ianuarius: ſome do daily communicate of the body and blood of the Lorde: ſome receiue it at certaine daies: in ſome places there is no day let paſſe wherein it is not offered: in ſome other places onely vppon the Saturday and the Sunday, and in ſome other places neuer but on the Sunday. But foraſmuch as the common people was (as we haue ſayd) ſomwhat ſlacke, the holy men did call earneſtly vpon them with ſharp rebukinges, leaſt they ſhoulde ſeeme to winke at ſuch ſlothfulneſſe. Such an example is in Chryſoſtome vpon the Epiſtle to the Epheſians. It is not ſaid vnto him that diſhonored the banket: wherefore didſt thou ſit downe? but, wherefore didſt thou come in? Whoſoeuer is not partaker of the myſteries, he is wicked and ſhameleſſe for that he ſtandeth here preſent. I beſeeche you, if any be called to a banket, waſheth his handes, ſitteth downe, ſeemeth to prepare himſelfe to eate, and then doth taſt of nothinge: ſhall he not thame both the banket, and the maker of the banket? So thou, ſtanding among them that with prayer do prepare themſelues to receiue the holy meate, haſt euen in this that thou haſt not gone away confeſſed that thou art one of the number of them, at the laſt thou doeſt not partake: had it not bin better that thou hadſt not bin preſent. Thou wilt ſay, I am vnworthy. Therfore neither waſt thou worthy of the communion of praier, which is a preparinge to the receiuing of the holy myſtery.

In 6. ca. Iohan. tract. 26

In ca. 1. Hom. 26. 12.

46 And truely this cuſtome, which commaūdeth to communicate yearely once, is a moſt certaine inuention of the deuill, by whoſe miniſtery ſoeuer it was brought in. They ſay that Zepherinus was author of that decree, which it is not likely to haue bin ſuch as we now haue it. For he by his ordinance did peraduēture not after the worſt maner prouide for ỹ church, as the times then were. For it is no doute but that then the holy ſupper was ſette before the faithfull ſo oft as they came together in aſſembly, neither is it any dout but that a good part of them did communicate. But when it ſcarſely at any time happened that all did communicate together, and whereas it was neceſ-

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ſary that they which were mingled with prophane men & idolaters, ſhoulde by ſome outwarde ſigne teſtifie their faith: the holy man for order & policies ſake, appointed that day, wherein the whole people of Chriſtians ſhould by partaking of the Lords ſupper vtter a cõfeſſion of their faith. The ordinance of Zepherinus beinge otherwiſe good hath bin euill wreſted of them that came after, whẽ a certaine law was made of one communicating yearely: whereby it is come to paſſe, that almoſt al men whẽ they haue once cõmunicate, as though they had gaily diſcharged themſelues for al the reſt of the yere, ſlepe ſoundly on both eares. It ought to haue bin farre otherwiſe done. Euery weke at the leaſt, the Lordes table ſhoulde be ſet before the aſſembly of ỹ Chriſtians: the promiſes ſhould be declared, which might feede vs ſpiritually at it: none ſhould in dede be compelled by neceſſity, but all ſhould be exhorted and pricked forward: the ſluggiſhneſſe alſo of the ſlothfull ſhould be rebuked. All ſhould by heapes, as hungry men, come together to ſuch dainties. Not without rightfull cauſe therefore at the beginning I complained, that by the craft of the deuill this cuſtome was thruſt in, which when it appointeth one certaine day of the yeare, maketh men ſlothfull for all the reſt of the yeare. We ſee in deede that this peruerſe abuſe was crept in euen in the time of Chryſoſtome: but we may alſo therewithal ſee how much it diſpleaſed him. For he complaineth with greuous words in the ſame place which I euen now alleaged, that there is ſo great inequality of this matter, that often in ſome tymes of the yere they came not euen when they were cleane, but at Eaſter they came euen when they were vncleane. Then he crieth out: O cuſtome. O preſumption. Then in vaine is the daily offering vſed: in vaine we ſtande at the altar: there is none that partaketh together with vs. So farre is it of that he allowed it by his authority adioyned to it.

47 Out of the ſame ſhop proceded alſo an other ordinãce, which hath ſtolen away or violently taken away the halfe of the ſupper from the better nũber of the people of God, namely the ſigne of the blood, which being denied to lay and profane men (for with ſuch titles forſooth they ſet out Gods inheritance) became a peculiar poſſeſſion to ſhauen and annointed men. It is the commaundement of the eternall God, that al ſhould drinke: which cõmaundement man dare diſcontinue and repell with a new & contrary law, commaunding that not all ſhould drinke. And that theſe lawmakers ſhoulde not ſeeme to fight without reaſon againſt their God, they pretend perils that might happen if this holy cup were commonly giuẽ to all: as though thoſe dãgers had not bin foreſeene & marked of the eternall wiſdom of God.

And then ſuttelly forſooth they reaſon, that the one is enough for both. For if (ſay they) it be the body, it is whole Chriſt, which cā not now be ſeuered from his body. Therefore by accompanyinge the body containeth the blood. Loe how our wit agreeth with God, when it hath neuer ſo litle begon with looſe reines, to be wanton & wilde. The Lord ſhewing bread, ſaith that it is his body: when he ſheweth the cup, he calleth it his blood. The boldneſſe of mans reaſon, crieth out contrariwiſe that the bread is the blood, and the wine is the body: as though the Lorde had for no cauſe ſeuered his body from his blood both in wordes and in ſignes: or as though it hadde euer bin heard ſpokē that the body or blood of Chriſt is called God & man. Verily if he had meant to ſignifie whole himſelf, he might haue ſaid it is I: as he is wont to ſpeake in the Scriptures, and not, this is my body, this is my blood. But he willinge to helpe our weakeneſſe, did ſet the cuppe ſeuerally from the bread, to teache that he ſuffiſeth no leſſe for drinke than for meate. Now let one part be takē away, then we ſhall finde but the one halfe of the nouriſhments in him. Therefore although it be true which they pretend, that the blood is in the bread by way of accompanyinge, and againe the body in the cup, yet they defraude godly ſoules of the confirmation of faith which Chriſt deliuereth vs as neceſſary. Therfore biddinge their ſuttleties farewell, we muſt holde faſt the profite which is by the ordinance of Chriſt in the two earneſts.

48 I know in deede that the miniſters of Sathan do here cauill, as it is an ordinary thing with them to make mockery of the Scriptures. Firſt they alleage that of one bare doinge ought not to be gathered a rule whereby the Church ſhoulde be bounde to perpetuall obſeruinge. But they lye when they ſay that it was but a bare doinge: for Chriſt did not only deliuer the cup, but alſo did inſtitute that his Apoſtles ſhould in time to come do the ſame. For they are the words of a commaunder, drinke ye all of this cup. And Paule ſo rehearſeth that it was a deede, that he alſo commendeth it for a certaine rule. Another ſtartinge hole is, that the Apoſtles alone were receiued of Chriſt to the partakinge of this ſupper whom he had already choſen and taken into the order of the ſacrificinge Prieſtes. But I woulde haue them anſwere me to fiue queſtions, from which they ſhall not be able to eſcape, but that they ſhalbe eaſily conuinced with their lies. Firſt, by what oracle haue they this ſolution reuealed, beinge ſo ſtraunge from the worde of God? The Scripture reckeneth twelue that ſatte with Ieſus: but it doth not ſo obſcure the dignitie of Chriſt that it calleth them ſacrificing Prieſtes of which name we will ſpeake here-

after

after in place fit for it. Though he gaue it then to the twelue, yet he commaunded that they ſhould do the ſame, namely that they ſhould ſo diſtribute it among them. Secondly, why in that better age, from the Apoſtles almoſt a thouſand yeares, were all without exception made partakers of both the ſignes? was the olde Church ignorant what geſtes Chriſt had receiued to his Supper? It were a point of moſt deſperate ſhameleſneſſe, here to ſticke and dally in graunting it to be true. There remaine ỹ eccleſiaſticall hiſtories, there remaine the bokes of the olde writers, which miniſter euident teſtimonies of this matter. The fleſhe (ſaith Tertullian) is fed with the body and blood of Chriſt, that the ſoule may be fatted which feding vpō God. Howe (ſaid Ambroſe to Theodoſius) wilt thou receiue with ſuch handes the holy body of the Lorde? With what boldneſſe wilt thou with thy mouth partake of the cup of the precious blood? And Hierome ſaith. The prieſts which make the Thankeſgeuing, and do diſtribute the blood of the Lorde to the people. Chriſoſtome. Not as in the olde lawe the Prieſt did eate part, and the people part: but one body is ſet before all, and one cup. Thoſe things that perteine to the Thankeſgeuing, are all common betweene the Prieſt and the people. The ſelfe ſame thing doth Auguſtine teſtifie in many places.

Libr. de reſurre. carnis. Theodoret. lib. 4. ca 8. Euchariſtia Hier. in 2. Mat. chriſ. in 2 Cor. cap. 8. Euchariſtia

49 But why diſpute I about a thing moſt knowen? Let all the Greke and Latine writers be red ouer: ſuch teſtimonies ſhall echewhere offer themſelues. Neither was this cuſtome growen out of vſe, while there remained one drop of pureneſſe in the Church. Gregory, whom you may rightly ſay to haue bene the laſt Biſhop of Rome, teacheth ỹ it was kept in his time. What is the blood of the lambe, ye haue nowe learned, not by hearing but by drinking. His blood is poured into the mouthes of the faithfull. Yea it yet endured foure hundred yeares after his death, when all things were growen out of kinde. For neither was that taken onely for an vſage, but alſo for an inuiolable lawe. For then was in force the reuerence of Gods inſtitutiō, and they douted not that it was ſacrilege, to ſeuer thoſe things which the Lorde had conioined. For thus ſaith Gelaſius. We haue founde, that ſome receiuing onely the portion of the holy body, do abſteine from the cup. Let them without dout, bycauſe they ſeeme to be bounde with I wote not what ſuperſtition, either receiue the Sacramēts whole, or be debarred from them whole. For the diuiding of this miniſtery is not committed without great ſacrilege. Thoſe reaſons of Cyprian were heard, which truely ought to moue a Chriſtian minde. Howe (ſaith he) do we teache or prouoke them to ſhed their blood in the confeſſing of Chriſt, if we deny his blood to them that

De cō. ſecr. diſt. 2. ca. cō. per. Serm. 5. de lapſ.

ſhall fight? Or how do we make them fit for the cup of Martyrdome if we do not firſt in the church by the right of cõmunion admit thẽ to drinke the cup of the Lorde. Whereas the Canoniſts do reſtraine that decree of Gelaſius to the Prieſtes, that is ſo childiſh a cauill that it nede not to be confuted.

50 Thirdly, why did he ſimply ſay of the bread, that they ſhoulde eate: but of the cuppe, that they ſhould all drinke? euen as if he had meant of ſet purpoſe to mete with the craft of Sathan. Fourthly, if (as they would haue it) the Lord vouchſaued to admit to his ſupper only ſacrificinge Prieſtes, what man euer durſt call to the partakinge of it, ſtraungers whom the Lord had excluded? yea and to the partaking of that gift, the power whereof was not in their hands, without any cõmaundement of him which only could giue it? Yea vpon confidence of what warrant do they vſe at this day to diſtribute to the common people the Signe of the body of Chriſt, if they haue neither commaundement nor example of the Lord? Fiſtly, did Paule lye, when he ſaid to the Corinthians, that he had receiued of the Lord that which he had deliuered to them? For afterward he declareth the thing that he deliuered, that all without differẽce ſhould communicate of both the ſignes. If Paule receiued of the Lord, that all ſhould be admitted without differẽce: let them looke of whom they haue receiued which do driue away almoſt all the people of God: becauſe they can not now pretend God to be the author of it, with whom there is not yea and nay. And yet ſtill for clokinge of ſuch abhominations they dare pretende the name of the church, and with ſuch pretence defende it. As though either theſe Antichriſtes were the church, which ſo eaſily treade vnderfoote, ſcatter abroad, & deſtroy the doctrine and inſtitution of Chriſt: or the Apoſtolike Church were not the church, in which the whole force of religion floriſhed.

The xviij. Chapter.

Of the Popiſh Maſſe, by vvhich ſacrilege the Supper of Chriſt hath not onely bin prophaned, but alſo brought to nought.

WIth theſe and like inuentions Satan hath trauailed, as by ouerſpreadinge of darkeneſſe to obſcure and defile the holy ſupper of Chriſt, ỹ at leaſt the pureneſſe of it ſhould not be kept ſtill in the church. But the head of horrible abhomination was when he aduanced a Signe, by which it might not onely be darkened and peruerted, but beinge vtterly blotted and aboliſhed ſhoulde vaniſhe and fall out of the remembrance of men:

namely,

namely when he blinded almoſt the whole world with a moſt peſtilent error, that they ſhould beleue that the Maſſe is a ſacrifice and oblation to obteine the forgiuenes of ſinnes. Howe at the beginning the ſounder ſort of the ſcholemē toke this doctrine, I nothing regard: farewell they with their crabbed ſutteltes: which howeſoeuer they may be defended with cauilling, yet are therefore to be refuſed of all good men becauſe they do nothing els but ſpread much darkneſſe ouer the brightneſſe of the Supper. Therfore bidding them farewell, let the readers vnderſtande that I here match in fight with that opinion, wherewith the Romiſhe Antichriſt and his Prophets haue infected the whole world, namely that the Maſſe is a worke whereby the ſacrificing Prieſt which offreth vp Chriſt, and the other that do partake at the ſame oblation, do deſerue the fauor of God: or that it is a cleanſing ſacrifice, whereby they reconcile God to themſelues. Neither hath this bene receiued onely in common opinion of the people, but the very doing it ſelfe is ſo framed, that it is a kinde of pacifying wherewith ſatisfaction is made to God for the purgin of the quicke and dead. The wordes alſo which they vſe, do expreſſe the ſame: and no other thing may we gather of the daily vſe of it. I knowe howe deepe rootes this peſtilence hath taken, vnder howe great ſeming of goodneſſe it lurketh, howe it beareth in ſhewe the name of Chriſt, howe in the one name of Maſſe many beleue that they comprehende the whole ſumme of faith. But when it ſhalbe by the word of God moſt clerely proued, that this Maſſe, howe much ſoeuer it be colored and glorious, yet ſhamefully diſhonoreth Chriſt, burieth and oppreſſeth his croſſe, putteth his death in forgetfulneſſe, taketh away the frute that cometh therof vnto vs, doth weaken and deſtroy the Sacrament wherin was left the memorie of his death: ſhall there then be any ſo deepe rootes, which this moſt ſtrong axe, I meane the worde of God, ſhall not cutt dowe and ouerthrowe? Is there any face ſo beautifull, that this light can not bewray the euell which lurketh vnder it?

2 Let vs therfore ſhewe that which hath bene ſet in the firſt place, that in it is intolerable blaſphemie and diſhonor done to Chriſt. For he was conſecrate of his Father a Prieſt and Biſhop, not for a time as we reade that they were ordeined in the olde teſtament, whoes life being mortall their prieſthode alſo could not be immortall: for which cauſe alſo there needed ſucceſſors that ſhould from time to time be put in the place of them that died. But in place of Chriſt, which is immortall, there needeth no vicar to be ſet after him. Therefore he was ordeined of the Father a prieſt for euer, according to the order of

Hebr. 5. & 7. 17. & 9. 11. and 21.

Pſa. 110 14.

Melchiſedech, that he ſhoulde execute an euerlaſting prieſthode.
Gen.14. 18. This miſterie had bine long before figured in Melchiſedech, whom when the Scripture had ones brought in for the prieſt of the liuing God, it neuer afterwarde made mention of him, as though he had had no ende of his life. After this point of likeneſſe, Chriſt was called a prieſt according to his order. Nowe they that do daily ſacrifice, muſt needes appoint prieſts to make the oblations, whom they muſt appoint as it were ſucceſſors & vicars in the ſteede of Chriſt. By which putting in ſteede of him, they do not onely ſpoile Chriſt of his hõnor, and plucke from him the prerogatiue of eternall prieſthode, but alſo trauaile to thruſt him downe from the right hande of his Father, on which he can not ſit immortall, but that he muſt therewithall remaine the eternall prieſt. Neither let them lay for themſelues, that their pety ſacrificers are not put in place of Chriſt as if he were dead, but onely are helpers of his eternall prieſthod, which ceaſſeth not therefore to continue. For they are more ſtrongly holden faſt with
Hebr.7. 23. the wordes of the Apoſtle, than that they may ſo eſcape: namely, that there were many other prieſts made, becauſe they were by death letted to continue. Therefore there is but one that is not letted by death, and he needeth no cõpanions. Yet, ſuch is their frowardneſſe, they arme themſelues with the example of Melchiſedech to defend their wickedneſſe. For, becauſe it is ſaid that he offred bread & wine, they gather that he was a foreſhewing of their Maſſe: as though the likeneſſe betweene him and Chriſt were in the offring of bread and wine. Which is ſo emptie and trifling that it needeth no cõfutation. Melchiſedech gaue bread and wine to Abraham and his companiõs, to refreſhe them being weary after their iorney and battail. What is this to a ſacrifice? Moſes praiſeth the gentleneſſe of the holy king: theſe fellowes vnſeaſonably coine a miſterie whereof no mention is made. Yet they deceitfully paint their error with an other color, becauſe it followeth by and by after, And he was the prieſt of the hieſt God. I aunſwere, that they wrongfully drawe to the bread and wine that
Hebr.7. 7. which the Apoſtle referreth to the bleſſing. Therefore when he was the prieſt of God he bleſſed Abraham. Wherupon the ſame Apoſtle (than whom we neede to ſeke no better expoſitor) gathereth his excellence, becauſe the leſſer is bleſſed of the greater. But if the oblation of Melchiſedech were a figure of the ſacrifice of the Maſſe, would the Apoſtle, I pray you, which ſearcheth out all euen the leaſt things, haue forgotten ſo earneſt & weightie a thing? Nowe (howeſoeuer they trifle) they ſhall in vaine go about to ouerthrowe the reaſon which the Apoſtle himſelfe bringeth, that the right and honor of

ſacrifi-

ſacrificing prieſthode ceaſſeth among mortall men, becauſe Chriſt which is immortall, is the onely and perpetuall ſacrificing prieſt.

3 An other vertue of the Maſſe was, that it oppreſſeth and buryeth the croſſe and paſſion of Chriſt. This verily is moſt certaine, that the croſſe of Chriſt is ouerthrowen ſo ſone as the altar is ſet vp. For if he offred himſelfe for a ſacrifice vpon the croſſe, that he might ſanctifie vs for euer, and purchaſe to vs eternall redemption: vndoutedly the force and effectualneſſe of that ſacrifice continueth without any ende. Otherwiſe we ſhould thinke nothing more honorably of Chriſt than of oxen and calues which were ſacrificed vnder the lawe: the offringes whereof are proued vneffectuall and weake by this that they were oft renued. Wherfore either we muſt confeſſe, that the ſacrifice of Chriſt, which he fulfilled vppon the croſſe, wãted the force of eternall cleanſing, or that Chriſt hath made an ende of all with one ſacrifice ones for euer. This is it that the Apoſtle ſaith, that this chiefe Biſhop Chriſt ones appered by offring vp of himſelfe before the ending of the world, to the driuing away of ſinne. Againe, That we are ſanctified by the will of God, by the offring of the body of Ieſus Chriſt ones. Againe, That Chriſt with one oblation for euer hath made perfect them that are ſanctified: wherunto he adioineth a notable ſentẽce that forgeueneſſe of ſinnes being ones purchaced, there remaineth no more any oblation. This alſo Chriſt ſignified by his laſt ſaying and vttered among his laſt gaſpings, when he ſaid. It is ended. We are wont to note the laſt ſayings of men when they are dieng, for oracles. Chriſt dieng teſtifieth that by his one ſacrifice is perfited & fulfilled whatſoeuer was for our ſaluatiõ. Shall it be lawfull for vs daily to patch innumerable ſacrifices to ſuch a ſacrifice, (the perfection whereof he hath ſo ſhiningly ſet forth) as though it were vnperfect? When the holy word of God not onely affirmeth, but alſo crieth out, and proteſteth, that this ſacrifice was ones fully done that the force thereof remaineth euerlaſting: whoſo require an other ſacrifice, do they not accuſe this of imperfection and weakeneſſe? But as for the Maſſe, which hath bene deliuered in ſuch ſort that there may euery day be made a hundred thouſand ſacrifices, to what ende tendeth it, but that the paſſion of Chriſt, whereby he offred him an onely ſacrificed oblatiõ to the Father, ſhould ly buried and drowned? Who, vnleſſe he be blinde, can not ſee that it was ỹ boldnes of Satan which wraſtled againſt ſo open and clere truth? Neither am I ignorant with what deceites that Father of lying vſeth to color this his fraude, ſaying that there are not ſondry nor diuerſe ſacrifices, but that one ſelfe ſame ſacrifice is repeted. But ſuch ſmokes are eaſily blowen

Hebr. 9. 12.

Hebr. 9. 26. and 10. 10.

Ioh. 19. 19.

away. For in the whole diſcourſe the Apoſtle trauaileth to proue: not only that there are no other ſacrifices, but that that one ſacrifice was once offred vp, and ſhall no more be repeated. The ſutteller men do yet ſlip out at a narrower hole, ſaying that it is not a repeating but an applying. But this Sophiſticall argument alſo is no leſſe eaſily confuted. For neither did Chriſt once offer vp himſelfe with this condition, that his ſacrifice ſhoulde be daily confirmed with newe oblations: but that by the preaching of the Goſpel, and miniſtring of the holy Supper, the frute thereof ſhoulde be communicated vnto vs.

1. Cor. 5 7. So Paul ſaith that Chriſt our Paſſeouer was offred vp, and biddeth vs to eate of him. This (I ſay) is the meane whereby the Sacrifice of the Croſſe is rightly applied to vs, when it is communicated to vs to take the vſe of it, and we with true faith receiue it.

4 But it is worth the labour to heare, with what other fundation beſide theſe they vpholde the ſacrifice of the Maſſe. For they draw

Mal. 1. 8 to this purpoſe the prophecy of Malachie, whereby the Lorde promiſeth that the time ſhall come when throughout the whole world there ſhalbe offered to his name incenſe and a cleane ſacrifice. As though it were a new or vnwonted thing among the Prophets, when they ſpeake of the calling of the Gentils to expreſſe by the outward ceremony of the law the ſpiritual worſhipping of God, to which they exhort thē: that they might the more familiarly declare to ỹ men of their age, that the Gentils ſhould be called into the true felowſhip of religion. Like as alſo they are wont altogether to deſcribe by figures of their law, the trueth that was deliuered by the Goſpell. So they ſet

Ioel. 2. 28. for turning to the Lord, aſcendinge into Ieruſalem: for the worſhipping of God, the offering of all kindes of giftes: for larger knowledge of him which was to be giuen to the faythfull in the kingdome of Chriſt, dreames and viſions. That therefore which they alleage, is

Eſa. 19. 21. like vnto an other prophecy of Eſay, where the Propher foretelleth of three altars to be ſet vp in Aſſiria, Ægipt, & Iury. For firſt I aske, whether they do not graunt that the fulfilling of this prophecy is in the kingdome of Chriſt. Secondly, where be theſe altars, or when they were euer ſette vp. Thirdly whether they thinke that to euery ſeuerall kingdome is appointed a ſeuerall temple, ſuch as was that at Ieruſalem. Theſe thinges if they wey, I thinke they will confeſſe, that the Prophet vnder figures agreeable with his time, prophecieth of the ſpirituall worſhip of God to be ſpread abroad into the whole worlde. Which we giue to them for a ſolution. But of this thing ſith there do euery where examples commonly offer themſelues, I will not buſie my ſelfe in longer rehearſall of them. Howbeit herein alſo

they

they are miſerably deceiued, that they acknowledge no ſacrifice but of the Maſſe, whereas in deede the faithfull do nowe ſacrifice to the Lorde, & do offer a cleane offring, of which ſhalbe ſpoken by and by.

5 Nowe I come downe to the third office of the Maſſe, where I muſt declare howe it blotteth out the true and onely death of Chriſt, and ſhaketh it out of the remembrance of menne. For as among men the ſtrength of a teſtament hangeth vppon the death of the teſtator: ſo alſo our Lorde hath with his death confirmed the teſtament whereby he hath geuen vs forgeueneſſe of ſinnes & eternall righteouſneſſe. They that dare varie or make newe any thing in this teſtament, do deny his death, and holde it as it were of no force. But what is the Maſſe, but a newe and altogether diuerſe teſtament? For why? Doth not euery ſeuerall Maſſe promiſe newe forgeueneſſe of ſinnes, newe purchaſing of righteouſneſſe: ſo that nowe there be ſo many teſtamẽts, as there be Maſſes? Let Chriſt therfore come again, and with an other death confirme this teſtament, or rather with infinite deathes confirme innumerable teſtaments of Maſſes. Haue I not therfore ſaid true at the beginning, that the only and true death of Chriſt is blotted out by Maſſes? Yea what ſhall we ſay of this that the Maſſe directly tendeth to this ende, that if it be poſſible, Chriſt ſhould be ſlaine againe? For where is a teſtament (ſayeth the Apoſtle) there of neceſſitie muſt be the death of the teſtator. The Maſſe ſheweth it ſelfe to be a new teſtament of Chriſt: therefore it requireth his death. Moreouer the hoſte which is offred, muſt neceſſarily be ſlaine and ſacrificed. If Chriſt in euery ſeuerall Maſſe be ſacrificed, then he muſt at euery moment be in a thouſand places cruelly ſlaine. This is not mine, but the Apoſtles argument, If he had needed to offer himſelfe ofte, he muſt ofte haue died ſins the beginning of the world. I knowe that they haue an aunſwere in redineſſe, whereby alſo they charge vs with ſclãder. For they ſay that that is obiected againſt them which they neuer thought, nor yet canne. And we knowe, that the death & life of Chriſt is not in their hande. We loke not whether they go about to kill him: onely our purpoſe is to ſhewe, what maner of abſurdity followeth of their vngodly and wicked doctrine. Which ſelfe thing I proue by the Apoſtles owne mouth. Though they crie out to the contrarie a hundred times, that this ſacrifice is vnbloody: I will deny that it hangeth vpon the will of men, that ſacrifices ſhould change their nature, for by this meane the holy and inuiolable ordinance of God ſhould faile. Wherupon followeth that this is a ſure principle of the Apoſtle, that there is required ſheding of blood, that waſhing may not be wanting.

Heb. 9. 16.

6 Nowe is the fourth office of the Maſſe to be entreated of, namely to take away from vs the fruit that came to vs of the death of Chriſt, while it maketh vs not to acknowledge it and thinke vpon it. For who can call to mind that he is redemed by ỹ death of Chriſt when he ſeeth a newe redemption in the Maſſe? Who can truſt that ſinnes are forgeuen him, when he ſeeth a newe forgeueneſſe? Neither ſhall he eſcape that ſhall ſay, that we do for no other cauſe obteine forgeueneſſe of ſinnes in the Maſſe, but becauſe it is already purchaſed by the death of Chriſt. For he bringeth nothing els than as if he ſhould boſt, that Chriſt hath redemed vs with this condition that we ſhould redeme our ſelues. For ſuch doctrine hath bene ſpred by the miniſters of Satan, and ſuch at this day they mainteine with cryings out, with ſwerd and fier, that we when in the Maſſe we offer vp Chriſt to his Father, by this worke of offring do obteine forgeueneſſe of ſinnes, and are made partakers of the paſſiō of Chriſt. What nowe remaineth to the paſſion of Chriſt, but to be an example of redemptiō, whereby we may learne to be our owne redemers? Chriſt himſelfe, when in the Supper he ſealeth the confidence of pardon, doth not bid his diſciples to ſticke in that doinge, but ſendeth them away to the ſacrifice of his death: ſignifying that the Supper is a moniment or memoriall (as the common ſpech is) whereby they may learne that the ſatisfactorie clenſing ſacrifice, by which the Father was to be appeaſed, muſt haue bene offred but ones. For neither is it enough to know that Chriſt is the onely ſacrifice, vnleſſe the onely ſacrificing be ioined with it, that our faith may be faſtened to his croſſe.

7 Nowe I come to the concluſion, namely that the holy Supper, in which the Lorde had left the remembrance of his paſſion graued and expreſſed, is by the ſetting vp of the Maſſe, taken away, defaced, and deſtroyed. For the Supper it ſelfe is the gift of God, which was to be receiued with thankeſgeuing. The ſacrifice of the Maſſe is fained to pay a price to God, which he may receiue for ſatisfaction. Howe much difference there is betweene to geue and to receiue, ſo much doth the ſacrifice differ from the Sacramēt of the Supper. And this truely is the moſt wretched vnthankfulneſſe of man, that where the largeſſe of Gods bountie ought to haue bene acknowledged, and thankes to be geuen, therein he maketh God his dettor. The Sacrament promiſed, that by the death of Chriſt we are not onely ones reſtored into life, but are continually quickned, becauſe then all the partes of our ſaluation were fulfilled. The ſacrifice of the Maſſe ſingeth a farre other ſong, that Chriſt muſt be daily ſacrificed, that he may

may ſomwhat profit vs. The Supper ſhould haue bene diſtributed in the common aſſemblie of the Church, that it might enforme vs of the communion whereby we all cleaue together in Chriſt Ieſus. The ſacrifice of the Maſſe diſſolueth and plucketh in ſonder this communitie. For after that the error grewe in force, that there muſt be ſacrificers that ſhould ſacrifice for the people, the Supper of the Lorde as though it were poſted ouer to them, ceſſed to be communicated to the congregation of the faithfull according to the commaundement of the Lorde. An entrie was made open to priuate Maſſes, which might rather reſemble a certaine excommunication, than that ſame communitie ordeined of the Lorde, when the pety ſacrificer willing ſeuerally by him ſelfe to deuoure his ſacrifice, doth ſeuer himſelfe frō the whole people of the faithfull. I call priuate Maſſe (leaſt any man be deceiued) whereſoeuer there is no partaking of the Lordes Supper among the faithfull, although otherwiſe a great multitude of men be preſent.

8 And whenſe the very name of Maſſe firſt ſprong, I could neuer certainly iudge: ſauing that it ſeemeth to me likely that it was taken of the offrings that were geuen. Whereupon the olde writers vſe it commonly in the plurall number. But, to leaue ſtruing about the name, I ſay that priuate Maſſes are directly againſt the ordinance of Chriſt, and therefore they are a wicked prophaning of the holy Supper. For what hath the Lord commaunded vs? not to take, and diuide it among vs? What maner of obſeruing of the commaundement doth Paul teach? not the breaking of bread, which is the cōmunion of the body and blood? Therefore when one taketh it without diſtributing, what likeneſſe is there? But that ſame one man doth it in the name of the whole Church. By what commaundement? Is not this openly to mocke God, when one man priuatly taketh to him ſelfe that which ought not to haue bene done but amōg many? But becauſe the words of Chriſt and Paule are plaine enough, we may brefely cōclude, that wherſoeuer is not breaking of bread to the cōmunion of the faithful, there is not the Supper of the Lord, but a falſe and wrongful counterfaiting of the Supper. But a falſe counterfaiting is a corrupting. Nowe the corrupting of ſo great a miſterie is not without wickedneſſe. Therefore in priuate Maſſes is a wicked abuſe. And (as one fault in religion from time to time bredeth an other) after that that maner of offring without cōmunion was ones crept in, by litle and litle they beganne in euery corner of Churches to make innumerable Maſſes, and diuerſly to drawe the people hether and thether, which ſhould haue come together into one aſſembly, ỳ they might reknowledge the

1 Cor. 10.16.

miſterie of their owne vnitie. Nowe let them go and deny it to be ydolatrie, that in their Maſſes they ſhewe forth bread to be worſhipped in ſteede of Chriſt. For in vaine they boſt of thoſe promiſes of the preſence of Chriſt, which howeſoeuer they be vnderſtode, verily were not geuen to this purpoſe, that wicked and prophane men, ſo oft as they will, and to whatſoeuer abuſe they liſt, may make the body of Chriſt: but that the faithfull, when with religious obſeruation they do in Celebrating of the Supper followe the commaundement of Chriſt, may enioy the true partaking of him.

9 Beſide that, this peruerſines was vnknowen to ỹ purer Church. For howſoeuer the more ſhameleſſe ſort among our aduerſaries do here go about to diguiſe the matter with falſe colors, yet it is moſt ſure that all antiquitie is againſt them, as we haue afore proued in other things, and it may more certeinly be iudged by the continuall reding of olde writers. But ere I make an ende of ſpeakinge of it, I aſke our Maſſing doctors, ſith they knowe that obedience is more eſteemed of God than oblations, and that he more requireth that his voice be harkened to, than that ſacrifices be offred: howe they beleue that this maner of ſacrificing is acceptable to God, whereof they haue no certaine commaundement, and which they ſee not to be allowed by any one ſillable of the Scripture. Moreouer when they heare the Apoſtle ſay, that no man taketh to himſelfe the name and honor of ſacrificing prieſthode, but he that is called as Aaron was yea & that Chriſt himſelfe did not thruſt in himſelfe, but obeied the calling of his Father: either they muſt bring forth God the author and ordeiner of their ſacrificing prieſthode, or they muſt cõfeſſe that the honor is not of God, into which they haue with wicked raſhnes broken in vncalled. But they can not ſhewe one title of a letter that maintaineth their ſacrificing prieſthod. Why therfore ſhall not their ſacrifices vaniſh away, which can not be offred without a prieſt?

1.Sam. 16.22.

10 If any man do thruſt in ſhort ſentences of the olde writers gathered here and there, and do by their authoritie trauaill to proue that the ſacrifice which is done in the Supper is farre otherwiſe to be vnderſtanded than we do expounde it: let him be brefly aunſwered thus: if the queſtion be of allowing the forged deuiſe of ſacrifice, ſuch as the Papiſtes haue fained in the Maſſe, the olde writers do neuer ſpeake in defenſe of ſuch ſacrilege. They do in deede vſe the word Sacrifice: but therewithall they expounde, that they meane nothing els but the remembrance of that true and onely ſacrifice, which Chriſt our onely ſacrificing prieſt (as they eche where report of him) made on the croſſe. The Hebrues (ſayeth Auguſtine) in the ſacrifi-

Lib. 20. contra. Fauſt. cap. 18.

ſacrifices of beaſtes which they offred to God, did celebrate a prophecie of the ſacrifice to come, which Chriſt offred: the Chriſtians do with the holy oblation and partaking of the body of Chriſt celebrate a remembrance of the ſacrifice already made. Here verily he teacheth altogether the ſame thing, which is writtē in moe words in the boke of faith to Peter the Deacon, whoſoeuer be the author of it. The words be theſe; Beleue moſt ſteedfaſtly and dout not at all, that the onely begotten himſelfe, being made fleſhe for vs, offred himſelfe for vs a ſacrifice and oblation to God into a ſauor of ſweteneſſe: to whom with the Father and the Holy Ghoſt in the time of the olde teſtament beaſtes were ſacrificed: and to whom nowe with the Father and the Holy Ghoſt (with whom he hath one Godhed) the holy Church throughout ỹ whole world ceſſeth not to offer the ſacrifice of bred and wine. For in thoſe fleſhly ſacrifices was a figuring of the fleſhe of Chriſt which he ſhould offer for our ſinnes, and of his blood which he ſhould ſhed to the forgeuenes of ſinnes. But in this ſacrifice is thankeſgeuing and rehearſall of the fleſhe of Chriſt which he offered for vs, and of his blood which the ſame he hath ſhed for vs. Whereupon Auguſtine himſelfe in many places expoundeth it to be nothing els but a ſacrifice of praiſe. Finally you ſhall cōmonly finde in him, that the Supper of the Lorde is for no other reaſon called a ſacrifice, but becauſe it is the remembrāce, image, and witneſſe of that ſingular, true, and onely ſacrifice wherewith Chriſt hath cleanſed vs. Alſo there is a notable place in his fourth boke of the Trinitie the xxiij. Chapter, where after that he hath diſcourſed of the onely ſacrifice, he thus concludeth: becauſe in a ſacrifice fower things are cōſidered, to whom it is offred, & of whom, what is offred, & for whom. The ſame he himſelfe the one and true mediator reconciling vs to God by the ſacrifice of peace, remaineth one with him to whom he offred: maketh them one in him for whom he offred: is one himſelfe which offred, and the thing which he offred. To the ſame effect alſo ſpeaketh Chriſoſtome. But they ſo chalenge the honor of ſacrificing prieſthode to Chriſt, that Auguſtine teſtifieth it to be ỹ voice of Antichriſt if any man make a Biſhop interceſſor betwene God and men.

Contra aduerſ. legis.

Libr. 2 contra parm. cap. 8.

11 Yet do we not deny but that the offring vp of Chriſt is there ſo ſhewed in vs, that the ſpectacle of the croſſe is in a maner ſet before our eyes: as ỹ Apoſtle ſaith that Chriſt was crucified in the eyes of the Galathians, when the preaching of the croſſe was ſet before them. But foraſmuch as I ſe that thoſe olde Fathers alſo wreſted this remembrance an other way than was agreable with the inſtitution of the Lorde (becauſe their Supper conteined I wote not what repeted

Gal. 3.

or at leaſt renewed forme of ſacrificing) the ſafeſt way for godly hartes ſhalbe to reſt in the pure and ſimple ordinance of God: whoes alſo the Supper is therfore called, becauſe in it his authority alone ought to be in force. Truely ſith I finde that they haue kepte a godly & true ſenſe of this whole miſterie, and I do not perceiue that they meante to abate any thing were it neuer ſo litle from the only ſacrifice of the Lord, I can not cõdemne them of vngodlineſſe: yet I thinke that they can not be excuſed, but that they haue offended ſomwhat in ỹ maner of the celebration. For they counterfaited the Iewiſhe maner of ſacrificing more nerely than either Chriſt had ordeined, or the nature of the Goſpell did beare. Therefore that ſame ouerthwart appliance to heauenly things is the onely thing wherein a man may worthily blame them, for that being not cõtented with the ſimple and naturall inſtitution of Chriſt, they ſwarued to the ſhadowes of the lawe.

12 If a man do diligently wey, that this difference is put by the word of the Lorde betwene the ſacrifices of Moſes, and our Thankeſgeuing, that whereas thoſe did repreſent to the Iewiſhe people, the ſame effectualneſſe of the death of Chriſt, which is at this day deliuered to vs in the Supper, yet the maner of repreſentinge was diuerſe. For in thoſe, ỹ Leuiticall Prieſts were cõmaunded to figure that which Chriſt ſhould performe: there was brought a ſacrifice which ſhould be in the ſteede of Chriſt himſelf: there was an altar wherupõ it ſhould be offred: Finally all things were ſo done, that there was ſet before their eyes an image of the ſacrifice which was to be offred to God for a ſatisfactorie cleanſing. But ſins the time that the ſacrifice is ended, the Lorde hath apointed to vs an other order: namely that it ſhould cõuey to the faithfull people the frute of the ſacrifice offred to him by the Sonne. Therſore he hath geuen vs a table whereat we ſhould eate, not an altar wherupon ſacrifice ſhould be offred: he hath not cõſecrated prieſts to ſacrifice, but miniſters to diſtribute the holy banket. Howe much more hy and holy the miſterie is, ſo much more religiouſſly and with greater reuerẽce it is mete to be handled. Therfore there is no way ſafer, than putting away all boldneſſe of mãs vnderſtanding, to ſticke faſt in that alone which the Scripture teacheth. And truely if we cõſider that it is ỹ Supper of the Lord & not of men, there is no cauſe why we ſhould ſuffer our ſelues to be remoued one heare bredth frõ it by any authority of men or preſcription of yeres.

1. Cor. 11.20. Therfore when ỹ Apoſtle minded to cleanſe it from all faultes which had already crept into the church of the Corinthiãs, he vſeth the redieſt way therunto, that is, he calleth it backe to the only inſtitution of it, from whenſe he ſheweth ỹ a perpetuall rule ought to be fetched.

13 Nowe

13 Nowe leaſt any wrangler ſhould ſtirre vs vp ſtrife by reaſon of the names of ſacrifice and ſacrificing prieſt, I will alſo declare, but yet brefely, what in the whole diſcourſe I haue meant by a ſacrifice, and what by a Sacrificing prieſt. Whoſo ſtretche the word ſacrifice to all holy Ceremonies and doings of religion, I ſe not by what reaſon they do it. We do knowe that by the continuall vſe of the Scripture a ſacrifice is called that which the Grekes call ſomtime Thuſia, ſometime Proſphora, ſomtime Telete. Which being generally taken comprehendeth whatſoeuer is in any wiſe offred to God. Wherefore we muſt make diſtinction: but yet ſo that this diſtinction may haue a ſupernall appliance of ſimilitude from the ſacrifices of the lawe of Moſes: vnder the ſhadowes whereof the Lorde willed to repreſent to his people the whole truth of ſacrifices. Or thoſe although there were diuerſe formes, yet they may all be referred to two ſortes. For either there was oblation made for ſinne after a certaine maner of ſatisfaction, whereby giltineſſe was redemed before God: or it was a ſigne of the worſhipping of God, and a teſtifying of religiō: ſomtime in ſteede of ſupplication, to craue the fauor of God: ſomtime in ſteede of thankeſgeuing, to teſtifie thankfulneſſe of minde for benefites receiued: ſomtime onely for an exerciſe of godlineſſe, to renewe the ſtabliſhinge of the couenant: to which latter ſort pertemed burnt offrings, drinke offrings, oblatiōs, firſt frutes, and peace offrings. Wherefore let vs alſo diuide ours into two kindes: and for teachinges ſake let vs call the one the ſacrifice of worſhip and of godly deuotion, becauſe it conſiſteth in the honoring and worſhipping of God, which the faithfull both owe and yelde vnto him: or, if you will, the ſacrifice of Thankeſgeuing: foraſmuch as it is geuen to God of none but of them the being loden with immeaſurable benefites, do render to him themſelues with all their doinges. The other may be called propitiatorie or of expiation. The ſacrifice of expiation is that which tendeth to appeaſe the wrath of God, to ſatisfie his iudgement, and ſo to waſh and wipe away ſinnes: whereby the ſinner cleanſed from the filthy ſpottes of them and reſtored into puritie of righteouſneſſe, may returne into fauor with God himſelfe. So in the lawe thoſe were called ſacrifices that were offred for the purging of ſinnes: not for that they were ſufficient to recouer the fauor of God, or to put away iniquitie: but for that they ſhadowed out ſuch a true ſacrifice which at length was fully done by Chriſt alone: & by him alone, becauſe it could be done by none other: and ones, becauſe the effectualneſſe and force of that one ſacrifice which Chriſt hath fully done, is eternall, as he himſelf hath teſtified with his own mouth, whē he ſaid y it was ended & Exo. 29. Ioh. 19. 30.

fulfilled: that is to say, that whatsoeuer was necessarie to the reconeiling of the Fathers fauor, to the obteining of the forgeuenesse of sinnes, to righteousnesse and to saluation, all the same was performed and fulfilled with that his onely oblatiō, and there so nothing wanted thereof, that there was afterward no place left to any other sacrifice.

14 Wherefore I determine, that it is a most wicked reproch, and blasphemy not to be suffred, as well against Christ as against the sacrifice which he hath fully done by his death vpon the crosse for vs, if any man by renewinge an oblation thinke to purchace the pardon of sinnes, to appease God, and to obteine righteousnesse. But what is els done by Massing, but that by deseruing of newe oblation we may be made partakers of the passion of Christ? And, that there might be no measure of madding, they thought it but a smal thing to say that there is made indifferently a cōmon sacrifice for the whole Church, vnlesse they further said that it is in their choise to apply it peculiarly to this man or that man to whom they would, or rather to euery one whosoeuer he were that would buy for himselfe such ware with redy money. Nowe because they could not reache to the price that Iudas had, yet that they might in some marke resemble their author, they kepte the likenesse of number. Iudas solde him for thirty siluer pens: these fellowes sell him, after the French accompt, for xxx. brasen pens: but Iudas solde him ones, these fellowes sell him as oft as they can finde a bier. In this sence also we deny that they be sacrificing priests, that is to say, they that with such an oblation are meanes to God for the people, they that appeasing God, may purchace the satisfactorie purging of sinnes. For Christ is the onely Bishop and sacrificing priest of the newe Testamēt, into whom all Priesthodes are remoued, and in whome they be shut vp and ended. And if the Scripture had made no mention of the eternall Priesthode of Christ: yet forasmuch as God, sins that he hath taken away those olde Priesthodes, hath ordeined none, the Apostles argument remaineth inuincible, that no man taketh honor to himselfe but he that is called of God. By what affiance therefore dare these robbers of God, that boll themselues for the butchers of Christ, call themselues the sacrificing Priests of the liuing God?

The cō mon price of a masse in fraunce is 2. Karolus. vvhich make. 10. deniers, about the value of a sterling grote. Hebr. 5. 4.

15 Plato hath an excellent place in his seconde boke of Cōmon weale. Where when he entreateth of the olde maners of expiation, and laugheth to scorne the foolishe cōfidence of euill men & wicked doers, which thought that their wicked doings were by these as by couerinnges hidden that the gods could not se them, and did, as if they had gotten warrant of the gods by couenant, more carelessly folowe

their

their owne luſtes: he ſeemeth throughly to touche the maner of ſatisfactorie purging of the Maſſe, ſuch as is at this day in the world. To beguile and vndermine an other man, all men knowe to be vnlawfull. To greue widowes with wrongful dealings, to robbe the fatherleſſe, to troble the poore, by euill crafty meanes to catch other mens goods to themſelues, with forſwerings and deceites to enter forceably into any mans poſſeſſions, to oppreſſe any man with violence and tyrannous feare, all men cõfeſſe to be wicked. Howe therefore dare ſo many commonly do all theſe thinges, as though they ſhould freely be bolde to do them? Truely, if we rightly wey it, no other cauſe doth ſo much encourage them, but becauſe they haue confidence, that by the ſacrifice of a Maſſe, as by paiment of full price for recompenſe, they ſhall ſatisfie God, or at the leaſt that this is an eaſy way to compounde with him. Then Plato procedeth further to ſcorne their groſſe blockiſhneſſe, which thinke that by ſuch ſatisfactorie cleanſings thoſe peines are redemed that otherwiſe they ſhould ſuffer in hell. And wherto ſerue at this day the yerely obites, and the greater part of Maſſes, but that they which throughout all their life haue bene moſt cruell tyrantes, or moſt rauenous robbers, or geuẽ foorth to all miſcheuous doings, ſhould as though they were redemed by this price, eſcape the fier of purgatorie?

16 Vnder the other kinde of ſacrifice, which we haue called the ſactifice of Thankeſgeuing, are conteined all the dutiefull workes of charitie, which when we extẽde to our brethren, we honor the Lord hinſelfe in his members: then, all our prayers, praiſinges, geuinges of thanks, and whatſoeuer we do to the worſhipping of God. All which things finally do hang vpon the greater ſacrifice, whereby we are in ſoule & body hallowed to be a holy temple to the Lord. For neither is it enough, if our outward doings be applied to the obeying of him: but firſt our ſelues, and then all that is ours ought to be conſecrate and dedicate to him: that whatſoeuer is in vs, may ſerue his glory, and may ſauor of zelous endeuor to aduance it. This kinde of ſacrifice tendeth nothing at all to appeaſe the wrath of God, nothing at all to obteine forgeueneſſe of ſinnes, nothing at all to deſerue righteouſneſſe: but is occupied onely in magnifying and extolling of God. For it can not be pleaſant and acceptable to God, but at their handes, whom by forgeueneſſe of ſinnes already receiued he hath by other meanes reconciled to himſelfe, and therefore acquited them from giltineſſe. But it is ſo neceſſary for the Church, that it can not be away from it. Therefore it ſhalbe euerlaſting, ſo long as the people of God ſhall cõtinue, as we haue before already ſhewed out of the Prophets

for in that meaning I will take this prophecie, For from the rising of the sunne to the going downe thereof, great is my name among the Gentiles, and in euery place incense shalbe offred to my name, and a cleane offringe: because my name is terrible among the Gētiles, saith the Lorde: so farre is it of, that we would put it away. So Paul biddeth vs to offer our bodies, a sacrifice liuing, holy, acceptable to God, a reasonable worship. Where he spake very pithily, when he added that this is our reasonable worshipping: for he meant the spirituall maner of worshipping of God, which he did secretely set in comparison against the carnall sacrifices of the lawe of Moses. So liberall doing of good and communicating are called sacrifices by which God is pleased. So the liberalitie of the Philippians, whereby they had releued the pouertie of Paule, is called a sacrifice of swete smelling. So all the good workes of the faithfull are called spirituall sacrifices.

Rom.12 1.
Heb 13 16.
Phili.4 18.

17 And why do I seke out many examples? For commonly this maner of speaking is often founde in the Scriptures. Yea and while the people of God was yet holden vnder the outward schooling of the law, yet the Prophets did sufficiently expresse, that vnder those carnall sacrifices was the truth, which the Christian Church hath common with the nation of the Iewes. After which maner Dauid prayed, that his prayer might as incense ascēde into the sight of God. And Osee called geuinges of thankes, the calues of lippes, which in an other place Dauid calleth the sacrifices of praise. Whom the Apostle himselfe following, calleth them also the sacrifices of praise, and expoundeth them the frutes of lippes confessing to his name. This kinde of sacrifice the Supper of the Lord can not want: wherein when we declare his death and render thanksgeuing, we do nothing but offer the sacrifice of praise. Of this office of sacrificing, all we Christians are called a kingly Priesthode: because by Christ we offer to God that sacrifice of praise of which the Apostle speaketh, the frute of lippes that confesse to his name. For neither do we with our giftes appeare in the sight of God without an intercessor. Christ is he, which being the mediator cōming betwene, we offer vs and ours to the Father. He is our Bishop, which being entred into the sanctuary of heauen, hath opened the entry to vs. He is the altar, vpon which we lay our giftes, that in him we may be bolde all that we are bolde. It is he (I say) that hath made vs a kingdom and Priests to the Father.

Psa.141. 2.
Osee.14 3
Psa. 51. 21.
Heb.13. 15.
1.Pet.2. 9.
Reue.1. 6.

18 What remaineth, but that the blinde may se, the deffe may heare, children themselues may vnderstāde this abhomination of the Masse? which being offred in a golden cup, hath made dronke the

kings

kings and peoples of the earth, from the hieſt to the loweſt, hath ſo ſtriken them with drowſineſſe and giddineſſe, that being become more ſenſleſſe than brute beaſtes, they haue ſet the whole ſhip of their ſafetie onely in this deadly deuouring gulf. Truely Satan neuer did bende himſelfe with a ſtronger engine than this to aſſaile and vanquiſh the kingdome of Chriſt. This is the Helene, for whom the enemies of the trueth fight at this day with ſo great rage, ſo great furiouſneſſe, ſo great crueltie: & a Helene in deede, with whom they ſo defile themſelues with ſpiritual whordome, which is the moſt curſed of all. I do not here ſo much as ones touch with my litle finger thoſe groſſe abuſes, wherwith they might color the vnholy pureneſſe of their holy Maſſe: howe filthy markettings they vſe, howe vnhoneſt gaines they make with their maſſinges, with howe great rauening they fill their couetouſneſſe. Onely I do point vnto, and that with fewe and plaine wordes, what maner of thing is euen the very holieſt holineſſe of the Maſſe, for which it hath deſerued in certain ages paſt to be ſo honorable and to be had in ſo great reuerence. For, to haue theſe ſo great miſteries ſet out according to their worthineſſe, requireth a greater worke: and I am vnwilling to mingle herewith thoſe filthy vncleanneſſes that cõmonly ſhewe themſelues before the eyes & faces of all men: ỹ all men may vnderſtand, that the Maſſe taken in her moſt piked pureneſſe, and wherewith it may be ſet out to the beſt ſhewe, without her appendãces, from the roote to the topp ſwarmeth full of all kinde of wickedneſſe, blaſphemie, idolatrie, and ſacrilege.

Queue Helene the Greciã Harlot, cauſe of the vvarre of Troy.

19 The Readers now haue in a maner almoſt all thoſe things gathered into an abridgement, which we haue thought behouefull to be knowen concerning theſe two Sacramẽts: the vſe of which hath bene deliuered to the Chriſtian Church from the beginning of the newe teſtament, to continue to the very ende of the world: namely, that Baptiſme ſhould be as it were a certain entry into it, & an admiſſion into faith: & the Supper ſhould be as it were a continual foode, wherewith Chriſt ſpiritually fedeth the familie of his faithfull. Wherfore as there is but one God, one faith, one Chriſt, one Church his body: ſo there is but one Baptiſme, and is not ofte miniſtred againe. But the Supper is frõ time to time diſtributed, that they which haue bene ones receiued into the Church, may vnderſtand that they be continually fed with Chriſt. Beſide theſe two as there is no other Sacramẽt ordeined of God, ſo neither ought the Church of the faithful to acknowledge any other. For, that it is not a thing that lieth in the choiſe of man, to raiſe & ſet vp newe Sacramẽts, he ſhall eaſily vnderſtand ỹ remẽbreth that which hath bene here before plainly enough

declared, that is, that Sacraments are appointed of God to this ende, that they ſhould inſtruct vs of ſome promiſe of his, and teſtifie to vs his good will towarde vs: and he alſo that calleth to minde, that none hath bene Gods counſeller, that might promiſe vs any certaintie of his will, or aſſure vs & bring vs out of care, what affection he beareth toward vs, what he will geue, or what he will deny vs. For therewith is alſo determined, that no man can ſet fourth a ſigne to be a teſtimonie of any will or promiſe of his: it is he himſelf alone, that can by a ſigne geuen teſtifie to vs of himſelfe. I will ſpeake it more brefely, and paraduenture more groſly, but more plainly, A Sacrament can neuer be without promiſe of ſaluation. All men gathered on a heape together can of themſelues promiſe nothing of our ſaluatiō. Therfore neither can they of themſelues ſet fourth or ſet vp a Sacrament.

Eſa.40. 13. Rom.11 34.

20 Therfore let the Chriſtian Church be contented with theſe two, and let her not onely not admitt or acknowledge any third for the preſent time, but alſo not deſire or loke for any to the ende of the world. For whereas certaine diuerſe Sacraments, beſide thoſe their ordinarie ones, were geuen to the Iewes, according to the diuerſe courſe of times, as Manna, Water ſpringing out of the rocke, the Braſen ſerpent and ſuch other: they were by this change put in minde that they ſhould not ſtay vpon ſuch figures, whoes ſtate was not very ſteedfaſt: but that they ſhould loke for ſome better thing from God, which ſhould continue without any decaying, and without any ende. But we are in a farre other caſe, to whom Chriſt is openly ſhewed: in whom all the treaſures of knowledge and wiſdome are hidden with ſo great abundance and plentie, that either to hope for or loke for any newe encreaſe to theſe treaſures, is verily to moue God to wrath, & to prouoke him againſt vs. We muſt hunger for, ſeke, loke vpon, learne, and throughly learne Chriſt alone, vntill that great day ſhall appeare, wherein the Lord ſhall openly ſhewe to the full the glory of his kingdome, & himſelfe ſuch as he is, to be beholden of vs. And for this reaſon this our age is in the Scriptures ſignified by the laſt houre, the laſt dayes, the laſt times, that no man ſhould deceiue himſelfe with vaine loking for any newe doctrine or reuelation. For many times and in many ſortes he ſpake before by his Prophetes: in theſe laſt dayes the heauenly Father hath ſpoken in his beloued Sonne, which only can manifeſtly ſhewe the Father: and in deede he hath manifeſtly ſhewed him to the full, ſo much as behoueth vs, while we nowe beholde him by a glaſſe. As therefore this is nowe taken away from men, that they can not make newe Sacramentes in the Church of God: ſo it were to be wiſhed, that as litle as were poſſible of

Exo.16. 13. and 17.6. 1.Cor. 10.3. Numer. 21.8. Iohn.3. 14. Col.2.3 1.Ioh.3. 2. 1.Iohn 2.18. 1.Pet.1. 20. Heb.1. 2. 1.Cor. 13.12.

mans

mans inuention might be mingled with thoſe Sacramentes that are of God. For like as when water is poured in, the wine departeth and is delaied: and as with leauen ſcattered amonge it, the whole lumpe of doae waxeth ſower: ſo the pureneſſe of the myſteries of God is nothing elſe but defiled when man addeth any thing of his owne. And yet we ſee how farre the Sacramentes are ſwarued out of kinde from their naturall pureneſſe, as they be handled at this day. There is echwhere too much of pompes, ceremonies, and geſturinges: but of the worde of God in the meane time there is neither any conſideration nor mention, without which euen the Sacramentes themſelues are not Sacramentes. Yea and the very ceremonies that are ordayned of God, in ſo great a rout can not once lift vp their head, but lye as it were oppreſſed. Howe litle is that ſeene in Baptiſme, which onely ought there to haue ſhined and bin looked vpon, as we haue in an other place rightfully complained, euen Baptiſme it ſelfe? As for the Supper, it is vtterly buried, ſince that it hath bin turned into ỹ Maſſe, ſauinge that it is ſeene once euery yeare but in a mangeled and halfe torne faſhion.

The xix. Chapter.

Of the fiue falſely named Sacramentes: vvhere it is declared, that the other fiue vvhich haue bin hitherto commonly taken for Sacramentes, are not Sacramentes: and then is shevved vvhat maner of thinges they be.

OVr former diſcourſe concerninge Sacramentes might haue obtained this with the ſober and willing to learne, that they ſhould not ouer curiouſly procede any further, nor ſhoulde without the word of God embrace any other Sacramentes beſide thoſe two which they knew to be ordained of the Lorde. But foraſmuch as that opinion of the ſeuen Sacraments, being commonly vſed in all mens talke, hauinge wandered through all ſchooles and preachinges, hath by very auncienty gathered rootes, and is yet ſtill ſettled in the mindes of mẽ: I thought that I ſhould do a thing worth the trauell, if I ſhoulde ſeuerally and more neerely ſearch thoſe other fiue that are commonly adnumbred amonge the true and naturall Sacramentes of the Lord, and wiping away all deceitfull colour, ſhould ſet thẽ forth to be ſeene of the ſimple ſuch as they be, & how falſely they haue bin hitherto taken for Sacramentes. Firſt, I here proteſt to all the godly, that I do not take in hande this contention about the name for any deſire of ſtriuing, but that I am by weighty cauſes led to fight againſt the abuſe of it. I am not ignorant that Chriſtians

are Lords,as of words,ſo of all things alſo, & therfore may at their wil apply words to thinges, ſo that a godly ſenſe be kept,although there be ſome vnproperneſſe in the ſpeaking. All this I graunt:although it were better that the wordes ſhould be made ſubiect to thinges,than thinges to the words. But in the name of Sacrament there is an other conſideration. For they which make ſeuen Sacraments,do therwithall giue to them all this definition, that they be viſible formes of inuiſible grace: they make them altogether veſſells of the holy Ghoſt: inſtrumentes of giuing of righteouſneſſe,cauſes of the obtayninge of grace. Yea and the Maiſter of the ſentences himſelfe denieth that the Sacramentes of the lawe of Moſes are properly called by this name, becauſe they did not deliuer in dede the thing that they figured. Is it, I beſeech you,to be ſuffered,that thoſe ſignes which the Lorde hath hallowed with his owne mouth,which he hath garniſhed with excellent promiſes, ſhould not be accompted for Sacramentes:and in the meane time this honor ſhold be cõueied away to thoſe vſages which mẽ either haue deuiſed of themſelues, or at leaſt do obſerue without expreſſe commaundemen: of God?Therfore either let them change the definition,or let them abſtaine from the wrongfull vſinge of this word, which doth afterward engender falſe opinions & full of abſurdity. Extreme anointinge (ſay they)is a figure and cauſe of inuiſible grace, becauſe it is a Sacrament. If we ought in no wiſe to graunt that which they gather vpon it,then truely we muſt reſiſt thẽ in the name it ſelfe,leaſt therby we admit that it may giue occaſion to ſuch an errour. Againe when they would proue it to be a Sacrament,they adde this cauſe,for that it conſiſteth of the outward ſigne and the word. If we finde neither commaundement nor promiſe of it, what can we do elſe but crie out againſt them?

2 Now appeareth that we brawle not about ỹ word, but do moue a controuerſie not ſuperfluous cõcerning the thing it ſelfe. Therfore this we muſt ſtrongly hold faſt, which we haue with inuincible reſon before confirmed, that the power to inſtitute a Sacrament is in the hande of none but of God only. For a Sacrament ought with a certaine promiſe to raiſe vp and comfort the conſciences of the faithfull:which could neuer receiue this certainty from man. A Sacrament ought to be to vs a witneſſinge of the good will of God towarde vs, whereof none of all men or Angels can be witnes,foraſmuch as none hath bin of Gods counſell. Therefore it is he alone which doth with right authority teſtifie of himſelfe to vs by his word. A Sacrament is a ſeale, wherewith the teſtament or promiſe of God is ſealed. But it could not be ſealed with bodily thinges & elementes of this world,

Eſa. 40. 13.
Rom.11 34.

vnleſſe

vnleſſe they be by the power of God framed and appointed thereunto. Therefore man can not ordaine a Sacrament, becauſe this is not in the power of manne, to make that ſo great myſteries of God ſhould lye hidden vnder ſo baſe thinges. The word of God muſt go before, which may make a Sacrament to be a Sacrament, as Auguſtine very well teacheth. Moreouer it is profitable that there be kept ſome difference betwene the Sacramentes and other ceremonies, vnleſſe we will fall into many abſurdities. The Apoſtles prayed kneling: therefore men ſhall not kneele without a Sacrament. It is ſayd that the diſciples praied toward the Eaſt: therefore the lookinge into the Eaſt ſhalbe a Sacrament. Paule willeth men in euery place to lift vppe pure handes, & it is rehearſed that holy men oftentimes prayed with their handes lifted vp: then let the lifting vp of handes alſo be made a Sacrament. Finally let all the geſtures of the holy ones turne into Sacramentes. Howebeit I woulde not alſo much paſſe vppon theſe thinges, if ſo that they were not ioyned with thoſe other greater diſcommodities.

Homil. in Ioan. 80.
Act. 19. 40 & 10 36.
1. Tim. 2 8.

3 If they will preſſe vs with the authority of the old Church, I ſay that they pretend a falſe colour. For this number of ſeuen is no where founde among the Eccleſiaſticall writers: neither is it certaine at what time it firſt crept in. I graunt in dede that ſometime they be very free in vſing the name of a ſacrament: but what meane they thereby? euen all ceremonies and outward rites, and all exerciſes of godlineſſe. But when they ſpeake of thoſe ſignes, that ought to be witneſſes of the grace of God toward vs, they are contented with theſe two, Baptiſme, and the Supper. Leaſt any man ſhoulde thinke that I falſely boaſt of this, I will here rehearſe a few teſtimonies of Auguſtine. To Ianuarius he ſayth: Firſt I would haue thee to hold faſt that which is the chiefe point of this diſputation, that our Lord Chriſt (as he himſelfe ſayth in the Goſpell) hath made vs ſubiect to a light yoke and a light burden. Wherefore he hath bound together the felowſhip of the new people with Sacramentes very fewe in number, very eaſie in obſeruinge, very excellent in ſignification. As are Baptiſme hallowed in the name of the Trinity, and the Communicating of the body and blood of the Lord, and whatſoeuer elſe is ſette foorth in the Canonicall Scriptures. Againe, in his booke of Chriſtian doctrine, Since the Lordes reſurrection, the Lorde himſelfe and the doctrine of the Apoſtles hath deliuered certaine few ſignes in ſteede of many, and thoſe moſt eaſie to be done, moſt reuerende in vnderſtandinge, moſt pure in obſeruing: as is Baptiſme, and the Celebratinge of the body and blood of the Lord. Why doth he here make no mention of the holy number, that

Epi. 118
Lib. 3. cap. 9.

is, of the number of ſeuen? Is it likely that he would haue paſſed it ouer, if it had bin at that time ordained in the Church, ſpecially ſith he is otherwiſe in obſeruinge of numbres more curious than neede were? Yea, when he nameth Baptiſme and the Supper, and ſpeaketh nothinge of the reſt: doth he not ſufficiently ſignifie, that theſe two myſteries do excell in ſingular dignity, & that the other ceremonies do reſt beneth in a lower degree? Wherfore I ſay that theſe Sacramentarie Doctors are deſtitute not onely of the worde of the Lord, but alſo of the conſent of the olde Church, howe much ſoeuer they glory of this pretence. But nowe lette vs come downe to the ſpeciall things themſelues.

Of Confirmation.

4 This was the maner in olde time, that the children of Chriſtians, when they were growen to age of diſcretion, ſhould be brought before the Biſhop: that they ſhoulde fulfil that duety which was required of thoſe that being growen in yeares did offer themſelues to Baptiſme, For theſe ſate amonge thoſe that were to be catechiſed, till beinge fully inſtructed in the myſteries of the faith, they coulde make a confeſſion of their faith before the Biſhop and the people. Therefore they that were baptiſed being infantes, becauſe they had not then made confeſſion of their faith before the Church, were about the end of their childhoode or in the beginning of their yeres of diſcretion preſented againe by their parentes, and were examined of the Biſhop according to the forme of the Catechiſme, which they had then certaine and common. And that this doing, which otherwiſe ought worthily to be graue and holy, might haue the more reuerence and dignity, there was added alſo the Ceremony of laying on of handes. So that ſame childe, his faith beinge allowed, was let go with ſolemne bleſſing. The olde wryters do oft make mention of this maner. Leo the Pope wryteth: If any returne from heretikes, let
Epi. 39. him not be baptiſed againe: but (which he wanted amonge the Heretikes) let the vertue of the Spirite be giuen him by the Biſhops laying on of his handes. Here our aduerſaries will crie out, that it is rightfully called a Sacrament, in which the holy Ghoſt is giuen, but Leo himſelfe doth in an other place declare what he meaneth by thoſe
Epi 77. words: Who ſo (ſaith he) is baptiſed amonge heretikes, let him not be rebaptiſed, but with calling vpon the holy Ghoſt, let him be confirmed with laying on of hands: becauſe he receiued only the forme of baptiſme without ſanctifying. Hierom alſo maketh mention of it, wryting againſt the Luciferiãs. But although I do not deny that Hierom ſomwhat erreth therein, for that he ſayth that it is an obſeruation of the

Apoſtles;

Apoſtles: yet he is moſt farre from theſe mens follies. And the very ſame alſo he qualifieth, when he addeth, that this bleſſing is giuen to the biſhops onely, rather in honor of their prieſthoode than by the neceſſity of law. Therefore ſuch laying on of handes, which is done ſimply in ſtede of bleſſing, I praiſe and would that it were at this day reſtored to the pure vſe thereof.

5 But the later age hauinge in a maner blotted out the thinge it ſelfe, hath ſet I wote not what fained confirmation for a Sacrament of God. They haue fained that the vertue of Cõfirmation is, to giue the holy Ghoſt to the encreaſe of Grace, which in baptiſme was giuen to innocency: to ſtrengthen them to battaile, which in baptiſme were new begotten to life. This Confirmation is celebrate with annointinge, and with this forme of words, I ſigne thee with the ſigne of the holy croſſe, and confirme thee with the chreſme of ſaluation, in the name of the Father, and of the Sonne, and of the holy Ghoſt. All this is gaiely and trimly done. But where is the word of God, that may promiſe here the preſence of the holy Ghoſt? They can not bringe foorth one title. Whereby then will they certifie vs that their chreſme is the veſſel of the holy Ghoſt? We ſee oyle, that is, a thicke and fat liquor and nothing elſe. Let the word (ſaith Auguſtine) be added to the element, and there ſhalbe made a Sacrament. Let them (I ſay) bringe foorth this word, if they will haue vs in the oyle to looke vpõ any thing but the oyle. If they did acknowledge themſelues miniſters of the Sacramentes, as they ought, we needed to ſtriue no longer. This is the firſt law of a miniſter, that he do nothing without commaundement. Go to, let them bring forth any commaundement of this point of miniſtery, & I will not ſpeake one word more. If they haue no commaundement, they can not excuſe their boldneſſe full of ſacrilege. After this maner the Lorde asked the Phariſees, whether the Baptiſme of Iohn were from heauen or from men: if they had anſwered, from men, thẽ he had made them confeſſe that it was triflinge and vaine: if from heauen, then were they compelled to acknowledge the doctrine of Iohn. Therefore leaſt they ſhoulde too much ſclaunder Iohn, they durſt not confeſſe that it was from men. If therefore Confirmation be from men, it is proued to be vaine and triflinge: if they will perſwade vs that it is from heauen, lette them proue it. Mat. 21. 25.

6 They do in deede defende themſelues with the example of the Apoſtles, whom they thinke to haue done nothinge raſhly. That is well in deede: neither would we blame them, if they ſhewed themſelues followers of the Apoſtles. But what did the Apoſtles? Luke re- Act. 8. 21.

porteth in the Actes, that the Apoſtles which were at Hieruſalem, when they heard that Samaria had receiued the worde of God, ſent thither Peter and Iohn: they prayed for the Samaritans, that they might receiue the holy Ghoſt, which was not yet come into any of them, but they were baptiſed onely in the name of Ieſus: when they had praied, they laid their hands vpon them: by which laying on, the Samaritans receiued the holy Ghoſt. And of this laying on of hands he diuerſe times maketh mention. I heare what the Apoſtles did: that is, they faithfully executed their miniſtery. The Lord willed that thoſe viſible and wonderfull graces of the holy Ghoſt, which he then poured out vpon his people, ſhould be miniſtred & diſtributed of his Apoſtles by the layinge on of handes. But vnder this layinge on of handes: I thinke there was not contained any hier myſtery: but I expound it, that they adioyned ſuch a ceremonie, that by the very outward doing they might ſignifie, that they commended and as it were offred to God him vpon whom they laid their hands. If this miniſtery which the Apoſtles then executed, were yet ſtill remainінge in the Church, the laying on of handes alſo ought to be kept. But ſince that ſame grace hath ceaſſed to be giuen, whereto ſerueth the laying on of handes? Truely the holy Ghoſt is yet preſent with the people of God, without whom being guider & directer, the Church of God can not ſtand. For we haue the eternall promiſe and which ſhall euer ſtand in force, by which Chriſt calleth to himſelf them that thirſt, that they may drinke liuing waters. But thoſe miracles of powers, & manifeſt workinges, which were diſtributed by the laying on of handes, haue ceaſſed, neither behoued it that they ſhould be, but for a time. For it behoued that the preaching of the Goſpell while it was new, ſhould be glorioufly ſet forth & magnified, with vnheard of and vnwonted miracles. From which when the Lord ceaſſed, he did not byandby forſake his Church, but taught that the royalty of his kingdom & the dignity of his word was excellently enough diſcloſed. In what point therfore will theſe ſtageplaiers ſay that they folow ỹ Apoſtles? They ſhould haue done it with laying on of handes, that the eudent power of the holy Ghoſt might byandby ſhewe foorth it ſelfe. This they bring not to paſſe: why therfore do they boaſt that the laying on of handes maketh for them, which we read in dede that the Apoſtles vſed, but altogether to an other end?

Iohn. 7. 37.

7 This hath like reaſon as if a mā ſhould teach that that breathing wherwith the Lord breathed vpon his diſciples, is a Sacrament wherby the holy Ghoſt is giuen. But wheras the Lord did this once, he did not alſo will that we ſhoulde do the ſame. After the ſame maner alſo

Ioh 20. 22.

the

the Apoſtles laid on their handes, during the time that it pleaſed the Lord that the viſible graces of the holy Ghoſt ſhoulde be diſtributed at their praiers: not that they which come after, ſhould onely plaier-like & without the thing in dede counterfait an empty & cold ſigne, as theſe apes do. But if they proue that in layinge on of handes they folow the Apoſtles, (wherein they haue no like thing with the Apoſtles, ſauing I wote not what ouerthwart wrongfull counterfaitinge) yet whenſe commeth their oyle which they cal the oyle of ſaluation? Who taught them to ſeeke ſaluation in oyle? Who taught them to giue to it the power of ſtrengthening? Did Paule, which draweth vs farre away from the elements of this world, which condemneth nothinge more than the ſtickinge to ſuch pety obſeruations? But this I bodly pronounce, not of my ſelfe, but from the Lorde. Who ſo call oyle the oyle of ſaluation, they forſweare the ſaluation which is in Chriſt, they deny Chriſt, they haue no part in the kingdom of God. For oyle is for the belly, and the belly for oyle: the Lorde ſhall deſtroy both. For all theſe weake elementes, which decay with very vſe, belong nothinge to the kingdom of God, which is ſpirituall and ſhall neuer decay. What then? will ſome mē ſay: do you meaſure with the ſame meaſure, the water wherewith we be baptiſed, and the breade and wine vnder which the Supper of the Lorde is giuen? I anſwere that in Sacramentes giuen of God, two thinges are to be looked vnto: the ſubſtance of the bodily thing which is ſette before vs, and the forme that is by the word of God printed in it, wherein lyeth the whole ſtrength. In reſpect therefore that the bread, wine, and water that are in the Sacramentes offered to our ſight, do keepe their owne ſubſtance, this ſayinge of Paule alway hath place, Meate for the belly, and the belly for meates: God ſhall deſtroy them both. For they paſſe and vaniſh away with the faſhion of this worlde. But in reſpect that they be ſanctified by the worde of God, that they may be Sacramentes, they do not holde vs in the fleſh, but do truely and ſpiritually teach vs.

Gal 4.9
Colo. 2. 20.

1. Cor. 6 13.

8 But let vs yet more neerely looke into it, howe many monſters this fat liquor foſtereth and feedeth. Theſe anoynters ſay, that the holy Ghoſt is giuen in baptiſme, to innocence: in Confirmation, to encreaſe of grace, that in Baptiſme, we are new begotten into life: in confirmation, we are prepared to battell. And they are ſo paſt ſhame, that they deny that baptiſme can wel be done without confirmation. O wickednеſſe. Are we not therefore in baptiſme buried together with Chriſt, being made partakers of his death, that we may be alſo parteners of his reſurrection. But this ſelowſhip with the death and

Ro. 6. 4.

life of Chriſt Paule expoundeth to be the mortifying of our fleſh, & quickeninge of our ſpirit: for that our olde man is crucified, that we may walke in newneſſe of life. What is to be armed to battell if this be not? If they compted it a matter of nothing, to tread vnder feete the word of God: why did they not yet at leaſt reuerence the Church, to whom they will in euery point ſeeme ſo obedient. But what can be brought forth more ſtronge againſt their doctrine, than that decree of the Mileuitane councel? Who ſo ſayth that baptiſme is giuen only for forgiueneſſe of ſinnes, and not for a help of grace to come, accurſed be he. But whereas Luke, in the place which we haue alleaged, ſayth that they were baptiſed in the name of Ieſus Chriſt, which had not receiued ỹ holy Ghoſt: he doth not ſimply deny that they were endued with any gift of the holy Ghoſt, which beleued in Chriſt with hart, and confeſſed him with mouth: but meaneth of that receiuing of the holy Ghoſt, whereby the open powers and viſible graces were receiued. So is it ſayd that the Apoſtles receiued the Spirit on the day of Pentecoſt, whereas it had bin long before ſaid vnto them of Chriſt, It is not you that ſpeake, but the Spirite of my Father which ſpeaketh in you. Beholde all ye that are of God, the malicious and poyſonous deceite of Sathan. That thing which was truely giuen in baptiſme, he lyingely ſayth to be giuen in his confirmation, that he may by ſtealth leade you vnware from baptiſme. Who now can dout that this is the doctrine of Satan, which cuttinge away from baptiſme the promiſes properly belonging to baptiſme, doth conuey away & remoue them, to an other thinge? It is founde (I ſay) vpon what maner of fundation this godly anointing ſtandeth. The word of God is, that al they which are baptiſed in Chriſt, haue put on Chriſt with his gifts. The word of the annointers is, ỹ they receiued in baptiſme no promiſe, by which they may be armed in battails. That is the voice of trueth, therefore this muſt be the voice of lyinge. Therefore I can more truely define this Confirmation than they haue hitherto defined it: namely, that it is a notable ſclaunder of baptiſme, which darkeneth, yea aboliſheth the vſe thereof: that it is a falſe promiſe of the deuil, which draweth vs away from the trueth of God. Or, if you wil, it is ovle defiled with the lying of the deuill, which as it were by ouerſpreadinge of darkeneſſe, deceiueth the eies of the ſimple.

Act. 8. 26.

Act. 2. 4

Gala. 3. 27.

De conſe diſt. 5 cap. Sp.

Verba cap. 1. de Cõſecr. diſ. 5. con aurel. c. vt Ieiuni.

9 They adde furthermore, that all the faithfull ought after baptiſme to receiue the holy Ghoſt by layinge on of handes, that they may be founde full Chriſtians: becauſe he ſhall neuer be a Chriſtian, that is not chreſmed with the biſhops Confirmation. Theſe be their owne ſayinges worde for worde. But I had thought that whatſoeuer

thinges

thinges pertained to Christianity, were all set foorth in wrytinge and comprehended in Scriptures. Now, as I perceiue, the true forme of religion is to be sought and learned from elsewhere than out of the Scriptures. Therfore the whole wisdom of God, the heauenly trueth, the whole doctrine of Christ, doth but beginne Christians, and oyle maketh them perfect. By this sentence are damned all the Apostles, and so many Martyrs, whome it is most certaine to haue neuer bin chresmed: forasmuch as the oyle was not yet made, which being poured vpon them, they might fulfil all the partes of christianty, or rather might be made Christians which yet were none. But, though I holde my peace, they do largely confute themselues. For, how many of the number of their owne people do they annoynt after baptisme? why therfore do they suffer such halfe christians in their flocke, whose imperfection might easily be holpen? Why do they with so careles negligence suffer thē to omit that which was not lawfull to be omitted without greuous offense? Why do they not more seuerely call vpon the keping of a thing so necessary, & without which saluatiō can not be obtained, vnlesse peraduenture some be preuented by death? Verily when they so freely suffer it to be despised, they secretly cōfesse that it is not of so great value as they boast it.

10 Last of all they determine that this holy annoyntinge is to be had in greater reuerence thā baptisme: because this anointing is peculiarly ministred by the handes of the chiefe bishops, but baptisme is commonly distributed by euery Priest. What may a man here say, but that they are vtterly mad, which so flatter their owne inuentions, that in comparison of them they carelesly despise the holy ordinances of God? O mouth that robbest God, darest thou set a fat liquor onely defiled with the stinke of thine owne breath, and enchaunted with murmuring sounde of wordes, against the Sacrament of Christ, and to compare it with water hallowed with the worde of God? But thy wickednesse accompted this but a smal matter, vnlesse thou didst also preferre it aboue the same. These be the answers, of the holy see, these be the Oracles of the Apostolike-trestle. But some of them, euen in their owne opinion, begonne somwhat to qualifie this vnbridled madnes. It is (say they) to be worshipped with greater reuerence: peraduenture not for the greater vertue and profit that it giueth: but because it is giuen of the worthier men, and is made in the worthier parte of the body, that is, in the forehead: or because it bringeth a greater encrease of vertues, although baptisme auaile more to forgiuenesse. But in the first reason do they not bewray themselues to be Donatistes, which measure the force of the Sacrament by the wor-

Cap. de his vero, Dist. eadem.

Trestle. Apollo among the Hethen gaue answeres & Prophecies at a three-footed boorde or trestle.

Lib.4. Senten. Dist.7. cap. 2

thinesse of the minister. But I will admit, that Confirmation be called the worthier by reason of the worthinesse of the Bishops hand. But if a man aske of them, from whense so great prerogatiue hath bin giuen to Bishops, what reason will they bring beside their owne lust? The Apostles alone vsed that power, which alone distributed the holy Ghost? Are the bishops alone Apostles? Yea, are they Apostles at all? But let vs also graunt them that: why do they not by the same argument affirme, that bishops alone ought to touche the Sacrament of the blood in the Supper of the Lord: which they therefore deny to lay mē, becausse the Lord gaue it to the Apostles alone? If to the Apostles alone, why do they not conclude: therefore to the bishops alone? But in ẏ place they make the Apostles, simple priests: but now the giddines of their hed carieth thē an other way, suddenly to create thē bishops. Finally Ananias was no Apostle, to whom yet Paule was sent, that he should receiue his sight, be baptised, & be filled with the holy Ghost. I will adde this also to the heape: If by the law of God this was the proper office of bishops, why haue they bin so bold to giue it away to common priestes? as we read in a certaine epistle of Gregory.

Act.9. 17. Dist.9. cap. Peruenit.

11 As for their other reason, how trifling, fond, and fooliſh is it, to call their Confirmation worthier than the baptisme of God, becausse in it the forehead is anointed with oyle, and in baptisme the hinder parte of the head, as though baptisme were done with the oyle and not with the water? I cal all the godly to witnes, whether these losels do not endeuour themselues to this only ende, to corrupt the pureneſse of the Sacraments with their leuen. I haue already spoken this in an other place, that in the Sacramēts, that which is of God scarcely glimmereth through at holes, amonge the rout of the inuentions of men. If any man did not beleue me therein, let him nowe at leaſt beleue his owne maisters. Loe passinge ouer the water, and makinge no accompt of it, they hiely esteeme the onely oyle in baptisme. We therefore on the contrary side do say, that in baptisme the forehead also is dipped in water. In cōparison of this, we esteeme not your oyle worth one piece of dong, whether it be in baptisme or in confirmation. If any alleage that it is sold for more: by this adding of price, the goodnes (if any were in it) is corrupted: so much lesse may they cōmende a most filthy deceit by theft. In the third reason they bewray their own vngodlines, while they prate that in confirmation is giuen a greater encreaſe of vertues than in baptisme. By the layinge on of handes ẏ Apostles distributed the visible graces of the Spirit. In what thinge do these mens fat liquor shew it selfe frutefull? But away with

these

theſe qualifiers, that couer one ſacrilege with many ſacrileges. It is like the Gordian: which it is better to breake in ſunder, than to labor ſo much in vndoinge it.

12 But nowe when they ſee themſelues deſtitute of the worde of God and probable reaſon, they pretende as they are wont, that it is a moſt auncient obſeruation & ſtabliſhed by conſent of many ages. Although that were true, yet they winne nothinge thereby. A Sacrament is not from the earth, but from heauen: not from men, but from God alone. They muſt proue God to be the author of their confirmation if they will haue it taken for a Sacrament. But why do they obiect antiquitie, whereas the olde wryters, when they minde to ſpeake properly, do no where recken moe Sacramentes than two? If a fortreſſe of our faith were to be ſought from men, we haue an invincible tower, that the olde Fathers neuer acknowledged thoſe for Sacramentes which theſe men do lyingely faine to be Sacramentes. The olde wryters ſpeake of the laying on of handes: but do they call it a Sacrament? Auguſtine plainly affirmeth that it is no other thing than praier. Neither let them here barke againſt me with their ſtinking diſtinctions, that Auguſtine meant that not of the layinge on of handes vſed to confirmation, but which was vſed to healing or reconciliation. The booke remaineth & is abroade in the handes of men. If I wreſt it to any other ſenſe than Auguſtine himſelf wrote it, I giue them leaue after their ordinary maner to oppreſſe me not only with railing, but alſo with ſpitting at me. For he ſpeaketh of them that returned frō Schiſme to the vnity of the Church. He denieth that they neded to be newly baptiſed: for he ſaith, that the laying on of hands ſufficeth, that by the bond of peace the Lord may giue them the holy Ghoſt. But foraſmuch as it might ſeeme an abſurdity, that the laying on of hands ſhould be done of new rather than baptiſme: he ſheweth a differēce. For (ſaith he) what other thing is the laying of hands, than praier vpon a man? And that this is his meaninge, appeareth by an other place, where he ſaith: Hande is laid vpon heretikes amended, for the coupling of Charity, which is the greateſt gift of the holy Ghoſt, without which whatſoeuer holy things are in man they auaile not to ſaluation.

Lib. 1. de bap cont. donat. cap. 12.

Lib. 3. cap. 16.

13 But I would to God we did kepe ſtill the maner which I haue ſaid to haue bin in the olde time, before that this vntimely deliuered image of a Sacrament was borne: not that it ſhould be ſuch a confirmation as they faine, which can not once be named without iniury to baptiſme: but a catechiſing, whereby children or they that were nere to the age of diſcretion did declare an accompt of their faith before

the Church. But it ſhould be the beſt maner of Catechiſing, if a form were written to that vſe, containing & familiarly ſetting out a ſumme in a maner of all ỹ articles of our religion, in which the whole church of the faithfull ought without controuerſie to agree: that a childe being ten yeres old ſhould offer himſelfe to the Church to declare a confeſſion of his faith, ſhould be examined of euery article, & anſwere to euery one: if he were ignorant of any thing, or did not vnderſtand it, he might be taught. So ſhould he, before the Church witneſſing & beholding it, profeſſe the only, true, & pure faith, wherwith the people of the faithfull doth with one minde worſhip the one God. If this diſcipline were at this day in force, truely the ſlothfulnes of ſome parentes would be whetted, who do careleſly neglect the inſtruction of their children as a thing nothing belonging to thē, which then without opē ſhame they could not omit: there ſhould be among Chriſtia people a greater cōſent of faith, & not ſo great ignorance & rudenes of many: ſome ſhould not be ſo raſhly caried away with new & ſtrāge doctrines: finally all ſhould haue as it were a certaine orderly inſtruction of chriſtian learning.

Of Penance.

14 In the next place they ſet Penance, of which they entreate ſo confuſely & diſordredly, that conſciences can beare away no ſure or ſounde thinge of their doctrine. We haue already in an other place declared at large, what we had learned out of the Scriptures concerning repentance, and then what they alſo teach of it. Nowe we haue this onely to touch, what reaſon they had that raiſed vp the opinion, which hath heretofore reigned in Churches and ſchooles, that it is a Sacrament. But firſt I will briefely ſay ſomewhat of the vſage of the olde Church, the pretenſe wherof they haue abuſed to ſtabliſh their fained inuention. This order they kept in publike penance, that they which had fully done the ſatisfactions enioyned them, were recōciled with ſolemne laying on of handes. That was the Signe of abſolution, whereby both the ſinner himſelfe was raiſed vppe before God with truſt of pardon, and the Church was admoniſhed gently to receiue him into fauour, putting away the remembrance of his offence. This Epiſt. 3. cap. 2 Ciprian oftētimes calleth, to giue peace. That this doing might be of greater dignity, and haue more cōmendation amonge the people, it was ordained that the biſhops authority ſhould alway be vſed for the meane herein. From henſe came that decree of the ſecond councel at Carthage: Be it not lawful to a prieſt at the Maſſe publikely to reconcile a penitent. And an other decree of the councel at Arauſium, Let thoſe, which in time of their penāce depart out of this life, be admit-

ted

ted to the Communion without the laying on of handes vſed in reconcilinge: if they recouer of their ſickeneſſe let them ſtande in the degree of penitentes, and when the time is fully expired, let them receiue of the biſhop the laying on of hands vſed in reconeiling. Again the decree of ỹ third councel at Carthage: Let not the prieſt without the authority of the biſhop, reconcile a penitent. All theſe tended to this ende, that the ſeuerity which they would haue to be vſed in that behalfe, ſhoulde not with too much lenity grow in decay. Therefore they willed ỹ biſhop to be iudge of it, which was likely that he would be more circumſpect in the examination therof. Howbeit Ciprian in a certaine place ſheweth, that not only the biſhop, but alſo the whole Clergie layd their handes on him. For thus he ſaith. At the full time they do penance, then they come to the Communion, & by the laying on of handes of the biſhop and the clergy, they receiue power to partake of the Communion. Afterwarde by proceſſe of time it came to this point, that beſide publike penance they vſed this ceremonie alſo in priuate abſolutions. Hereupon came that diſtinction in Gratian betwene publike & priuate reconciliation. I iudge that ſame olde vſage of which Cyprian maketh mention, to haue bin holy & healthfull for the Church, and I woulde that it were at this day reſtored. As for this later, although I dare not diſallowe it, or at leaſt ſpeake more ſharply againſt it, yet I thinke it to be leſſe neceſſary. Howeſoeuer it be, yet we ſee that the layinge on of handes in penance is a ceremony ordained of men, not of God, which is to be ſet among meane things & outward exerciſes: & thoſe verily which are not to be deſpiſed, but which ought to be in a lower degree, than thoſe that are commẽded vnto vs by the word of the Lord.

Cap. 33

Decret. 2 6. que. 6.

15 But the Romaniſtes and the ſchoolemen, (which haue an ordinary cuſtome to corrupt all thinges with wrong expounding them) do here very carefully trauail in findinge out a Sacrament. Neither ought it to ſeeme any maruell, for they ſeeke a knot in a ruſhe. But where they haue it beſt, they leaue a thing entangeled in ſuſpenſe, vncertaine, and confounded and troubled with diuerſity of opinions. They ſay therefore either that the outward penance is a Sacrament, and if it be ſo, that it ought to be taken for a ſigne of the inwarde penance, that is, of the contrition of hart, which ſhalbe the thing of the Sacrament: or that they both together are a Sacrament, not two Sacramentes, but one full one. But, that the outward penance is only the Sacrament: the inward is both the thing and the Sacrament: and that the forgiuenes of ſinnes is the thing and not the Sacrament. Let them which keepe in remembrance the definition of a Sacrament which

Lib 4. Sen di. 12. ca 2.

we haue aboue ſet, examine thereby that which theſe men call a Sacrament, and they ſhall finde that it is not an outward ceremony ordained of the Lorde for the confirminge of our faith. If they cauill that my definition is not a lawe which they neede to obey: let them heare Auguſtin, whom they faine that they eſteme as moſt holy. Viſible Sacramentes (ſayth he) were ordained for carnall mens ſakes, that by degrees of Sacramentes they may be conuerted from thoſe things that are ſeene with eies to thoſe things that are vnderſtanded. What like thinge do either they themſelues ſee, or can they ſhew to other in that which they call the Sacrament of Penance? The ſame Auguſtine ſaith in an other place: It is therfore called a Sacramēt, becauſe in it one thing is ſeene, & an other other thing is vnderſtanded. That which is ſeene, hath a bodily forme: that which is vnderſtanded, hath a ſpirituall frute. Neither do theſe things in any wiſe agree with the Sacrament of penance, ſuch as they faine it, where there is no bodily forme that may repreſent a ſpiritual frute.

Lib 3. qua vet teſtam.

Sermone de bap. infant.

16 And, to kil theſe beaſts vpon their owne fighting place, if there be any Sacrament here to be ſought, may it not be much more colerably ſaid that the abſolutiō of the prieſt is a Sacramēt, than penance either inward or outward? For it might readily be ſayd, that it is a ceremony to aſſure our faith of the forgiuenes of ſinnes, & hath a promiſe of the keies as they call it, Whatſoeuer ye ſhall binde or looſe vpon earth, ſhalbe bounde or looſed in heauen. But ſome man would haue obiected, that the moſt parte of them that are abſolued of the prieſtes, obtaine no ſuch thing by ſuch abſolutiō: whereas by their doctrine the Sacramentes of the new law ought to worke in deede that which they figure. This were but to be laughed at. For, as in the Supper, they make a double eating, a Sacramentall eating which is egally common to good & to euill, & a ſpiritual eating which is only proper to the good: why might they not alſo faine that abſolution is receiued two wayes? Yet coulde I not hitherto vnderſtande what they meant with this their doctrine, which we haue already taught howe far it diſagreeth from the trueth of God, whē we purpoſely entreated of that argumēt. Here my minde is only to ſhew, that this dout withſtandeth not, but that they may call the abſolution of the prieſt a Sacrament. For they might aunſwere by the mouth of Auguſtine, that ſanctification is without the viſible Sacrament, & the viſible Sacramēt without inward ſanctification. Againe, that the Sacraments do worke in the only elect that which they figure. Againe, that ſome do put on Chriſt ſo far as to the partaking of the Sacramēt, other ſome to ſanctification: the one, the good and euill egally do: this other, the good only.

Lib. 3. qua vet. Teſtam.

De bap. paruul.

Lib. 5. de bap. contra. Donat.

onely. Truely they haue more than childiſhly erred & be blinded in the cleare ſunne, which trauailing with great hardues, yet eſpied not a thing ſo plaine and open to euery man.

17 Yet leaſt they ſhoulde waxe too proude, in what parte ſoeuer they ſet the Sacrament, I deny that it ought rightfully to be taken for a Sacrament. Firſt, becauſe there is no ſpeciall promiſe to it, which is the only ſubſtance of a Sacrament. Againe, becauſe whatſoeuer ceremony is here ſhewed foorth, it is the mere inuention of menne: wheras we haue already proued that the ceremonies of Sacraments can not be ordained but of God. Therefore it was a lye and a deceite which they haue inuented of the Sacrament of penance. This fained Sacrament they haue garniſhed with a meete commendation, calling it a ſeconde boord after ſhipwrecke: becauſe if a man haue by ſinninge marred the garment of innocence which he receiued in baptiſme he may by penãce repaire it. But it is the ſaying of Hierom. Whoſe ſoeuer it be, it can not be excuſed but ẏ it is vtterly wicked, if it be expoſided after their meaning. As thogh baptiſme be blotted out by ſinne, & is not rather to be called to remembrance of euery ſinner, ſo oft as he thinketh of the forgiueneſſe of ſinne, that he may thereby gather vp himſelfe, and recouer courage, and ſtrenghthen his Faith, that he ſhall obtaine the forgiuenes of ſinnes which is promiſed him in baptiſme. But that which Hierome hath ſpoken hardly and vnproperly, that by penance baptiſme is repaired (from which they fall away that deſerue to be excommunicate from the Church) theſe good expoſitours drawe to their wickedneſſe. Therefore you ſhall moſt fitly ſpeake, if you cal baptiſme the Sacrament of penance, ſith it is giuen for a confirmation of grace, and ſeale of confidence, to them that purpoſe repentance. And leaſt you ſhoulde thinke this to be our deuiſe, beſide this that it agreeth with the wordes of the Scripture, it appeareth that it was in the old Church commonly ſpoken like a moſt certaine principle. For in the booke of Faith to Peter, which is ſaid to be Auguſtines, it is called the Sacrament of Faith & of penance. And why flee we to vncertaine ſayings? As though we could require any thing more plaine, than that which the Euangeliſt reciteth: that Iohn preached ẏ baptiſme of repentance vnto forgiuenes of ſinnes?

Lib 4. Sendiſt 14. cap 1. De peni. d. ſt. 1 cap 2.

Decret. 15. que. 1. cap. firmiſſime. Mar. 1. 4 Luk 3. 3.

Of extreme vnction as they call it.

18 The third fained Sacrament is extreme vnction, which is not done but of the Prieſt, & that in extremes, (ſo they terme it) & with oyle conſecrate of the biſhop, & with this forme: By this holy anointing, & by his moſt kind mercy, God pardõ thee whatſoeuer thou haſt

offended by ſeing, by hearing, by ſmelling, feling, taſting. They faine that there be two vertues of it, ỹ forgiuenes of ſinnes, & eaſe of bodily ſickeneſſe if it be ſo expedient: if not, the ſaluation of the ſoule.

Iam. 5. 14. They ſay that the inſtitution of it is ſet of Iames, whoſe wordes are theſe. Is any ſicke amonge you? Let him bringe in the Elders of the Church, & let them pray ouer him, anointinge him with oyle in the name of the Lord: & the praier of Faith ſhall ſaue the ſicke man, and the Lord ſhall raiſe him vp: & if he be in ſinnes, they ſhalbe forgiuen him. Of the ſame ſort is this anointing, of which we haue aboue ſhewed that ỹ other laying on of hands is, namely a playerlike hipocriſie, whereby without reaſon and without frute they would reſemble the Apoſtles. Marc rehearſeth that the Apoſtles at their firſt ſending, accordinge to the commaundement which they haue receiued of the Lorde, raiſed vp dead men, caſt out deuils, cleanſed leprous men, healed the ſicke, & that in healing of ỹ ſicke they vſed oyle. They anointed (ſaith he) many ſicke men with oyle, & they were healed. Hereunto Iames had reſpect, when he commaunded the Elders to be called together to anoint the ſicke man. That vnder ſuch Ceremonies is contained no hier myſtery, they ſhall eaſily iudge which marke howe great liberty the Lord & his Apoſtles vſed in theſe outward thinges.

Mar. 6. 13.

Iohn. 9 6. Matt. 9. 29. Luc. 18. 42. Act 3. 6 & 5. 16. & 19. 12 Pſal. 45. 8. The Lord goinge about to reſtore ſight to the blinde man, made cley of duſt & ſpittle, ſome he healed with touchinge, other ſome with his word. After the ſame maner ỹ Apoſtles he aled ſome diſeaſes with the word only, ſome with touchinge, other ſome with anointing. But it is likely that this anointing was not (as all other thinges alſo were not) cauſeleſly put in vre. I graunt: yet not that it ſhoulde be a meane of healing, but only a ſigne, that the dulnes of the vnskilfull might be put in minde from whenſe ſo great power proceeded, to this ende that they ſhould not giue the praiſe therof to the Apoſtles. And, that the holy Ghoſt & his giftes are ſignified by oyle it is a common & vſuall thing. But that ſame grace of healings is vaniſhed away, like as alſo the other miracles, which the Lord willed to be ſhewed for a time, whereby he might make the new preaching of the Goſpel maruelous for euer. Therfore though we graunt neuer ſo much, that anointing was a Sacrament of thoſe powers which were then miniſtred by the hands of the Apoſtles, it now nothinge pertaineth to vs to whom the miniſtration of ſuch powers is not committed.

Iohn. 9. 7. Act 20. 10. 19 And by what greater reaſon do they make a Sacrament of this anointing, thā of all other ſignes that are rehearſed to vs in the Scripture? Why do they not appoint ſome Siloah to ſwim in, whereinto at certaine ordinary recourſes of times ſicke menne may plunge themſelues

themſelues? That (ſay they) ſhould be done in vaine. Truely no more in vaine than anointing. Why do they not lie along vpon dead men, becauſe Paul raiſed vp a dead childe with lying vpon him? Why is not cley made of ſpittle and duſt, a Sacrament? But the other were but ſingular examples: but this is geuen of Iames for a commaundement. Verily Iames ſpake for the ſame time, when the Church yet ſtill enioyed ſuch bleſſing of God. They affirme in dede that there is yet ſtill the ſame force in their anointing: but we finde it otherwiſe by experience. Let no man nowe maruell howe they haue with ſuch boldneſſe mocked ſoules, which they knowe to be ſenſleſſe & blinde when they are ſpoiled of the word of God, that is, of their life and light: ſith they are nothing aſhamed to go about to mocke the liuing and feling ſenſes of ỹ body. Therfore they make themſelues worthy to be ſcorned, while they boſt that they are endued with the grace of healings. The Lorde verily is preſent with his in all ages, and ſo oft as nede is he helpeth their ſickneſſes no leſſe than in olde time: but he doth not ſo vtter thoſe manifeſt powers, nor diſtributeth miracles by the handes of the Apoſtles: becauſe this gift both was but for a time, and alſo is partly fallen away by the vnthankfulneſſe of men.

20 Therefore as not without cauſe the Apoſtles haue by the ſigne of oile openly teſtified, that the grace of healings committed to them was not their own power, but the power of the holy Ghoſt: ſo on the other ſide they are wrongdoers to the Holy Ghoſt, which make a ſtinking oile and of no force, to be his power. This is altogether like as if one would ſay that all oile is the power of the Holy Ghoſt, becauſe it is called by that name in Scripture: that euery doue is ỹ holy Ghoſt, becauſe he appered in that forme. But theſe things, let them loke to. So much as for this preſent is enough for vs, we do moſt certainly perceiue that their annointing is no Sacrament: which is neither a Ceremonie ordeined of God, nor hath any promiſe. For when we require theſe two things in a Sacrament, that it be a ceremonie ordeined of God, and that it haue a promiſe of God: we do therewithall require that the ſame Ceremonie be geuen to vs, and that the promiſe belong vnto vs. For no man doth affirme that Circumciſion is nowe a Sacrament of the Chriſtian Church, although it both was an ordinance of God, and had a promiſe knitt vnto it: becauſe it was neither commaunded to vs, nor the promiſe which was adioined to it was giuen to vs with the ſame cõdition. That the promiſe wich they proudely boſt of in their annointinge, is not geuen to vs, we haue euidently ſhewed, and they themſelues declare by experience. The Ceremonie ought not to haue bene vſed, but of them

Matt. 3. 16. Iohn. 1. 32.

that were endued with the grace of healings, not of theſe butchers that can more ſkill of ſlaying and murthering than of healing.

21 Howbeit although they obteine this, that that which Iames commaundeth concerning annointing, agreeth with this age (which they are moſt farre from) yet euen ſo they ſhall not haue much preuailed in prouing of their vnction wherewith they haue hetherto annointed vs. Iames willeth that all ſicke men be annointed: theſe men infect with their fat liquor, not ſicke men, but corpſes half dead, when the life lieth already laboring at the toppe of their lippes, or (as they themſelues terme it) in extremes. If they haue in their Sacrament a preſent medicine, whereby they may either eaſe the ſharpeneſſe of diſeaſes, or at the leaſt may bring ſome comfort to the ſoule, they are to cruel that do neuer heale in time. Iames willeth that the ſicke man be annointed of the Elders of the Church: theſe men allowe no annointer but the pety ſacrificing Prieſt. Whereas they expounde in Iames presbyteros the Elders to be Prieſts, and fondly ſay that the plurall number is there ſet for comlineſſe ſake: that is but trifling: as though the Churches at that time abounded with ſwarmes of ſacrificing Prieſts, that they might go in a long pompous ſhewe to carrie a pageante of holy oile. When Iames ſimply biddeth that ſicke men be annointed, I vnderſtande by it none other annointing but of common oile: and none other is found in Markes rehearſall. Theſe men vouchesaue to haue none other oile, but that which is hallowed of the Biſhop, that is to ſay, warmed with much breathing on it, enchaunted with much mumbling, and with the knee bowed nine times ſaluted in this maner: thriſe Haile holy oile: thriſe Haile holy chreſme: thriſe Haile holy balme. Out of whom haue they ſucked ſuch conurations? Iames ſaith: that when the ſicke man is annointed with oile, and prayer hath bene pronounced ouer him, if he be in ſinnes they ſhalbe forgeuen him: namely, that the giltineſſe being taken away, they may obteine releaſe of the peine: not meaning that ſinnes are put away with fat liquor, but that the prayers of the faithfull whereby the afflicted brother is commended to God, ſhall not be vaine. Theſe mē do wickedly ly, that by their holy, that is to ſay, abhominable annointing, ſinnes are forgeuen. Lo howe gaily they ſhall preuaile, when they haue bene at large ſuffred to abuſe the teſtimonie of Iames at their pleaſure. And leaſt we ſhould neede to trauaile long in proſe hereof, their owne chronicles do diſcharge vs of this hardnes. For they report that Pope Innocentius, which in Auguſtines time gouerned the Church of Rome, ordeined that not onely Prieſts, but alſo all Chriſtians ſhould vſe oile to annoint for their owne neceſſitie and

Iam 5. 14.

and others. Author hereof is Sigebert in his Cronicles.

Of Eccleſiaſticall Orders.

22 The fourth place in their regiſter hath the Sacrament of Order: but the ſame ſo frutefull, that it bredeth out of it ſelfe ſeuen litle Sacraments. But this is very worthy to be laughed at, that wheras they affirme that there be ſeuen Sacraments, when they go about to rehearſe them they recken vp thirtene. Neither can they allege for themſelues, that they are but one Sacrament, becauſe they tende all to one Prieſthode, and are as it were certaine degrees vnto it. For ſith it is euident that in euery one of them are ſeueral Ceremonies, and they themſelues ſay that there be diuerſe graces: no mā can dout but that they ought to be called ſeuen Sacraments, if their opinions be receiued. And why ſtriue we about it as though it were a thing doutfull, foraſmuch as they themſelues do plainly and ſeuerally declare ſeuen? But firſt we will brefely knitt vp by the way, howe many and howe vnſauorie abſurdities they thruſt in vnto vs, whē they go about to commende to vs their Orders in ſteede of Sacraments: and then we wil ſe whether the Ceremony which Churches vſe in ordering of miniſters, ought to be called a Sacrament at all. They make therefore ſeuen eccleſiaſticall Orders or degrees, which they garniſh with the name of a Sacrament. Thoſe be, dorekepers, Reders, Exorciſtes, Acoluthes or followers, Subdeacons, Deacons, Prieſts. And vii they ſay that they be, for the ſeuenfolde grace of the Holy ghoſt, wherewith they ought to be endued that are promoted vnto them. But it is encreaſed and more largely heaped to them in their promotion. Nowe the number it ſelfe is hallowed with a wrongfull expounding of Scripture, when they thinke that they haue red in Eſai vii vertues of the Holy ghoſt whereas both in deede Eſay there rehearſeth but ſix, and alſo the prophet ment not to comprehende them all in that place: for he is els where as well called the Spirit of life, of ſanctification, of adoption of the children, as he is in that place called the Spirit of wiſdome, of vnderſtāding, of counſell, of ſtrength, of knowledge, & of the feare of the Lorde. Howbeit ſome ſutteler men make not ſeuen orders, but nine, after the likeneſſe (as they ſay) of the Church triumphing. But among them alſo there is ſtrife: becauſe ſome would haue the ſhauing of the clergie to be the firſt order of all, and Biſhoprike the laſt: other ſome excluding ſhauing altogether, recken Archebiſhoprike among the orders. Iſidore otherwiſe diuideth them? For he maketh Pſalmiſtes and Reders to be diuerſe: he appointeth the Pſalmiſtes for ſonges, and the Reders to the reding of the Scriptures, wherewith the people may be inſtructed. And this

Libr. 4. Senten. diſt 24. cap. 9.

Eſa. 11. 2. Ezec. 1. 10. Rom. 1. 4 & 6. 15.

The firſt is the ſpirit of Hue the 0, ther of VVilliā of Paris. Iſidorus lib. 7.

Diſt 21. & diſt. 33. cap. Lect. & ca. Oſtiarius. diſtinction is kept by the canons. In ſo great diuerſity what will they haue vs to followe or flee? Shall we ſay that there be ſeuen orders? So teacheth the maſter of the ſchole: but the moſt illuminate doctors do otherwiſe determine. Againe they alſo diſagree among themſelues. Moreouer the moſt ſacred canons call vs an other way. Thus forſoth do men agree, when they diſpute of godly matters without the word of God.

Iohn.2. 15. 23 But this excedeth all folly, that in euery one of theſe they make Chriſt fellowe with them. Firſt (ſay they) he executed the office of dorekeper, when he did with a whip made of cordes, driue the biers and ſellers out of the temple. He ſignifieth himſelfe to be a dorekeper, when he ſayeth, I am the dore. He toke vpō him the office of Reader, when he red Eſay in the Sinagoge. He did the office of an Exorciſt, when touching the tong and eares of the deffe and dumme man, he reſtored to him his hearing. He teſtified himſelfe to be an Acoluth or follower in theſe wordes, He that followeth me, walketh not in darkeneſſe. He executed the office of Subdeacon, when being girded with a linen cloth he waſhed the diſciples feete. He did beare the perſon of a Deacon, when he diſtributed his body and blood in the Supper. He fulfilled the office of Prieſt, when he offred himſelfe vpon the croſſe a ſacrifice to his Father. Theſe things can not ſo be heard without laughing, that I maruel that they were writtē without laughing, if yet they were men that wrote them. But moſt notable is their ſutteltie wherewith they play the Philoſophers about the name of Acoluth, calling him a Ceroferar, a taper bearer with a word (as I thinke) of ſorcerie, truely ſuch a one as was neuer heard of in all natiōs and languages, whereas Acoluthos in Greke ſimply ſignifieth a follower. Howbeit if I ſhould earneſtly tarry in confuting theſe men, I ſhould my ſelfe alſo worthily be laughed at, they are ſo trifling and very mockeries.

Ioh.10. 7. Luk. 4. 17. Mar.16. 33. Ioh 8. 13. Iohn 3. 4. Mat.26 26. Mat. 27 50. Ephe.5. 2.

24 But that they may not be able yet ſtill with falſe colors to deceiue euen very ſilly womē, their vanitie is by the way to be vttered. They create with great pompe and ſolemnitie their Reders, Pſalmiſtes, Dorkepers, Acoluthes, to execute thoſe offices, wherunto they appoint very children, or thoſe whome they call lay men. For who for the moſt part lighteth the candels, who poureth wine and water into the cruet, but a childe or ſome baſe fellowe of the laitie, that maketh his gaine thereof? Do not the ſame men ſing, Do they not ſhutt and open the Church dores? For who euer ſawe in their temples an Acoluth, or a Dorekeper executing his office? But rather he that whē he was a boy did the office of an Acoluth, when he is ones admitted

admitted into the order of Acoluthes, ceſſeth to be that which he beginneth to be called, that they may ſeeme to will of purpoſe to caſt of the office when they take vpon them the title. Beholde why they haue neede to be conſecrate by Sacraments, and to receiue the Holy ghoſt, namely, that they may do nothing. If they allege for exercise, that this is the frowardneſſe of times, that they forſake and neglect their miniſteries: let them therewithall confeſſe that there is at this day in the Church no vſe nor frute of their holy Orders, which they maruelouſly aduance, and that their whole Church is full of curſe: becauſe it ſuffreth tapers & cruets to be handled of children and prophane men, which none are worthy to touch but they that are conſecrate Acoluthes: and becauſe it committeth the ſonges to children, which ought not to be heard but of a hallowed mouth. As for their Exorciſtes, to what ende do they conſecrate them? I here that the Iewes had their Exorciſtes: but I ſe that they were ſo called of the exorciſmes or coniurations which they vſed. Of theſe counterfait exorciſtes who euer heard it ſpoken, that they ſhewed any example of their profeſſion? It is fained that they haue power geuen them to lay their handes vpon mad men, them that are to be catechiſed, and men poſſeſſed with deuils: but they can not perſwade the deuils that they haue ſuch power, becauſe the deuils do not only not yelde to their commaundements, but alſo vſe commaunding authoritie ouer them. For a man can ſcarcely finde euery tēth of them, that is not led with an euill Spirit. Therefore whatſoeuer things they babble concerning their pety Orders, are patched together of foliſh and vnſauory lies. Of the olde Acoluthes, and Dorekepers, and Reders, we haue ſpoken in an other place, when we declared the order of the Church. Our purpoſe here is onely to fight againſt that newe founde inuention of the ſeuenfold Sacrament in eccleſiaſticall Orders. Of which there is no where any thing red, but among theſe fooliſh praters the Sorboniſtes and Canoniſtes. Act. 13.

25 Nowe let vs cōſider of the ceremonies which they vſe about it. Firſt whomſoeuer they receiue into their order of ſoldiars, they do with one cōmon ſigne entre them into Clergie. For they ſhaue them in the crowne, that the crowne may betoken kingly dignitie, becauſe Clerkes ought to be kinges, that they may rule themſelues and other. For Peter ſpeaketh thus of them, Ye are a choſen kinde, a kingly prieſthode, a holy nation, a people of purchace. But it was ſacrilege to take to themſelues alone that which is geuē to the whole Church, and proudely to glory of the title which they had taken from the faithfull. Peter ſpeaketh to the whole Church: theſe fellowes wreſt it Capit. Dupl. 12. queſtio. 1. Pet. 2. 9.

Libr.4. Senten. Distin. 24. cap. Duo sunt.

to a fewe shauen men: as though it were said to them alone, be ye holy: as though they alone were purchased by the blood of Christ: as though they alone were by Christ made a kingdome & priesthode to God. Then they assigne also other reasons: the top of their hed is made bare, that their minde may be declared to be free vnto the Lord, which with open face may beholde the glory of God. Or that they may be taught that the faultes of their mouth and their eyes must be cut of. Or the shauing of their hed is the putting away of temporall things, and the heary compasse about the crowne are the remnantes of goodes that are reteined for their sustenance. All insignes: becausse forsoth the veile of the tẽple is not yet cut in sonder. Therefore being persuaded that they haue gaily discharged their duties, becausse they haue figured such things by their crowne, of the very things in deede they performe nothing at all. Howe long will they mocke vs with such false colors and deceites? The clergie by shearing of a fewe heares do signifie that they haue cast away the aboundance of temporall goods, that they beholde the glory of God, that they haue mortified the lust of the eares and eyes: but there is no kinde of men more rauening, more sensleslly dull, more lustfull? Why do they not rather truely performe holinesse, than with false and lieng signes counterfait a shewe of it?

Libr. 4. Senten. Distin. 24. ca. 1.

26 Moreouer when they say that the crown of the Clergie hath the beginning and reason from the Nazarites: what other thing do they allege, than that their misteries are sprong out of the Iewish Ceremonies, or rather that they are mere Iewishnesse? But whereas they further say, that Priscilla, Acila, and Paul himselfe, taking a vowe vpon them did sheare their hedes, that they might be purified: they bewray their grosse ignorance. For it is no where red of Priscilla: and of Acila also it is doutfull: for that same shearing may as well be referred to Paule as to Acila. But, that we may not leaue to them that which they require, that they haue an example of Paule: the simpler must note, that Paul did neuer sheare his head for any sanctification, but onely to serue the weakenesse of his brethren. I am wont to call such vowes the vowes of charitie not of godlinesse: that is to say, not taken in hande for any seruice of God, but to beare with the rudenesse of the weake: as he himselfe saith, that he was made a Iewe to the Iewes, &c. Therefore he did this, and the same but ones, and for a shorte time, that he might for a time fashion himselfe to the Iewes. These men, when they will without any vse coũterfait the purifyings of the Nazarites, what do they els but raise vp an other Iewishnesse, when they wrongfully couet to followe the olde Iewishnesse? With the

Act. 18. 18.

1. Cor. 9. 10.

Numb. 6. 18.

the ſame religiouſneſſe was that decretall Epiſtle made, which, according to the Apoſtle, forbiddeth clerkes that they ſhould not ſuffer their heare to growe, but ſhere it rounde like a boowle. As though the Apoſtle, when he teacheth what is comly for all men, were carefull for the rounde ſhearinge of the Clergie. Hereby let the reders conſider, of what force and worthineſſe are thoſe other miſteries that followe, into which there is ſuch an entrie. Ca. prohibemus Diſt. 25. 1. Cor. 11. 4.

27 Whenſe the ſhearing of Clerkes toke beginning, appeareth ſufficiently euen by Auguſtine alone. Whereas at that time none ſuffred their heare to grow, but nice men, & ſuch as coueted a ſmotheneſſe & trimneſſe not mete enough for men: it ſeemed to be a point of no good example, if that were permitted to the clergie. Therefore Clerkes were cõmaunded either to ſheare their head or to ſhaue it, that they ſhould not beare any ſhewe of womanlike trimming. But this was ſo common, that certaine monkes, that they might the more ſet out their owne holineſſe with notable & ſeuerall attire from other men, did let their heare growe long. But afterward when the faſhion turned to wearing of heare, and certain nations were added to Chriſtiandome which alway vſed to weare long heare, as Fraunce, Germany, & England: it is likely that clerkes did euery where ſheare their hedes, leaſt they ſhould ſeeme to couet the gaineſſe of heare. At the laſt in a corrupter age, when all olde ordinances where either peruerted or gone out of kinde into ſuperſtitiõ, becauſe they ſawe no cauſe in the ſheating of the clergie (for they had reteined nothing but a foliſhe counterfating) they fled to a miſterie, which nowe they ſuperſtitiouſly thruſt in vnto vs for the approuing of their Sacrament. The dorekepers at their conſecration receiue the keyes of the Church, whereby they may vnderſtand that the keping of it is committed to them. The reders receiue the holy Bible. The exorciſtes receiue the formes of exorciſmes, which they ſhoulde vſe ouer mad & them that are to be catechiſed. The Acoluthes receiue the tapers and cruet. Lo theſe are the ceremonies, wherein (if God will) there is ſo much ſecret power, that they may be not only ſignes and tokens, but alſo cauſes of inuiſible grace. For this they require by their definition, when they will haue them taken among the Sacramẽts. But to make an ende in fewe wordes, I ſay it is an abſurditie that in their ſcholes and canõs they make theſe leſſer orders Sacramẽts: whereas euen by their owne confeſſion that teache this, they were vnknowen to the primitiue Church, and deuiſed many yeares after. For Sacramẽts, ſith they conteine the promiſe of God, can not be ordeined of Angels, not of men, but of God alone, whoes office alone it is to geue promiſe. Auguſt. de ope. monac. in fine. Item in Retrac. Libr. 4. Senten. Diſtin. 24. c. 8.

28 There remaine three orders, which they call the greater. Of the which, Subdeaconrie (as they call it) was remoued into that number, sins that the route of the smaller ones beganne to growe. But because they seeme to haue a testimonie for these out of the word of God, they do peculiarly for honors sake, call them holy orders. But nowe it is to be sene, howe crokedly they abuse the ordinances of God to their pretence. We will begin at the order of Priesthode or the sacrificers office. For by these two names they signifie one thing, and so they call them to whom they say that it perteineth to offer vpon the altar the sacrifice of the body and blood of Christ, to pronounce prayers, and to blesse the giftes of God. Therefore at their consecration they receiue the patine with the hostes, for tokens of power geuen to them, to offer acceptable sacrifices to God. And their handes are annointed: by which signe they are taught, that they haue power geuen them to consecrate. But of the Ceremonies we shall speake hereafter. Of the thing it selfe I say: it so hath no title of the word of God which they pretende, that they could not more wickedly corrupt the order set by God. First verily this ought to stande for a thing confessed (which we haue affirmed in entreating of the Popishe masse) that they are all wrong doers to Christ, which call themselues sacrificing priests, to offer a sacrifice of appeasement. He was appointed and consecrate of the Father a priest with an othe, according to the order of Melchisedech, without any ende, without any successor. He ones offred a sacrifice of eternall satisfactorie cleansing, and reconciliation: and nowe also being entred into the Sanctuarie of heauen, he maketh intercession for vs. In him we are all sacrificing priests, but to praises and geuings of thankes, finally to offer vs and ours to God. It was his singular office alone, with his offring to appease God, and to purge sinnes. When these men take that vpon them, what remaineth but that their sacrificing Priesthode is vngodly and full of sacrilege? Truely they are to wicked, when they dare garnish it with the name of a Sacrament. As touching the true office of Priesthode, which is commended to vs by the mouth of Christ, I willingly accompt it in that degree. For therein is a ceremonie, first taken out of the Scriptures, then such a one as Paule testifieth not to be vaine nor superfluous, but a faithfull Signe of spirituall grace. But whereas I haue not set it for a thirde in the number of Sacraments, I did it because it is not ordinarie and common among all the faithfull, but a speciall rite for one certaine office. But sith this honor is geuen to the Christian ministerie, there is no cause therefore why the Popish sacrificers should be proude.

Psa 110 4.
Heb. 5. 6. & 7. 3.
1. Tim. 4. 14.

For

For Christ commaunded distributers of his Gospell and misteries to be ordeined, not sacrificers to be consecrated. He gaue them commaundement to preache the Gospell and to feede the flocke, not to offer sacrifices. He promised thē the grace of the holy Ghost, not to make satisfactorie purging of sinnes, but rightly to execute and to maintaine the gouernement of the Church. Mat. 28. 19. Mar. 16. 15. Ioh. 21. 15.

29 The ceremonies agree very well with the thing it selfe. Our Lorde when he sent forth the Apostles to preache the Gospell, did blowe vppon them. By which Signe he represented the power of the holy Ghost which he gaue vnto thē. This blowing these good men haue reteined, and as though they did put forth the holy Ghost out at their throte, they whisper ouer their silly priests that they make, Receiue the holy Ghost. So leaue they nothing which they do not ouerthwartly counterfait: I will not say like players (which vse their gesturings neither without arte nor without significatiō) but like apes, which counterfait euery thing wantonly and without any choise. We kepe (say they) the example of the Lorde. But the Lorde did many things which he willed not to be examples to vs. The Lorde said to the disciples, Receiue ȳ holy Ghost. He said also to Lazarus, Lazarus come forth. He said to the man sicke of the palsey, Rise and walke. Why do not they say the same to all dead men & sicke of the palsey? He shewed a prose of his diuine power, when in blowing vpon the Apostles he filled them with the grace of the holy Ghost. If they go about to do the same thing, they enuiously counterfait God, and do in a maner chalenge him to striue with them: but they are farre from the effect, & do nothing with this foolish gesturing but mock Christ. Verily they be so shameless, that they dare affirme that they geue the holy Ghost. But howe true that is, experiēce teacheth, which crieth out that so many as be consecrated priests are of horses made asses, of fooles made madmen. Neither yet do I striue with them for that: onely I condemne the ceremonie it selfe, which ought not to haue bene drawen to be an example, forasmuch as it was vsed of Christ for a singular signe of one miracle: so farre is it of, that the excuse of following his example ought to defend them. Ioh. 20. 22. Ioh. 11. 43. Mat. 9. 5 Ioh. 6. 8

30 But of whom receiued they the annointing? They aunswere that they receiued it of the sonnes of Aaron, from whom their order also toke beginning. Therfore they had rather alway to defend themselues with wrongfull examples, than to cōfesse that themselues haue deuised that which they vse without cause. But in the meane time they consider not, that while they professe themselues the successors of the sonnes of Aaron, they are wrongdoers to the priesthode of Libr. 4 Senten. Distin. 24 ca 8 & in canon. dist. 21. cap. 1.

Christ, which alone was shadowed and figured by all the olde sacrificing priesthodes. In him therefore they were all conteined and fulfilled, in him they ceassed, as we haue somtimes already repeted, and the Epistle to the Hebrues without helpe of any gloses testifieth. But if they be so much delited with the ceremonies of Moses, why do they not hastily take oxen, calues, and lābes to make sacrifices? They haue in deede a good part of the olde tabernacle and of the whole Iewish maner of worshipping: but yet this wanteth in their religion, that they do not sacrifice calues and oxen. Who can not see, that this obseruatiō of annointing is much more hurtfull than Circumcision, specially when there is adioined superstition and Pharisaicall opinion of the worthinesse of the worke? For the Iewes did set in Circumcision, trust of righteousnesse: these men do set in annointing, spirituall graces. Therfore while they couet to be counterfaiters of the Leuites, they are made Apostataes from Christ, and do put themselues from the office of Pastors.

31 This is (if God wil) the holy oile that printeth the marke that can not be raced out. As though oile could not be wiped away with dust and salt, or if it sticke faster, with sope. But this marke is spirituall. What hath oile to do with the soule? Haue they forgottē that which they oft chaunt to vs out of Augustine, that if the word be taken from the water, it shalbe nothing but water, and that it hath this from the word that it is a Sacrament? What word will they shewe in their fat liquor? Will they shewe the commaundement the was geuen to
Exo. 30 Moses, concerning the annointing of the sonnes of Aaron? But there
30. is also commaundemēt geuen, of the coate, the ephod, the hatt, the crowne of holinesse, with which Aaron vas to be garnished, and of the coates, girdles, and miters, wherewith the sonnes of Aaron were to be clothed. There is commaundement geuen to kill a calfe, and burne the fat of him for incense, to cut rammes and burne them, to sanctifie their eares and garments with the blood of an other ramme, and innumerable other obseruations, which being passed ouer, I maruell why the onely annointing of oile pleaseth them. But if they loue to be sprinkled, why are they rather sprinkled with oile than with blood? Forsoth they go about a witty thing, to make one religion of Christianitie, Iewishnesse, and Paganisme, as it were of patches sowed together. Therefore their annointing stinketh which is without the salt, that is, the word of God. There remaineth laying on of handes, which as I graunt in true and lawfull Orderings to be a Sacrament, so I deny that it hath any part in this play, where they neither obey the commaundement of Christ, nor haue respect to the

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ende whereunto the promiſe ought to leade vs. If they will not haue the ſigne denied them, they muſt apply it to the thing it ſelfe, whereunto it is appointed.

32 About the order alſo of Deaconrie I would not ſtriue with them, if that ſame miniſterie which was in the Apoſtles time and in the purer Church were reſtored to the vncorrupted ſtate thereof. But what like thing haue they whom thoſe men ſaine to be deacons? I ſpeake not of the men (leaſt they ſhould cõplaine that the doctrine is wrongfully weyed by the faultes of the menne) but I affirme that for thoſe whom they deliuer vs by their doctrine, they vnworthily fetche teſtimonie from the example of them whom the Apoſtolike Church ordeined Deacons. They ſay that it perteineth to their deacons to ſtand by the prieſts, to miniſter in all things that are done in the Sacraments, namely in Baptiſme, in the chreſme, in the patine, in the chalice: to bring in the offrings and lay them vpon the altar, to make ready the Lordes table, and to couer it: to carry the Croſſe, to pronounce and ſing the Goſpell and Epiſtle to the people. Is here any one word of the true miniſterie of Deacons? Nowe let vs heare the inſtituting of them. Vppõ the Deacon that is ordered, the Biſhop alone layeth his hande. He layeth a prayer boke and a Stoale vpon his lefte ſhoulder, that he may vnderſtande that he hath receiued the light yoke of the Lorde, whereby he may ſubdue to the feare of God thoſe thinges that perteine to the left ſide. He geueth him the texte of the Goſpell, that he may perceiue himſelfe to be a publiſher of it. And what belong theſe things to Deacons? They do euen like as if a man would ſay that he ordeined them Apoſtles whom he appointed onely to burne frankincenſe, to trimme the Images, to ſwepe the Churches, to catche miſe, to driue away dogs. Who could ſuffer ſuch kinde of men to be called Apoſtles, and to be compared with the very Apoſtles of Chriſt? Therefore let them not hereafter liengly ſay that thoſe be Deacons, whom they inſtitute onely for their enterludelike playes. Yea & by the very name it ſelfe they ſufficiẽtly declare what maner of office they haue. For they call them Leuites, and will haue their order and beginninge referred to the children of Leui. Which I geue them leaue to do, ſo that they do not afterward garniſh them with the fethers of other.

33 Of Subdeacons to what purpoſe is it to ſpeake? For whereas in deede they were in olde time appointed for care of the poore, they aſſigne to them I wote not what trifling buſineſſe, as to bring the chalice and the patine, the litle cruet with water, and the towel to the altar, to powre water to waſhe handes, &c. Nowe wheras they ſpeake

of receiuing and bringing in of offrings, they meane thoſe which they deuoure as abandoned to their holy vſe. With this office very well agreeth the forme of their conſecrating. That he receiue of the Biſhop, the patine and the chalice: of the Archdeacon, the cruet with water, the manuale, and ſuch other baggage. Within theſe trifles they require to haue vs confeſſe that the holy Ghoſt is encloſed. What godly man can abide to graunt this? But, to make ones an ende, we may determine the ſame of them that we do of the reſt. Neither neede we to repete further thoſe things that are aboue declared. This may be enough to teach the ſober and willing to learne (whom I haue taken in hand to inſtruct) that there is no Sacrament of God but where is ſhewed a Ceremonie ioined with a promiſe: or rather verily but where is a promiſe ſene in a Ceremonie. Here is not found one ſyllable of any certain promiſe: therefore it were in vaine to ſeke a Ceremonie to confirme the promiſe. Againe of thoſe Ceremonies that they vſe, it is not red that any one is inſtitute of God. Therefore here can be no Sacrament.

Of Matrimonie.

34 The laſt is Matrimonie, which as all men confeſſe to be ordeined of God, ſo no man vntill the time of Gregorie euer ſawe that it was geuen for a Sacrament. And what ſober man would euer haue thought it? It is a good and a holy ordinance of God: ſo tillage, carpentrie, ſhoemakers craft, barbers craft, are lawfull ordinances of God, and yet they are no Sacraments. For there is not onely this required in a Sacrament, that it be the worke of God, but that it be an outward Ceremonie appointed of God to confirme a promiſe. That there is no ſuch thing in Matrimonie, very children alſo can iudge. But (ſay they) it is a Signe of a holy thing, that is, of the ſpirituall conioining of Chriſt with the Church. If by this word Signe, they vnderſtande a Token ſet before vs of God, to this ende to raiſe vp the aſſuredneſſe of our faith, they are farre beſide the truth. If they ſimply take a Signe for that which is brought to expreſſe a ſimilitude, I will ſhewe howe wittily they reaſon. Paule ſaith, As one ſtarre differeth from an other ſtare in brightneſſe, ſo ſhalbe the reſurrection of the dead. Lo here is one Sacrament. Chriſt ſaith, The kingdome of heauen is like to a grain of muſtardſede. Lo here is an other. Againe, The kingdome of heauen is like vnto leauen. Lo here is the third. Eſay ſaith, Behold, the Lord ſhall feede his flocke as a ſhepherd. Lo here is the fowerth. In an other place, The Lorde ſhall go forth as a Giant. Lo here is the fifith. Finally what ende or meaſure ſhall there be? There is nothing but by this meane it ſhall be a Sacrament.

1. Cor. 15. 42. Mat 13. 31. and 33. Eſa. 40. 11. Eſa. 42. 13. 1. Theſ. 5. 2. Io 15 1. Ioh. 19. 11.

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Howe many parables and ſimilitudes are in the Scripture, ſo many Sacraments there ſhalbe. Yea and theft ſhalbe a Sacrament, becauſe it is written, the day of the Lord is like a theſe. Who can abide theſe ſophiſters prating ſo fooliſhly? I graunt in deede that ſo oft as we ſee a vine, it is very good to call to remembrãce that which Chriſt ſaith, I am a vine, ye be branches, my Father is the vinedreſſer. So oft as a ſhepherde with his flocke cometh toward vs, it is good alſo that this come to our minde, I am a good ſhepherd, my ſhepe heare my voice. But if any man adde ſuch ſimilitudes to the number of Sacramentes, he is mete to be ſent to Antycira.

Antycira, vvhere groweth VVelle bor, a good purgatiõ for phrenſike heades.

35 But they ſtill lay fourth the wordes of Paule, in which he geueth to Matrimonie the name of a Sacrament: he that loueth his wife, loueth himſelfe. No man euer hated his owne fleſh, but nouriſheth it and cheriſheth it, euen as Chriſt doth the Church: becauſe we are members of his body, of his fleſhe and of his bones. For this a man ſhall leaue his Father and mother, and ſhall cleaue to his wife, and they ſhalbe two into one fleſhe. This is a great Sacrament: but I ſay in Chriſt and the Church. But ſo to handle the Scriptures, is to mingle heauen and earth together. Paule, to ſhewe to maried men, what ſingular loue they ought to beare to their wiues, ſetteth fourth Chriſt to them for an example. For as he poured fourth the bowels of his kindeneſſe vpon the Church which he had eſpouſed to himſelfe: ſo ought euery man to be affectioned toward his owne wife. It followeth after, He that loueth his wife, loueth himſelfe: as Chriſt loued the Church. Nowe, to teache howe Chriſt loued the Church as himſelfe, yea howe he made himſelfe one with his ſpouſe the Church, he applieth to him thoſe things which Moſes reporteth that Adam ſpake of himſelfe. For when Eue was brought into his ſight, whom he knewe to haue bene ſhapen out of his ſide: This woman (ſaith he) is a bone of my bones, and fleſhe of my fleſhe. Paule teſtifieth that all this was ſpiritually fulfilled in Chriſt and vs, when he ſayeth that we are membres of his body, of his fleſhe, and of his bones, yea and one fleſhe with him. At length he addeth a cõcluding Sentẽce, This is a great miſtery. And leaſt any man ſhould be deceiued with the double ſignifying of the wordes, he expreſſeth that he ſpeaketh not of the fleſhely conioining of man and woman, but of the ſpirituall mariage of Chriſt and the Church. And truely it is in deede a great miſterie, that Chriſt ſuffred a ribbe to be take from himſelfe, whereof we might be ſhapen: that is to ſay, when he was ſtrõg, he willed to be weake, that we might be ſtrengthened with his ſtrength: that nowe we may not our ſelues liue, but he may liue in vs.

Eph. 5. 29.

Gen. 2. 23.

Galat. 2. 20.

36 The name of Sacrament deceiued them. But was it rightfull that the whole Church ſhould ſuffer the puniſhment of their ignorance? Paule ſaid Miſterie: which word when the tranſlater might haue lefte being not vnuſed with Latin eares, or might haue tranſlated it a Secret: he choſe rather to put in the word Sacrament, yet in no other ſenſe than Paul had in Greke called it Miſterie. Now let them go and with crying out raile againſt the ſkill of tonges, by ignorance whereof they haue ſo long moſt fowly bene blinde in an eaſy matter, and ſuch as offreth it ſelfe to be perceiued of euery man. But why do they in this one place ſo earneſtly ſticke vpon this litle word Sacrament, and ſome other times do paſſe it ouer vnregarded? For alſo in the firſt Epiſtle to Timothee the Tranſlater hath vſed it, and in the ſelfe ſame Epiſtle to the Epheſians: in euery place for Miſterie. But let this ſlipping be pardoned them: at leaſt the liers ought to haue had a good remembrance. For, when they haue ones ſet out Matrimonie with title of a Sacrament, afterward to call it vncleanneſſe, defiling, and fleſhly filthineſſe, howe giddy lightneſſe is this? Howe great an abſurditie is it to debarre prieſts from a Sacrament? If they deny that they debarre them from the Sacrament, but from the luſt of copulation: they eſcape not ſo away from me. For they teache that the copulation it ſelfe is a part of the Sacrament, and that by it alone is figured the vniting that we haue with Chriſt in conformitie of nature: becauſe man and woman are not made one but by carnall copulation. Howbeit ſome of them haue here found two Sacraments: the one of God and the ſoule, in the betrouthed man and woman: the other of Chriſt and the Church, in the husbād and the wife. Howſoeuer it be, yet copulation is a Sacrament, from which it was vnlawfull that any Chriſtian ſhould be debarred: Vnleſſe peraduenture the Sacraments of Chriſtians do ſo ill agree, that they can not ſtand together. There is alſo an other abſurditie in their doctrines. They affirme that in the Sacrament is geuen the grace of the holy Ghoſt: they teache that copulation is a Sacrament: and they denie that at copulation the holy Ghoſt is at any time preſent.

1. Tim. 3. 9. Ephe. 1. 9. Libr. 4. Senten. Diſt. 17 Cap. 4. & in Dec. 27 queſt. 2. cap. Cū Socrat. gloſ. ca. lex diu. Ibid. Decre. Libr. 4. Sen. diſ. 33. cap. 2. & in decr. 32 quæſt. 2 c. Quic quid.

37 And, becauſe they would not ſimply mocke the Church, howe long a roawe of errours, lies, deceites, and wickednesſes haue they knitte to one error? ſo that a man may ſay, that they did nothing but ſeke a denne of abhominations, when they made of matrimonie a Sacrament. For when they ones obteined this, they drew to themſelues the hering of cauſes of marrimony: for it was a ſpirituall matter, which profane iudges might not medle with. Then they made lawes, whereby they ſtabliſhed their tyrannie, but thoſe

partly manifeſtly wicked againſt God, and partly moſt vniuſt toward men. As are theſe: That mariages made betweene yong perſones without conſent of their parentes, ſhoulde remaine of force and ſtabliſhed. That the mariages be not lawfull betweene kinsfolkes to the ſeuenth degree: and if any ſuch be made, that they be diuorced. And the very degrees they faine againſt the lawes of all nations, and againſt the ciuile gouernment of Moſes. That it be not lawefull for a manne that hath put away an adultereſſe, to mary an other. That ſpirituall kinsfolkes may not bee coupled in mariage. That there be no mariages celebrate, from Septuageſime to the vtas of Eaſter, in three weekes before Midſommer, nor from Aduent to Twelftide. And innumerable other like, which it were long to reherſe. At length we muſt crepe out of their mire, wherein our talke hath nowe taried longer than I would. Yet I thinke I haue ſomewhat profited, that I haue partly plucked the lions ſkinnes from theſe aſſes. Deute. 18.6.

The xx. Chapter.

Of ciuile Gouernement.

NOwe whereas we haue aboue ſet two kindes of gouernement in man: and whereas we haue ſpoken enough of the one kinde which cõſiſteth in the ſoule or in the inward man, and hath reſpect to eternall life: this place requireth that we ſpeake ſomwhat alſo of the other, which perteineth onely to the ciuile and outward righteouſneſſe of maners. For the courſe of this matter ſeemeth to be ſeuered from the ſpirituall doctrine of faith, which I toke in hande to entreate of: yet the proceding ſhall ſhewe that I do rightfully ioine them together, yea that I am of neeſſitie compelled to do it: ſpecially ſith on the one ſide, mad and barbarous men do furiouſly go about to ouerthrowe this order ſtabliſhed by God: and on the other ſide the flatterers of princes, aduaunceing their power without meſure, ſticke not to ſet it againſt the empire of God himſelfe. Vnleſſe both theſe miſcheues be met withal, the pureneſſe of faith ſhall be loſt. Beſide that it is not ſmally for our behoſe, to knowe howe louingly God hath in this behalfe prouided for mãkinde, that there may floriſhe in vs a greater deſire of godlineſſe to witneſſe our thankfulneſſe, firſt, ere we enter into the thing it ſelfe, we muſt holde faſt that diſtinction which we haue aboue ſet, leaſt (as it commonly happeneth to many) we vnwiſely mingle theſe two things together, which haue altogether diuerſe conſideration. For

whē they heare that liberty is promiſed by ỹ Goſpel, which acknowledgeth amonge men no king and no magiſtrate, but hath regarde to Chriſt alone: they thinke that they can take no fruit of their libertie, ſo long as they ſee any power to haue preeminēce ouer them. Therefore they thinke that nothing ſhalbe ſafe, vnleſſe the whole world be reformed into a newe faſhion: where may neither be iudgemēts, nor lawes, nor magiſtrats, nor any ſuch thing which they thinke to withſtande their libertie. But whoſoeuer can put differēce betwene the body and the ſoule, betwene this preſent and tranſitorie life, and that life to come and eternall: he ſhall not hardly vnderſtande that the ſpirituall kingdome of Chriſt, and the ciuile gouernement are thinges far a ſonder. Sith therefore that is a Iewiſh vanitie, to ſeke & encloſe the kingdome of Chriſt ynder the elements of this world: let vs rather thinking, as the Scripture plainely teacheth, that it is a ſpirituall fruit, which is gathered of the benefite of Chriſt, remember to kepe within the boundes thereof this whole libertie which is promiſed & offred vs in him. For, what is the cauſe why the ſame Apoſtle which biddeth vs to ſtande, and not to be made ſubiecte to the yoke of bondage, in an other place forbiddeth bond ſeruantes to be careſull of their ſtate: but becauſe ſpirituall libertie may very well agree with ciuile bondage? In which ſenſe alſo theſe his ſayings are to be taken: In the kingdome of God there is no Iewe, nor Grecian, no male nor female, no bondeman nor freeman. Againe, There is no Iew nor Grecian, Circumciſiō, Vncircumciſiō, Barbarian, Scythian, Bondman, Freeman: but Chriſt is all in all. Whereby he ſignifieth, that it maketh no matter in what eſtate thou be among men, nor vnder the lawes of what nation thou liueſt: foraſmuch as in theſe things conſiſteth not the kingdome of Chriſt.

Gal 5.1
1 Cor. 7.21
Gala 3. 28.
Colo 3. 11.

2 Yet doth not this diſtinction tende hereunto, that we ſhould thinke that the whole order of policie is an vncleane thing, not perteining at all to Chriſtiā men. So in deede do the phrentike men, that are deluded with vnbridled licentiouſneſſe, crie out and boſt. For ſith we be dead by Chriſt to the elements of this world, & being remoued into the kingdome of God do ſit among the heauenly ones: they thinke that it is vnworthy for vs, and farre beneth our excellence, to be occupied with theſe prophane and vncleane cares that are buſied about affaires not perteining to a Chriſtian man. To what purpoſe (ſay they) are lawes without iudgements and iudgement ſeates? But what hath a Chriſtian man to do with iudgements themſelues? yea if it be not lawfull to kill, wherto ſeruе lawes and iudgements among vs? But as we haue euen nowe geuen warning, that this kinde of

gouern-

gouernment is seuer all from that spirituall and inward kingdome of Christ: so it is also to be knowen that they nothing disagree together. For the Ciuile gouernment doth now beginne in vs vpon earth certaine beginnings of the heauenly kingdom, and in this mortall and vanishing life, doth as it were entre vpon an immortall and incorruptible blessednesse: but the entent of this spirituall gouernment is, so long as we shall liue amonge men, to cherish and maintaine the outward worshipping of God, to defend the sound doctrine of godlines and the state of the Church, to frame our life to the felowship of mē, to fashiō our maners to ciuil righteousnes, to procure vs into frendship one with an other, to nourishe common peace and quietnes: all which I graunt to be superfluous, if the kingdom of God, such as it is now among vs, do destroy this present life. But if the will of God be so, that we while we longe toward the heauenly countrey, should be wayfaringe from home vpon the earth: & sith the vse of such wayfaringe nedeth such helpes: they which take them from man, do take from him his very nature of man. For whereas they alleage that there is so great perfection in the Church of God, that her owne moderate gouernment suffiseth it for a law: they thēselues do foolishly imagine that perfection which can neuer be found in the common felowship of men. For sith of naughty men the pride is so great, & the wickednes so obstinate, as cā not be restrained with great sharpnes of lawes: what thinke we that they will do, if they see vnpunished liberty lye open to their lewdnes, which can not euen with force be sufficiently compelled not to do euill?

3 But of the order of policy, there shalbe an other fitter place to entreate. Now our meaning is to haue this onely vnderstanded, that to thinke to driue it away, is outragious barbarousnesse, the vse whereof is no lesse amonge men, than of bread, water, the sunne, & aire, but the dignity much more excellent. For it tendeth not only hereunto (which is the onely commodity of all those thinges) that men may breath, eate, drinke & be cherished (although in dede it comprehendeth all these thinges, while it maketh that they liue together) yet I say, it tēdeth not hereunto only: but also ẏ idolatry, sacrileges against the name of God, blasphemies against his trueth, and other offences of religion may not rise vp and be scattered amonge the people, that common quiet be not troubled, that euery man may keepe his owne safe and vnappeired, that men may vse their affaires together without hurt, that honesty and modesty be kept among them: finally that amonge Christians may be a common shew of religion, and amonge men may be manlike ciuility. Neither let any mā be moued, for that

I do now referre the care of ſtabliſhinge of religion to the policy of men, which I ſeme before to haue ſet without the iudgement of mẽ. For I do no more here, than I did before, giue men leaue after their owne will to make lawes concerning religion and the worſhippinge of God, when I allowe the ordinance of pollicy, which endeuoreth hereunto, that ỹ true religion which is contained in the law of God, be not openly and with publike ſacrileges freely broken and defiled. But the readers beinge holpen by the very plainneſſe of order, ſhall better vnderſtande what is to be thought of the whole kinde of ciuile gouernment, if we ſeuerally entreat of the partes thereof. There be three parts of it: the magiſtrate, which is the gouernour and keper of the lawes, ỹ lawes according to which he gouerneth: ỹ people, which are gouerned by the lawes, & obey ỹ magiſtrate. Therfore let vs firſt conſider of the office of the Magiſtrate, whether it be a lawfull vocation & allowed of God, what maner of office he hath, & how great is his power: then with what lawes a Chriſtian ciuile ſtate is to be ordered: then laſt of all, what profite of the lawes commeth to the people, what reuerence is due to the Magiſtrate.

4 The Lorde hath not only teſtified that the office of magiſtrates is allowed & acceptable to him, but alſo ſetting out the dignity therof with moſt honorable titles, he hath maruelouſly commended it vnto vs. That I may rehearſe a fewe of them. Whereas whoſoeuer be in place of magiſtrates are named gods, let no mã thinke that in that naminge is ſmall importance: For thereby is ſignified that they haue commaundemẽt from God, that they are furniſhed with the authority of God, & do altogether beare the perſon of God, whoſe ſteede they do after a certaine maner ſupply. This is not my cauillation, but the expoſition of Chriſt. If the Scripture (ſaith he) called them gods to whom the word of God was giuen: What is this elſe, but that God hath committed his buſineſſe to them, that they ſhoulde ſerue in his office, & (as Moſes and Ioſaphat ſaid to their iudges whom they appointed in euery ſeuerall city of Iuda) that they ſhould ſit in iudgement, not for mã but for God? To the ſame purpoſe maketh this that the wiſdom of God affirmeth by the mouth of Salomon, that it is his worke, that kinges reigne, and counſellers decree righteous thinges, that Princes beare principality, and al the iudges of the earth execute iudgement. For this is all one in effect as if it had bin ſayd, that it cõmeth not to paſſe by the peruerſeneſſe of men, that the gouernment of al things in earth is in the hãd of kings & other Rulers, but by the prouidence and holy ordinance of God, to whom it ſo ſeemed good to order the matters of menne: foraſmuch as he is both preſent and

Exo. 22. 8.
Pſa. 82. 1. & 6.
Ioh. 10. 35.
Deut. 1. 16
1. Chro. 19. 6.
Prou. 8. 15.

preſident

preſident among them in making of lawes and in executing vprightneſſe of iudgementes. Which Paul alſo plainely teacheth, when he reckeneth Gouernmentes among the giftes of God, which being diuerſly diſtributed accordinge to the diuerſity of grace, ought to be employed of the ſeruants of Chriſt to the edification of the Church. For although he there properly ſpeaketh of a councell of graue men, which in the Primitiue Church were appointed that they ſhoulde haue the rule of orderinge the publike diſcipline (which office in the Epiſtle to the Corinthians he calleth Gouernmẽt) yet forasmuch as we ſee that the ende of ciuile power commeth to the ſame point, it is no dout but that he commendeth vnto vs all kinde of iuſt Gouernment. But he ſpeaketh more plainely, where he purpoſely maketh a full diſcourſe of that matter. For he both ſheweth that Power is ỹ ordinance of God, and that there are no powers, but they are ordained of God: and that the Princes themſelues are the miniſters of God, to the wel doers vnto praiſe: to ỹ euil, reuengers vnto wrath. Hereunto may be added alſo the examples of holy menne: of which ſome haue poſſeſſed kingdomes, as Dauid, Ioſias, Ezechias: other ſome, Lordſhips, as Ioſeph and Daniell: other ſome, Ciuile gouernmentes in a free people, as Moſes, Ioſue, and the Iudges: whoſe offices the Lorde hath declared that he alloweth. Wherfore none ought now to dout that the ciuile power is a vocation not only holy and lawfull before God, but alſo the moſt holy, and the moſt honeſt of all other in the whole life of men.

Rom. 12. 8.

1. Cor. 12. 28.

Ro. 13. 1

5 They which couet to bring in a ſtate without Rulers, take exception and ſay that although in old time there were kings & Iudges ouer the rude people, yet at this day that ſeruile kinde of gouerninge agreeth not with the perfection which Chriſt hath brought with his Goſpell. Wherein they bewray not onely their ignorance, but alſo their deuiliſh pride, while they take vppon themſelues perfection, of which not ſo much as the hundreth part is ſeene in them. But what maner of men ſoeuer they be, it is eaſie to confute it: becauſe where Dauid exhorteth all kinges and Rulers to kiſſe the ſonne of God, he doth not bid them, giuinge ouer their authority, to ſtake themſelues to a priuate life, but to ſubmit the power that they beare to Chriſt, that he alone may haue preeminence aboue all. Likewiſe Eſay, when he promiſeth ỹ kings ſhalbe foſterfathers of the Church, & Quenes ſhalbe nourſes, he doth not depoſe them from their honor: but rather doth by an honorable title make them defenders to the godly worſhippers of God? For, that prophecy pertaineth to the comminge of Chriſt. I do wittingely paſſe ouer many teſtimonies which do eche

Pſ. 2. 12.

Eſa. 49. 23.

where offer themſelues, & ſpecially in the Pſalmes wherein all gouernours haue their right maintained. But moſt cleare of all is the place of Paul, where admoniſhing Timothee that in the common aſſembly praiers muſt be made for kings, he byandby addeth a reaſon,
1.Tim.2 2. That we may vnder them lead a quiet life with all godlines & honeſty: in which wordes he committeth the ſtate of the Church to their defenſe and ſauegarding.

6 Which conſideration ought continually to buſie the magiſtrates themſelues, foraſmuch as it may put a great ſpurre to them whereby they may be pricked forward to their duety, and bring them a ſingular comfort whereby they may mitigate the hardneſſes of their office, which truely are both many and great. For with howe great an endeuour of vprightneſſe, wiſdom, mildneſſe, continence, and innocency, ought they to charge themſelues, which know themſelues to be appointed miniſters of the righteouſnes of God? By what affiance ſhall they admit vniuſtice to their iudgement ſeate, which they heare to be the throne of the liuinge God? By what boldeneſſe ſhall they pronounce a wrongful ſentence with that mouth, which they vnderſtand to be appointed an inſtrumēt for the truth of God? With what conſcience ſhall they ſubſcribe to wicked decrees with the hande, which they knowe to be ordained to wryte the actes of God? In a ſumme, if they remember that they be the vicegerentes of God, they muſt watch with all care, earneſtneſſe, and diligence, that they may repreſent in themſelues vnto men a certaine image of the prouidēce, preſeruation, goodneſſe, good will, and righteouſneſſe of God. And
Iere.48 21. they muſt continually ſet this before their eies, that if all they be accurſed, that do execute in deceite the worke of the vengeāce of God, they are much more greuouſly accurſed, that vſe themſelues deceitfully in a rightfull vocation. Therefore when Moſes & Ioſaphat minded to exhort their iudges to their duty, they had nothing more effectuall to moue their mindes withall, than that which we haue before
Deut.1. 16. rehearſed, Looke what ye do. For ye ſit in iudgement not for man
2.Chro. 19.6. but for God: namely he which is neere to you in the cauſe of iudge-
Pſ.82.1 ment. Now therefore let the feare of the Lorde be vpon you. Looke
Eſay.3. 14 & be diligent: becauſe there is no peruerſenes with ỹ Lord our God. And in an other place it is ſaid, ỹ God ſtode in ỹ aſſembly of the gods, & ſitteth iudge in the middeſt of the gods, that they may be encouraged to their duety when they heare ỹ they be the deputies of God, to whome they muſt one day yeelde accompt of the gouernment of their charge. And worthily this admonitiō ought to be of great force with them. For if they make any default, they are not onely wronge

doers

does to men whom they wickedly vexe, but also slaũderers to God himselfe, whose holy iudgementes they defile. Againe they haue also whereupon they may singularly comfort themselues, when they cõsider with themselues that they are not busied in prophane affaires & such as are not fitte for the seruant of God, but in a most holy office, namely forasmuch as they are the deputies of God.

7 As for them that are not moued with so many testimonies of Scripture from being bolde to raile at this holy ministery, as a thinge disagreeing with Christian religion and godlinesse: what do they elso but raile at God himselfe, the dishonor of whom can not but be ioined with the reproche of his minister? And verily they do not refuse the magistrates, but do cast away God, that he shoulde not reigne ouer them. For if the Lord sayd this truely of the people of Israel, because they had refused the gouernment of Samuel: why shal it be lesse truely sayd at this day of them that giue themselues leaue to rage against all gouernmentes ordained of God? But sith the Lord sayd to the disciples, that the kings of nations beare rule ouer them, but that amonge them it is not so, where he that is the first must be made the least: by this sayinge it is forbidden to all Christians that they shoulde not take kingdomes or gouernmentes vpon them. O handsome expositors. There rose a strife among the disciples, which of them excelled other: the Lord, to suppresse this vaine ambition, taught them that their ministery is not like vnto kingdomes, in which one manne hath preeminence aboue the rest. I beseche you, what doth this comparison make to ỹ dishonor of kingly dignity? yea what doth it proue at all, but that the ministery of an Apostle is not the office of a kinge? Moreouer although among the magistrates themselues there be diuerse formes, yet there is no difference in ths behalfe, but ỹ we ought to take them all for the ordinances of God. For Paul also doth comprehend them altogether, when he sayth that there is no power but of God: and that which best liked him of all, is commended with notable testimony aboue the other, namely the power of one: which because it bringeth with it a common bondage of all, (except that one man, to whose will it maketh all thinges subiect) in olde time coulde lesse be allowed of noble and the excellent sorte of natures. But the Scripture, to meete with their vniust iudgementes, expresly by name affirmeth, that it is the prouidence of Gods wisdome that kinges do reigne, and peculiarly commaundeth the king to be honored.

1. Sam. 8 7.

Luc. 22 25.

Rom. 13 1.

Prou. 8. 15. 1. Pet. 2. 17.

8 And truely it were very vaine that it shoulde be disputed of priuate men, which shoulde be the best state of policy in the place where they liue: for whome it is not lawfull to consult of the framing of any

common weale. And alſo the ſame could not be ſimply determined without raſhnes, foraſmuch as a great parte of the order of this queſtion conſiſteth in circumſtances. And if thou compare alſo the ſtates themſelues together without circumſtances, it ſhall not be eaſie to diſcerne which of them ouerweieth the other in profitableneſſe, they match ſo egally together. There is an eaſie way to fall from kingdom into tyranny: but not much harder is it to fall from the rule of the chiefeſt men to the faction of a fewe: but moſt eaſie of all, from the peoples gouernment, to ſedition. Truly, if thoſe three formes of gouernmentes which the Philoſophers ſet out, be conſidered in themſelues, I will not deny that either the gouernmēt of the chiefeſt mē, or a ſtate tempered of it and common gouernment far excelleth all other: not of it ſelfe, but becauſe it moſt ſeldom chaunceth that kings ſo temper themſelues, that their wil neuer ſwarueth from that which is iuſt and right, againe, that they be furniſhed with ſo great ſharpeneſſe of iudgement and wiſdom, that euery one of thē ſeeth ſo much as is ſufficient. Therefore the fault or default of men maketh, that it is ſafer & more tolerable that many ſhould haue the gouernment, that they may mutually one helpe an other, one teach and admoniſh an other, and if any aduance himſelfe hier than is mete, there may be ouerſeers and maiſters to reſtraine his wilfulneſſe. This both hath alway bin approued by experience, and the Lord alſo hath confirmed it with his authority, whē he ordained among the Iſraelites a gouernment of the beſt men very neere vnto common gouernment, at ſuch time as he minded to haue them in beſt eſtate, till he brought foorth an image of Chriſt in Dauid. And as I willingly graunt that no kinde of gouernment is more bleſſed than this, where liberty is framed to ſuch moderation as it ought to be, and is orderly ſtabliſhed to continuāce: ſo I compt them alſo moſt bleſſed, that may enioy this eſtate: & if they ſtoutly and conſtantly trauaill in preſeruing and retaininge it, I graunt that they do nothing againſt their duety. Yea & the magiſtrates ought with moſt great diligence to bend themſelues hereunto, that they ſuffer not the liberty of the people, of which they are appointed gouernours, to be in any part miniſhed, much leſſe to be diſſolued: if they be negligent & litle careful therin, they are falſe Faithbreakers in their office, & betraiers of their contree. But if they would bring this kinde to themſelues, to whom the Lord hath appointed an other forme of gouernment, ſo that thereby they be moued to deſire a change, the very thinking thereof ſhall not only be fooliſh & ſuperfluous, but alſo hurtfull. But if thou bende not thine eies only to one city, but looke about or behold the whole world together, or at leaſt

ſpred

ſpread abroade thy ſight into farther diſtances of contrees, without dout thou ſhalt finde that this is not vnprofitably appointed by the prouidence of God, that diuerſe contrees ſhould be ruled by diuerſe kindes of gouernment. For as the elementes hange together but by an vnegall temperature, ſo contrees, alſo are with their certaine inequality very well kept in order. Howbeit all theſe things alſo are ſpoken in vaine to them whom the will of the Lord ſhall ſatisfie. For if it be his pleaſure, to ſet kinges ouer kingdomes, Senates or officers ouer free cities, whomſoeuer he maketh rulers in the places where we are conuerſant, it is our duety to ſhew our ſelues yelding & obedient vnto them.

9 Now ỹ office of Magiſtrats is in this place to be declared by the way, of what ſort it is deſcribed by ỹ word of God, & in what thinges it conſiſteth. If the Scripture did not teach, that it extendeth to both the tables of the law, we might learne it out of the prophane writers. For none hath entreated of the duety of magiſtrates, of makinge of lawes & of the publike weale, that hath not begon at religion and the worſhipping of God. And ſo haue they all cõfeſſed, that no policy can be happily framed, vnleſſe the firſt care be of godlines: and that thoſe lawes be prepoſterous which neglecting the right of God, do prouide only for men. Sith therfore with all the Philoſophers religiõ hath the firſt place, and ſith the ſame hath alway bin obſerued by the vniuerſall conſent of al nations, Let Chriſtiã Princes & magiſtrates be aſhamed of their ſlothfulnes, if they endeuor not themſelues to this care. And we haue already ſhewed, that this duety is ſpecially enioyned them of God: as it is mete, that they ſhould employ their trauail to defende & maintaine his honor, whoſe vicegerentes they be, & by whoſe benefit they gouerne. For this cauſe alſo chiefly are the holy kings praiſed in Scripture, for that they reſtored the worſhip of God being corrupted or ouerthrowen, or tooke care of religiõ, that it might floriſh pure and ſafe vnder them. But contrariwiſe the holy hiſtorie reckeneth ſtates without gouernours, amonge faults, ſaying that there was no king in Iſraell, and that therfore euery man did what pleaſed himſelfe. Whereby their follie is confuted, which would haue them, neglecting the care of God, only to apply themſelues to be iudges of law amonge men. As though God appointed gouernours in his name to deciſe cõtrouerſies, & omitted that which was of much weightier importãce, that he himſelfe ſhould be worſhipped according to the preſcribed rule of his law. But a deſire to innouate all things without puniſhment, moueth troubleſome men to this point, that they wiſhe all reuengers of the breach of peace to be takẽ away. As for ſo much as Iud. 21. 25.

Ier. 22. 3. pertaineth to the ſecond table, Ieremy warneth kinges, to do iudgement and righteouſneſſe, to deliuer the forceably oppreſſed from the hande of the falſe accuſer, not to greue the ſtraunger and widowe, not to do wrong, and not to ſhed innocent blood. To the ſame purpoſe maketh the exhortation which is read in the 82. Pſalme, that they ſhould render right to the poore and needy, acquite the poore and needy, deliuer the poore and needy from the hande of the oppreſſor. And Moſes giueth charge to the Princes whom he had ſette in his ſtede: let them heare the cauſe of their brethren, and iudge betwene a man and his brother and a ſtraunger, and not know faces in iudgement, let them heare as well the litle as the great, and be not afraied of any man: becauſe it is the iudgement of God. But I ſpeake not of theſe thinges: that kinges ſhould not get to themſelues multitudes of horſes, not caſt their mindes to couetouſneſſe, not be lifted vp aboue their brethren: that they may be continually buſied in ſtudying vpon the law of the Lord all the dayes of their life: that Iudges ſwarue not to the one ſide, nor receiue giftes: becauſe in declaringe here the office of magiſtrates, my purpoſe is not ſo much to inſtruct the magiſtrates themſelues, as to teach other what Magiſtrates be, & to what ende they are ſet of God. We ſee therefore that they be ordained defenders and reuengers of innocence, modeſty, honeſty, and quietneſſe, whoſe only endeuor ſhoulde be to prouide for the common ſafety and peace of all men. Of which vertues Dauid profeſſeth that he will be an examplar, when he ſhalbe aduaunced to the royall ſeate: that is, that he will not conſent to any euill doinges, but abhorre wicked men, ſclaunderers, and proude men, and get to himſelfe from echewhere honeſt and faithfull men. But ſith they can not performe this, vnleſſe they defende good men from the wronges of the euill, let them helpe the good with ſuccour and defenſe, let them alſo be armed with power wherby they may ſeuerely ſuppreſſe open euil doers and wicked men by whoſe lewdneſſe the common quiete is troubled or vexed. For we throughly finde this by experiẽce which Solon ſaid, that common weales conſiſt of reward and puniſhment, & that when thoſe be taken away, the whole diſcipline of cities faileth & is diſſolued, For the care of equity and iuſtice waxeth colde in the mindes of many, vnleſſe there be due honor ready for vertue: neither can the wilfulneſſe of wicked men be reſtrained but by ſeuerity and chaſtiſement of paines. And theſe two partes the Prophet comprehendeth, when he biddeth kinges and other gouernours to do iudgement and righteouſneſſe. Righteouſnes is, to take into charge of tuition, to embrace, to defende, to reuenge, to deliuer the innocent. Iudgement is,

Deut. 1. 16.

Deu. 17 16.

Pſa. 101

Iere. 21. 12. & 22 3.

to

to withstand the boldnes of wicked men, to represse their violence, to punish their offences.

10 But here, as it seemeth, doth arise a hie and hard question: If by the law of God all Christians are forbidden to kill: and the Prophet prophecieth of the holy mount of God, that is, the Church, that in it they shal not afflict nor hurt: how many magistrates be together both godly and blood shedders? But if we vnderstande, that the Magistrate in executing of punishmentes, doth nothing of himselfe, but executeth the very selfe iudgementes of God, we shall be nothinge combred with this dout. The lawe of the Lorde forbiddeth to kill: least manslaughter should be vnpunished, the law maker himselfe giueth to the ministers the swerd in their hand, which they shold draw foorth against all manslayers. To afflict and to hurt, is not the doing of the godly: but this is not to hurt, nor to afflict, by the Lordes commaundemēt to reuenge the afflictions of the godly. I would to God that this were alway present before our mindes, that nothing is here done by the rasheneſſe of man, but all thinges by the authority of God that commaundeth, which goinge before vs, we neuer swarue out of the right way. Vnlesse perhappes there be a bridle put vpon the righteousnes of God, that it may not punish wicked doings. But if it be not lawfull to appoint any law to it, why shall we cauill against the ministers of it? They beare not the swerd in vaine, saith Paule: for they be the ministers of God to wrath, reuengers to euil doers. Therfore if Princes and other rulers know that nothing shalbe more acceptable to God than their obedience, let them apply this ministerie, if they desire to shew their godlineſſe, righteousneſſe, & vncorruptneſſe allowable to God. With this affection was Moses ledde, when knowing himself appointed by the power of the Lord to be the deliuerer of his people, he laid his hāds vpon the Ægyptiā. Againe, when by slaying of three thousand men in one day, he tooke vengeance of the sacrilege of the people. Dauid also, when nye to the ende of his life he gaue commaundement to Salomon his sonne to slay Ioab & Semei. Whereupon he also rehearseth this amonge the vertues of a king, to slay the wicked of the lande, that all workers of wickedneſſe, may be driuen out of the city of God. To which purpose also pertaineth ỹ praise that is giuē to Salomon, Thou hast loued righteousnes and hast hated wickedneſſe. Howe doth that milde and gētle nature of Moses burne out into so great cruelty, that beinge sprinkeled and embrued with the blood of his brethren, he runneth throughout the campe to new slaughters? How doth Dauid, a man of so great gentlenes in al his life, among his last breathings make that bloody testamēt,

Exo. 20 13. Deut. 5 17. Matt. 5. 21. Esa. 11. 9. & 45. 23.

Ro. 13. 4

Exod. 2 12. Act. 7. 28. Exo. 32 27. 1. King. 2. 5.

that his ſonne ſhoulde not bringe the hoare heare of Ioab and Semei in peace to the graue ? But they both when they executed the vengeance committed to them of God, ſo ſanctified with cruell dealinge their handes which they had defiled with ſparinge. It is an abhomination with kinges, ſayth Salomon, to do iniquity, becauſe his throne is ſtabliſhed in righteouſneſſe. Againe, The king which ſitteth in the throne of iudgement, ſpredeth his eyes vpon euery euill man. Againe, A wiſe king ſcattereth the wicked and turneth them vpon the whele. Againe, Take away the droſſe from the ſiluer and there ſhall come foorth a veſſell to the melter: take away the wicked man from the ſight of the king, and his throne ſhalbe faſt ſet in righteouſneſſe. Againe, He that iuſtifieth the wicked, and he that condemneth the righteous, both are abhomination to the Lord. Againe, A rebellious man purchaſeth euill to himſelfe, and a cruel meſſenger is ſent vnto him. Againe, who ſo ſaith to the wicked man, thou art righteous, him peoples and nations do curſe. Now if their true righteouſneſſe be, with drawen ſwerd to purſue gilty and wicked men: let them put vp their ſwerd, and holde their hands pure from blood, while in the meane time deſperate menne do range with murthers and ſlaughters: then they ſhall make themſelues gilty of moſt great wickedneſſe, ſo much leſſe ſhall they gette thereby the praiſe of goodneſſe and righteouſneſſe. Only let there be no preciſe and cruel rigorouſneſſe, and that iudgement ſeate which may worthily be called the rocke of accuſed men. For I am not he that either fauour extreme crueltie, or do thinke that righteous iudgement can be pronounced, but while clemency the beſt & ſureſt counſeller of kings, as Salomon affirmeth, the preſeruer of the kinges throne is aſſiſtent, which a certaine man in olde time truely ſaid to be the principal gift of Princes. Yet a magiſtrate muſt take hede to both, that he do neither with rigorouſneſſe of minde wound rather than heale, or by ſuperſtitious affectation of clemency fall into a moſt cruell gentlenes, if with ſoft and looſe tendernes he be diſſolute to the deſtruction of many mē. For this was in old time not without cauſe cōmonly ſpoke vnder ỹ empire of Nerua, that it is in dede euill to liue vnder a prince vnder whom nothing is lawful, but much worſe vnder whom al things are lawfull.

Pro 16. 12.
Pro 20. 8.
Pro. 20. 26.
Pro. 25. 4.
Pro. 17. 15.
Pro. 17 11.
Pro. 14. 24.

11 But ſith ſometime kinges and peoples muſt of neceſſity take ſwerd in hande to execute ſuch publike vengeance, by this reaſon we may alſo iudge that the warres are lawful which are ſo taken in hand. For if there be power deliuered them, whereby they may maintaine quiet to their dominion, whereby they may keepe downe the ſeditious

tious ſtirres of vnquiet men, whereby they may help the forceably oppreſſed, whereby they may puniſh euill doinges: can they at fitter ſeaſon vtter it, than to ſuppreſſe his rage which troubleth both priuately the reſt of euery man, & the common quiet of all men, which ſeditiouſly maketh vprores, which committeth violent oppreſſions and haynous euill doinges? If they ought to be preſeruers and defenders of the lawes, they muſt alſo ouerthrowe the enterpriſes of all them by whoſe wicked doinge the diſcipline of lawes is corrupted. Yea if they worthily puniſhe thoſe theeues whoſe iniuries haue extended onely to a few: ſhall they ſuffer a whole contree to be without puniſhment vexed and waſted with robberies? For it maketh no difference whether he be a king or one of the baſeſt of ỳ cõmonalty, that inuadeth an others contree into which he hath no right, & ſpoileth it like an enemy: all are alike to be taken and puniſhed for robbers. This therefore both naturall equitie, and the rule of duetie teacheth that Princes are armed not onely to reſtraine priuate duetie s with iudiciall puniſhmentes, but alſo to defend with warre the dominions committed to their charge, if at any time they be enuie like aſſailed. And ſuch warres the holy Ghoſt by many teſtimonies of Scripture declareth to be lawfull.

12 If it be obiected againſt me, that in the new Teſtament is neither witneſſe nor example which teacheth that warre is a thing lawfull for Chriſtians: firſt I anſwere, that the ſame rule of making warre which was in old time remaineth alſo at this day, & that on the contrary ſide there is no cauſe that may debarre magiſtrates from defending of their ſubiects. Secondly that an expreſſe declaration of theſe matters is not to be ſought in the writinges of the Apoſtles, where their purpoſe is not to frame a ciuile ſtate, but to ſtabliſh the ſpirituall kingdome of Chriſt. Laſt of all I ſay that in them alſo is ſhewed by the way, that Chriſt hath by his comming chaunged nothinge in this behalfe. For if Chriſtian doctrine (that I may ſpeake in Auguſtines owne words) condemned all warres, he would rather haue ſaid this to ſoldiars when they asked counſell of ſaluation, that they ſhoulde caſt away their weapons, & vtterly withdraw themſelues from the warre. But it was ſaid to thẽ: ſtrike no man, do no man wrong, let your wages ſuffiſe you. Whom he taught that their wages ought to ſuffiſe them, he did verily not forbid them to be warriers. But al magiſtrates ought here to take great hede, that they nothing at all folow their owne deſires: but rather, if they muſt puniſh, let them not be borne away with a headlong angrineſſe, let them not be violently caried with hatred, let thẽ not broile with vnappeaſable rigor, yea let them (as Auguſtine Aug. epiſt 5 ad Mar. Luke 3. 14.

ſaith) pity common nature in him in whom they puniſhe his priuate fault. Or if they muſt put on armoure againſt the enemy, that is, the armed robber, let them not lightly ſeeke occaſion thereof, nor take it beinge offred vnleſſe they be driuen to it by extreme neceſſity. For if we ought to performe much more than that heathen man required, which would haue warre to ſeeme a ſeeking of peace: truely we ought first to attempt all thinges ere we ought to trie the matter by warre. Finally in both kindes lette them not ſuffer themſelues to be caried with any priuate affection, but be led only with common feeling. Otherwiſe they do very ill abuſe their power, which is giuen them, not for their own commodity, but for others benefit & miniſtery. Moreouer of the ſame rightfull rule of makinge warre hangeth the order both of garriſons, and leagues, & other ciuile fortifications. Garriſons I call thoſe that are placed in townes to defende the borders of the contree: Leagues, which are made with Princes adioining for this couenant that if any trouble happen in their landes they may mutually help them, and ioyne their forces in common together to ſuppreſſe the common enemies of mankinde: Ciuile fortification, whoſe vſe is in the art of warre.

Cicero of duties.

13 This alſo I will laſt of all adde, that tributes and taxes are the lawfull reuenues of princes, which they may chiefly employ to ſuſtain the common charges of their office: which yet they may likewiſe vſe to their priuate royalty which is after a certaine maner cõioined with honor of the princely ſtate that they beare. As we ſee that Dauid, Ezechias, Ioſias, Ioſaphat, and other holy kinges, and Ioſeph alſo and Daniell, according to the ſtate of the perſon that they did beare, were without offenſe of godlines ſumptuous of the common charge, and we read in Ezechiell that there was a very large portion of land aſſigned to the kinges. Where although he paint out the ſpirituall kingdome of Chriſt, yet he fetcheth the examplar of his ſimilitude from the lawfull kingdom of men. But yet ſo, that Princes againe on their behalues ſhoulde remember, that their treaſure chambers are not ſo much their owne priuate cofers, as the treaſuries of the whole people (for ſo Paule teſtifieth) which they may not without manifeſt wrõg prodigally waſt or ſpoyle: or rather that it is the very blood of the people, which not to ſpare, is moſt cruell vnnaturallneſſe: and let them thinke, that their impoſitions, and ſubſidies, and other kindes of tributes, are nothing but the ſupportes of publike neceſſity, wherwith to wery the poore communaltie without cauſe, is tyrannicall extortion. Theſe thinges do not encourage Princes to waſtfull expenſe and riot, (as verily there is no neede to adde a fierbrande to

Eze.48. 21.

Rom.13 6.

their luſtes that are of thẽſelues too much already kindled) but ſith it much behoueth that they ſhould with pure cõſcience before God be bold, to do al ẏ they are bold to do, leaſt with wicked boldner they come into deſpiſing of God, they muſt be taught how much is lawful for them. Neither is this doctrine ſuperfluous for priuate men, that they ſhould not raſhly & ſtubbornly giue themſelues leaue to grudge at any expenſes of Princes, although they exceede common & ciuile meaſure.

14 Next to the magiſtrate in ciuile ſtates are lawes, the moſt ſtronge ſinewes of common weales, or (as Cicero calleth them according to Plato) the ſoules, without which the Magiſtrate can not ſtande, as they againe without the Magiſtrate haue no liuely force. Therefore nothinge could be more truely ſaid, than that the law is a dumme Magiſtrate, and that the Magiſtrate is a liuing law. But whereas I promiſed to ſpeake, with what lawes a Chriſtian ciuil ſtate ought to be ordered, there is no cauſe why any mã ſhould looke for a long diſcourſe of the beſt kinde of lawes, which both ſhould be infinite, & pertained not to this preſent purpoſe and place: yet in a few wordes, and as it were by the way, I will touche what lawes it may vſe godlily before God, and be rightly gouerned by them amonge men. Which ſelfe thinge I had rather to haue vtterly paſſed ouer with ſilence, if I did not vnderſtande that many do herein perilouſly erre. For there be ſome that deny that a common weale is well ordered, which neglecting the ciuile lawes of Moſes is gouerned by the common lawes of nations. Howe dangerous and troubleſome this ſentence is, let other menne conſider, it ſhall be enough for me to haue ſhewed that it is falſe and fooliſhe. That common diuiſion is to be kept, which diuideth the whole lawe of God publiſhed into morall, ceremoniall, and iudiciall lawes: and all the partes are to be ſeuerally conſidered, that we may knowe what of them pertayneth to vs, and what not. Neither in the meane time lette any manne be combred with this dout, that iudicialls and ceremonialls alſo pertayne to the morall lawes. For although the olde wryters which haue taught this diuiſion, were not ignorant that theſe two later partes hadde their vſe about maners, yet becauſe they might be changed and abrogate, the moralls remaininge ſafe they did not call them moralls. They called that firſt part peculiarly by that name, without which can not ſtande the true holineſſe of manners, and the vnchangeable rule of liuinge rightly.

15 Therfore the Morall law (that I may firſt beginne thereat) ſith it is cõtained in two chiefe pointes, of which the one commaundeth

ſimply to worſhip God with pure faith and godlineſſe, & the other to embrace men with vnfained loue, is the true and eternall rule of righteouſnes, preſcribed to the men of all ages & times that will be willing to frame their life to the will of God. For this is his eternal & Gal.4.4 vnchangeable will, that he himſelfe ſhould be worſhipped of as all, & that we ſhould mutually loue one an other. The Ceremonial law was the ſchooling of the Iewes, wherewith it pleaſed the Lord to exerciſe the certaine childhoode of that people, till that time of fulnes come, wherin he would to the ful manifeſtly ſhew his wiſdom to the earth, & deliuer the trueth of thoſe things which then were ſhadowed with figures. The iudiciall law giuen to them for an order of ciuile ſtate, gaue certaine rules of equity & righteouſnes, by which they might behaue themſelues harmleſly & quietly together. And as that exerciſe of ceremonies properly pertained in dede to the doctrine of godlineſſe (namely which kept the Church of the Iewes in the worſhip & religion of God) yet it might be diſtinguiſhed from godlines it ſelfe: ſo this forme of iudiciall orders (although it tended to no other ende, but how the ſelfe ſame charity might beſt be kept which is commaunded by the eternall law of God) yet had a certaine thinge differing from the very commaundement of louing, As therfore the Ceremonies might be abrogate, godlines remaining ſafe and vndeſtroied: ſo theſe iudicial ordinances alſo being takē away, the perpetuall dueties & commaundementes of charity may continue. If this be true, verily there is liberty left to euery nation to make ſuch lawes as they ſhall foreſee to be profitable for them: which yet muſt be framed after ẏ perpetual rule of charity, that they may in dede vary in forme, but haue the ſame reaſon. For I thinke that thoſe barbarous & ſauage lawes, as were thoſe that gaue honor to theues, that allowed common copulations, & other both much more filthy & more againſt reaſon, are not to be taken for lawes: foraſmuch as they are not only againſt all righteouſnes, but alſo againſt naturall gentilnes and kindeneſſe of men.

16 This which I haue ſayd ſhalbe playne, if in all lawes we behold theſe two things as we ought, the making and the equity of the law, vpon the reaſon wherof the making it ſelfe is founded & ſtaieth. Equity, becauſe it is naturall, can be but one of all lawes: and therefore one law, according to the kinde of matter, ought to be the propounded ende to all lawes. As for makings of Lawes, becauſe they haue certaine circūſtances vpon which they partly hang, if ſo ẏ they tende al together to one marke of equity, though they be diuerſe it maketh no matter. Now ſith it is certaine that the law of God which we call

morall

moral is nothing elſe but a teſtimonie of the natural law, and of that conſcience which is engrauen of God in the mindes of menne, the whole rule of this equity whereof we now ſpeake is ſet forth therein. Therefore it alone alſo muſt be both the marke and rule and end of all lawes. Whatſoeuer lawes ſhalbe framed after that rule, directed to that marke, and limited in that ende, there is no cauſe why we ſhould diſallow them, howſoeuer they otherwiſe differ from the Iewithe law or one from an other. The lawe of God forbiddeth to ſteale. What peine was appointed for thefts in the ciuile ſtate of the Iewes, is to be ſeene in Exodus. The moſt auncient lawes of other nations puniſhed theft with recompence of double: the lawes that followed afterwarde, made difference betwene manifeſt theft and no manifeſt. Some proceeded to baniſhment, ſome to whippinge, ſome at laſt to the puniſhment of death. Falſe witneſſe was among the Iewes puniſhed with recompence of egall paine, in ſome places onely with great ſhame, in ſome places with hanginge, in other ſome with the Croſſe. Manſlaughter al lawes vniuerſally do reuenge with blood, yet with diuerſe kindes of death. Againſt adulterers in ſome places were ordained ſeuerer paines, in ſome places lighter. Yet we ſee how with ſuch diuerſity all tende to the ſame ende. For with one mouth they al togither pronounce puniſhment againſt all the offences which haue bin condemned by the eternall law of God, as manſlaughters, thefts, adulterie, falſe witneſſinges: but in the maner of puniſhement they agree not. Neither is the ſame needefull, nor yet expedient. There is ſome contree, which vnleſſe it ſhew rigor with horrible examples againſt manſleyers, ſhould immediatly be deſtroyed with murders & robberies. There is ſome time that requireth the ſharpneſſe of paines to be encreaſed. If there ariſe any trouble in a common weale, the euills that are wont to growe thereof muſt be amended with newe ordinances. In time of warre all humanitie woulde in the noyſe of armure fall away, vnleſſe there were caſt into men an vnwonted feare of puniſhementes. In barenneſſe, in peſtilence, vnleſſe greater ſeueritie be vſed, all thinges will come to ruine. Some nation is more bent to ſome certaine vice, vnleſſe it be moſt ſharply ſuppreſſed. How malicious and enuious ſhall he be againſt the publike profite, that ſhalbe offended with ſuch diuerſitie which is moſt fitte to holde faſt the obſeruinge of the lawe of God? For, that which ſome ſay, that the Lawe of God giuen by Moſes is diſhonored, when it beinge abrogate, newe are preferred aboue it, is moſt vaine. For neither are other preferred aboue it, when they are more allowed, not in ſimple compariſon, but in reſpect of the eſtate of the times, place, and nation:

Exo 21. 1.

Deu. 19 18.

neither is that abrogate which was neuer made for vs. For the Lord gaue not that law by the hande of Moſes, which ſhould be publiſhed into al nations, and floriſh euery where: but when he had receiued the nation of the Iewes into his faith, defence, & protection, he willed to be a lawemaker peculiarly to them, and like a wiſe lawemaker, he hadde in makinge of his lawes a certaine ſingular conſideration of them.

17 Now remaineth that we conſider that which we haue ſet in the laſt place, what profit of lawes, iudiciall orders, and magiſtrates, commeth to the common felowſhippe of Chriſtians. Wherewith alſo is coupled an other queſtion, howe much priuate men ought to yeelde to magiſtrates, and howe farre their obedience ought to proceede. Many thought the office of magiſtrate to be ſuperfluous amõg Chriſtians, becauſe forſooth they can not godlily craue their aide, namely ſith they are forbidden to reuenge, to ſue in the law, & to haue any
Ro.13.4 controuerſie. But whereas Paule contrariwiſe plainly teſtifieth, that he is the miniſter of God to vs for good: we thereby vnderſtand, that he is ſo ordained of God, that we beinge defended by his hande and ſuccours againſt the maliciouſnes & iniuries of miſchieuous mẽ, may liue a quiet and aſſured life. If he be in vaine giuen vs of the lord for defence, vnleſſe it be lawfull for vs to vſe ſuch benefite: it ſufficiently appeareth that he may alſo without vngodlineſſe be called vppon and ſued vnto. But here I muſt haue to do with two kindes of menne. For there be many men that boyle with ſo great rage of quarelling at the lawe, that they neuer haue quiet with themſelues vnleſſe they haue ſtrife with other. And their controuerſies they exerciſe with deadly ſharpneſſe of hatred, and with mad greedines to reuenge and hurt, & do purſue them with vnappeaſable ſtiffeneſſe euen to the very deſtruction of their aduerſarie. In the meane time, that they may not be thought to do any thing but rightfully, they defend ſuch peruerſenes with colour of law. But though it be graunted thee to go to law with thy brother, yet thou maiſt not byandby hate him, not be carried againſt him with furious deſire to hurt him, not ſtubbornly to purſue him.

18 Let this therefore be ſaid to ſuch men, that the vſe of lawes is lawfull, if a man do rightly vſe it. And that the right vſe both for the pleintife to ſue, and for the defendant to defende, is if the defendant beinge ſummoned do appeare at an appointed day, and doth with ſuch exception as he can, defende his cauſe without bitterneſſe, but onely with this affection to defend that which is his owne by law: & if the pleintife being vnworthily oppreſſed either in his perſon or his goodes,

goodes, do resort to the defence of the Magistrate, make his complainte, and require that which is equitie and conscience, but farre from all gredy will to hurte or reuenge, farre from sharpnesse and hatred, farre from burning heate of contention, but rather redy to yeld of his owne and to suffer any thing, than to be caried with an enemilike minde against his aduersarie. Cõtrariwise when being filled with malice of minde, corrupted with enuie, kindled with wrath, breathing out reuenge, or finally so enflamed with the heate of the contention, they geue ouer any parte of charitie, the whole proceding euen of a most iust cause can not but be wicked. For this ought to be a determined principle to all Christians, that a controuersie though it be neuer so righteous, can neuer be rightly pursued of any man, vnlesse he beare as good will and loue to his aduersarie, as if the matter which is in controuersie were already concluded and ended by composition. Some man will here peraduenture say, that such moderation is so neuer vsed in going to lawe, that it should be like a miracle if any such were founde. I graunt in deede, as the maners of these times be, that there is seldome sene an example of a good contender in lawe, yet the thing it selfe being defiled with addition of no euell, ceasseth not to be good and pure. But when we heare that the help of ỹ Magistrat is a holy gift of God: we must so much the more diligently take hede, that it be not defiled by our faulte.

19 As for them that precisely condemne al conterdings at law, let them vnderstande that they do therwithall despise the holy ordinace of God, and a gifte of that kinde of giftes which may be cleane to the cleane: vnlesse peraduenture they will accuse Paule of wicked doing, which did both put away from himselfe the slanders of his accusers with declaring also their deceite and maliciousnesse, and in iudgemẽt claimed for himselfe the prerogatiue of the citie of Rome, and when neede was he appelled from an vnrighteous gouernor to the Emperors iudgemẽt seate. Neither withstandeth it, that all Christians are forbidden to desire reuenge, which we also do driue farre away from Christian iudgemẽt seates. For, if the contention be about a common case, he goeth not the right way that doth not with innocent simplicitie, commit his cause to the iudge as to a common defender, thinking nothing lesse than to render mutuall recompence of euill, which is the affection of reuenge: or if any matter of life and death, or any greate criminall action be commenced, we require that the accuser be such a one, as commeth into the court being taken with no boiling heate of reuenge, and touched with no displeasure of priuate iniurie, but onely hauing in minde to withstande the enter-

Act 22. 1. & 24. 12. and 25. 10.

Numb. 19 18. Matt. 5. 39. Deu. 32 35. Rom. 12 19.

priſes of a miſcheuous manne, that they may not hurt the common weale. But if thou take away a reuenging minde, there is no offence done againſt that commaundement whereby reuenge is forbidden to Chriſtians. But they are not onely forbidden to deſire reuenge, but they are alſo commaunded to wait for the hande of the Lorde, which promiſeth that he will be a preſent reuenger for the oppreſſed and afflicted: but they do preuent all reuenge of the heauenly defendor, which require helpe at the Magiſtrats hande either for themſelues or other. Not ſo. For we muſt thinke that the Magiſtrats reuenge is
Rom.13 4. not the reuenge of man but of God, which (as Paule ſaith) he extendeth and exerciſeth by the miniſterie of man for our good.

Matt.5. 39. 20 And no more do we diſagree with the wordes of Chriſt, by which he forbiddeth to reſiſt euell, and commaundeth to turne the righte cheke to him that hath geuen a blowe on the left, and to ſuffer him to take away thy cloke that taketh away thy coate. He willeth in deede there that the mindes of his ſhould ſo much abhorre from deſire of recompenſing like for like, that they ſhould ſoner ſuffer double iniurie to be done to themſelues, than deſire to reacquite it: from which patience neither do we alſo leade them away. For Chriſtians truely ought to be a kinde of men made to beare reproches and iniuries, open to the malice, deceites, and mockages of noughty men: and not that onely, but alſo they muſt be bearers of all theſe euilles, that is to ſay ſo framed with all their hartes, that hauing receiued one diſpleaſure they make themſelues redy for an other, promiſing to themſelues nothing in their whole liſe but the bearing of a continual Croſſe. In the meane time alſo they muſt do good to them that do them wrong, and wiſhe well to thoſe that curſe them, and (which is their onely victorie) ſtriue to ouercome euill with good. Being ſo
Rom.12 21. minded they will not ſeke eye for eye, tooth for tooth, as the Phariſes taught their diſciples to deſire reuenge, but (as we are taught of
Matt.5. 39. Chriſt) they will ſo ſuffer their body to be mangled, and their goodes to be maliciouſly taken from them, that they will forgeue and of their owne accorde pardon thoſe euels ſo ſone as they are done to them. Yet this euenneſſe and moderation of mindes ſhall not withſtande, but that the frendſhip toward their ennemies remaining ſafe, they may vſe the helpe of the magiſtrat to the preſeruing of their goodes, or for zele of publike commoditie may ſue a giltie and peſtilent man to be puniſhed, whom they knowe that he can not be amended but
Epiſt. 5. ad Marcell. by death. For Auguſtine truely expoundeth that all theſe commaundements tende to this ende, that a righteous and godly man ſhould be ready to beare patiently the malice of them whom he ſeeketh to

haue made good men, that rather the number of the good may encreaſe, not that he ſhould with like malice adde himſelfe alſo to the numbre of the euell: then, that they more perteine to the preparation of the hart, which is inwardely, than to the worke which is done openly: that in ſecret may be kept patience of minde with good will, but openly that may be done which we ſee may be profitable to them to whom we ought to beare good will.

21 But this which is wonte to be obiected, that contendings in lawe are altogether condemned of Paule, is alſo falſe. It may eaſily be perceiued by his wordes, that there was an immeaſurable rage of ſtriuing at lawe in the Church of the Corinthians: ſo farre forth that they did make the Goſpell of Chriſt and the whole religion which they profeſſed, open to the cauillations and euell ſpeaking of the wicked. This is the firſt thing that Paule blameth in them, that by their intemperaunce of contentions they brought the Goſpell in ſclander among the vnbeleuers. And then this point alſo, that in ſuch ſort they ſtriued amõg themſelues brethren with brethren. For they were ſo farre from bearing of wronges, that they gredily gaped one for an others goodes, prouoked one an other, and being vnprouoked did hurte. Therefore he inueyeth againſt that rage of contending, and not ſimply againſt all controuerſies. But he pronounceth that it is a fault or a weakeneſſe, that they did not rather ſuffer loſſe of their goodes than to trauaile euen to contentions for the preſeruing of them: namely when they were ſo eaſily moued with euery damage, and for moſt ſmall cauſes did runne to the court of lawe and to controuerſies, he ſaith that this is a profe that they were of a minde to ready to anger and not well framed to patience. Chriſtians verily ought to do this, that they had alway rather to yelde of their owne right than to go to lawe, from whẽs they can ſcarcely get out againe but with a minde to much moued and kindled to hatred of their brother. But when a man ſeeth that without loſſe of charitie he may defend his owne, the loſſe whereof ſhould be a ſore hindrance vnto him: if he do ſo he offendeth nothing againſt this ſaying of Paule. Finally (as we haue taught in the beginning) charity ſhall geue euery man beſt counſell, without which whatſoeuer controuerſies are taken in hande, and beyonde which whatſoeuer do procede, we holde it out of controuerſie that they be vniuſt and wicked. 1 Cor. 6.6.

22 The firſt dutie of ſubiectes toward their magiſtrates is, to thinke moſt honorably of their office, namely which they acknowledge to be a iuriſdiction cõmitted of God, and therefore to eſteeme them and reuerence them as the miniſters and deputies of God.

For a man may finde ſome, which yelde themſelues very obedient to their magiſtrats, and would not that there were not ſome whom they ſhould obey, becauſe they ſo knowe it to be expedient for the common benefit: but of the magiſtrats themſelues they thinke no otherwiſe than of certaine neceſſarie euills. But Peter requireth ſomewhat more of vs, when he commaundeth that the king be honored: and Salomon, when he commaundeth God and the king to be feared. For Peter vnder the word of Honoring cõteineth a ſincere and well deming eſtimation: & Salomon ioining the king with God, ſheweth that he is full of a certaine holy reuerence and dignitie. This is alſo a notable commendation in Paule, that we obey not onely for wrath but for conſcience. Whereby he meaneth that ſubiectes ought to be ledde not onely with feare of princes and rulers to be holden in their ſubiection (as they are wont to yeld to their armed enemie, which ſee that vengeãce ſhall redily be taken vpon them if they reſiſt) but becauſe the obediences that are ſhewed to them are ſhewed to God himſelfe, foraſmuch as their power is of God. I ſpeake not of the men, as if the viſor of dignitie did couer fooliſheneſſe, or ſluggiſheneſſe, or cruelties, or wicked maners and full of miſcheuous doing: but I ſay that the degree it ſelfe is worthy of honor and reuerence: that whoſoeuer be rulers may be eſteemed with vs, and haue reuerence, in reſpect of their being rulers.

1.Pet.2 17. Prouer. 24.21. Rom. 13.5.

23 Of this then alſo followeth an other thing: that with mindes bent to the honoring of thẽ, they declare their obedience in profe to them: whether it be to obey their proclamations, or to paye tribute, or to take in hande publike offices and charges that ſerue for comon defence, or to do any other of their commaundements. Let euery ſoule (ſaith Paule) be ſubiect to the hier powers. For he that reſiſteth the power, reſiſteth the ordinance of God. The ſame Paule writeth to Titus: Warne them that they be ſubiect to rulers and powers, that they obey the Magiſtrats, that they be redy to euery good worke. And Peter ſaith, Be ye ſubiect to euery humaine creature (or rather as I tranſlate it, Ordinance) for the Lordes ſake, either to the king as moſt excellent, or to the rulers that are ſent by him, to the puniſhemẽt in deede of euell doers, but to the praiſe of well doers. Moreouer that they ſhould teſtifie that they do not faine ſubiection, but are ſincerely and hartily ſubiect, Paule addeth that they ſhould commende to God the ſafetie and proſperitie of them vnder whom they liue. I exhorte (ſaith he) that there be made prayers, beſechinges, interceſſions, thankeſgeuinges for all men, for kings and for all that be ſet in ſuperiority, that we may liue a peaſable and quiet life with al godlineſſe

Rom. 13.1. Tit. 3.1 1.Pet.2 13. 1.Tim. 2.1.

neſſe and honeſtie. Neither let any man here deceiue himſelfe. For ſith the magiſtrat can not be reſiſted, but that God himſelfe muſt alſo be reſiſted: although it may be thought that an vnarmed magiſtrat may frely be deſpiſed, yet God is armed which will ſtrongly take vengeance on the deſpiſing of himſelfe. Moreouer vnder this obedience I conteyne moderation, which priuate men ought to binde themſelues to kepe in caſes touching the publike ſtate, that they do not of their owne head entermedle in publike buſineſſes, or raſhely breake into the office of the Magiſtrat, and enterpriſe nothing publikely. If any thing ſhall in a publike ordinãce be behouefull to be amẽded, let not themſelues raiſe vprores, nor put their handes to the doing of it, which they all ought to haue faſt bounde in this behalfe: but let them commit it to the iudgement of the magiſtrat, whoſe hand alone is herein at libertie. I meane, that they preſume to do nothing vncommaunded. For when the commaundement of the ruler is adioined, then are they alſo furniſhed with publike authority. For as they are wont to call the counſellers of a king, his eares and eyes: ſo not vnfittly a man may call them the handes of the prince, whom by his commaundement he ſetteth in authoritie for the doing of things.

24 Nowe foraſmuch as we haue hetherto deſcribed a magiſtrat ſuch as is in deede the ſame that he is called, namely the father of the contree, and (as the Poete calleth him) the paſtor of the people, the keeper of peace, the protector of righteouſneſſe, the reuenger of innocence: he is worthily to be iudged a madde man, that allõweth not ſuch a gouernement. But whereas this is in a maner the experiẽce of all ages, that of princes ſome being careleſſe of all things to the foreſeing whereof they ought to haue bene hedefully bent, do without all care ſlouthfully wallowe in delites: other ſome addicted to their gaine, do ſet out to ſale all lawes, priuileges, iudgements, and graunts: other ſome ſpoile the pore communaltie of money which they may after waſte vpon mad prodigall expendings: other ſome exerciſe mere robberies, in pilling of houſes, defiling of virgins and matrones, murthering of innocentes: many can not be perſuaded that ſuch ſhould be acknowledged for princes, whoes authoritie they ought to obey ſo farre as they may. For in ſo great hainous vnworthineſſe, among doings ſo much contrarie to the duetie not onely of a magiſtrate, but alſo of a man, they beholde no forme of the image of God which ought to ſhine in a Magiſtrat: when they ſee no token of that miniſter of God, which was geuen for praiſe to the good and for vengeãce to the euell: ſo neither do they alſo acknow-

ledge ſuch a Gouernor, whoes dignitie and authoritie the Scripture commendeth vnto vs. And truely this feling of affection hath alway bene naturally planted in the mindes of men, no leſſe to hate and abhorre tyrantes, than to loue and honor lawfull kings.

25 But if we loke to the word of God, it will leade vs further, that we be ſubiect not onely to the gouernement of thoſe princes which execute their office toward vs well and with ſuch faithfulneſſe as they ought, but alſo of all them, which by what meane ſoeuer it be, haue the dominion in poſſeſſiō although they performe nothing leſſe than that which perteineth to the duetie of princes. For though the Lorde teſtifieth that the magiſtrat is a ſpeciall great gift of his liberalitie for preſeruing of the ſafetie of men, and appointeth to magiſtrats themſelues their boundes: yet he doth therewithall declare, that of what ſort ſoeuer they be, they haue not their authoritie but from him: that thoſe in deede, which rule for benefite of the cōmon weale, are true examplars and paternes of his bountifulneſſe: that they that rule vniuſtly & willfully, are raiſed vp by him to puniſh the wickedneſſe of the people: that all egally haue that maieſtie wherewith he hath furniſhed a lawfull power. I will procede no further, till I haue added ſome certaine teſtimonies of that point. Yet we neede not much to labor to proue that a wicked King is the wrath of God vpon the earth, for aſmuch as I thinke that no man will ſay the contrary, and otherwiſe there ſhould be no more ſayed of a King than of a common robber that violently taketh away thy goods, and of an adulterer that defileth thy bed, of a murtherer that ſeketh to kill thee, whereas the Scripture reckeneth all ſuch calamities among the curſes of God. But let vs rather tary vpon prouing that, which doth not ſo eaſily ſettle in the mindes of mē: that in a moſt noughty man, and moſt vnworthy of all honor, if ſo that he haue the publike power in poſſeſſion, remaineth that noble and diuine power which the Lorde hath by his word geuen to the miniſters of his righteouſneſſe and iudgement: and therefore that he ought of his ſubiects to be had in as great reuerence and eſtimation, ſo much as perteineth to publike obedience, as they would haue the beſt King if he were geuen them.

Iob. 34. 30. Oſe. 13. 11. Eſa. 3. 4. & 10. 5. De. 28. 29.

26 Firſt I would haue the Reders to perceiue and diligently marke that prouidence and ſingular doings of God, which is in the Scripture not without cauſe ſo oft rehearſed vnto vs, in diſtributing of kingdomes and making Kings whom it pleaſeth him. In Daniel, it is ſaid: The Lorde changeth times and courſes of times, he caſteth away and maketh Kings. Againe: That the liuing may knowe that

Dan. 2. 21.

the

the Hieſt is mighty in the kingdome of men, and he ſhall geue it to whom he will. With which maner of ſentences whereas the whole Scripture aboundeth, yet that ſame prophecy of Daniel ſpecially ſwarmeth full. Nowe what maner of king was Nabuchadonezar, he that cõquered Hieruſalem, it is ſufficiently knowen, namely a ſtrong inuader and deſtroyer of other. Yet in Ezechiel the Lorde affirmeth that he gaue him the lande of Egypt for the ſeruice that he had done to him in waſting it. And Daniel ſaid to him: Thou king arte the king of kings, to whom the king of heauens hath geuen a mighty, & ſtrõg, and glorious kingdome: to thee, I ſay, he hath geuen it, and all the landes where dwell the children of men, the beaſts of the wood, and fowles of the aire: he hath deliuered them into thy hande, and hath made thee to beare rule ouer them. Againe he ſayed to his ſonne Belſaſar: The hieſt God hath giuen to Nabuchadonezar thy Father kingdome and royaltie, honor and glory: & by reaſon of the royaltie that he gaue him, all peoples, tribes, & languages were trembling and fearfull at his ſight. When we heare that a king is ordeined of God, let vs therof call to remembrance thoſe heauenly warnings cõcerning the honoring and fearing of a king: then we ſhall not dout to accõpt a moſt wicked tyrãt in the ſame place wherin the Lord hath vouchſaued to ſette him. Samuell, when he gaue warning to the people of Iſraell, what maner of things they ſhould ſuffer at the hands of their kinges, ſaid: This ſhalbe the right of the king that ſhall reigne ouer you: he ſhall take your ſonnes and pũt them to his chariot, to make them his horſmen, and to plowe his land, and reape his croppe, and to make inſtruments of warre. He ſhall take your daughters, that they may be his dreſſers of ointmentes, his cookes and bakers. Your lands, your vineyardes, and your beſt Oliue plantes he ſhall take away and geue to his bonde ſeruantes. He ſhall take tithes of your ſeedes and vineyardes, and ſhall geue them to his eunuches and bonde ſeruantes. He ſhall take away your bonde men, your bonde womẽ & your aſſes, and ſet them to his worke. Yea and he ſhall take tithes of your flockes: and ye ſhalbe his bonde ſeruantes. Verily kings ſhould not haue done this of right, whom the Lawe did very well inſtruct to all continence: but it was called a right ouer the people which it behoued them of neceſſitie to obey, and they might not reſiſt it: as if Samuell had ſaid. The wilfulneſſe of kings ſhall runne to ſuch licenciouſneſſe, which it ſhall not be your part to reſiſt, to whom this onely thing ſhalbe left, to obey their commaundements and harken to their word.

Exe. 29 19.
Dan. 2. 37.
Dan. 5. 18.
1. Sam. 8. 11.

27 But chiefely there is in Ieremie a notable place and worthy to be remẽbred, which although it be ſomwhat long, yet I will be cõtent

to rehearſe, becauſe it moſt plainly determineth this whole queſtion.
Ier.27. 5. I haue made the earth and men, ſaith the Lorde, and the liuing creatures that are on the ouerface of the earth in my great ſtrength and ſtretched out arme, and I will deliuer it to him whom it pleaſeth in mine eyes. And nowe therefore I haue geuen all theſe landes into the hande of Nabuchadnezar my ſeruante, and all nations and great kings ſhall ſerue him, till the time ſhall come of that lande. And it ſhalbe as a nation and a kingdome that hath not ſerued the king of Babell, I will viſit that nation in ſwerde, famine, & peſtilence. Wherfore, ſerue ye the king of Babell and liue. We ſe with howe great obedience the Lorde willed that cruell and proude tyrant to be honored, for no other reaſon but becauſe he poſſeſſed the kingdome. And the ſame was by the heauenly decree, that he was ſet in the throne of the kingdome, and taken vp into kingly maieſtie, which it was vnlawful to violate. If we haue this cõtinually before our mindes and eyes, that euen ỹ worſt kings are ordeined by the ſame decree by which the authoritie of kings is ſtablyſhed: theſe ſeditious thoughtes ſhall neuer come into our minde, that a king is to be handled according to his deſeruings, and that it is not mete that we ſhould ſhewe our ſelues ſubiectes to him that doth not on his behalfe ſhewe himſelfe a king to vs.

28 In vaine ſhall any man obiect that this was a peculiar commaundement to the Iſraelites. For it is to be noted with what reaſon the Lorde confirmeth it. I haue geuen (ſayeth he) the kingdome to Nabuchadnezar. Wherefore ſerue ye him and liue. To whom ſoeuer therefore it ſhalbe certaine that the kingdome is geuen, let vs not dout that he is to be obeyed. And ſo ſone as the Lorde aduanceth any man to the royall eſtate, he therein declareth his will to vs that he will haue him reigne. For thereof are generall teſtimonies of
Prou. 28.2. the Scripture. Salomon in the xxviij. Chapter, Many Princes are becauſe of the wickedneſſe of the people. Againe Iob in the xij. chap.
Iob.12.18 He taketh away ſubiection from kings, and girdeth them againe with
Iere. 29.7. the girdle. But this being confeſſed, there remaineth nothing but that we muſt ſerue and liue. There is alſo in Ieremie the Prophet an other commaundement of the Lorde, wherein he commaundeth his people to ſeke the peace of Babilõ, whither they had bene led away captiue, and to pray to him for it, becauſe in the peace of it ſhould be their peace. Behold the Iſraelites being ſpoiled of all their goods, plucked out of their houſes, led away into exile, and caſt into miſerable bondage, are commaunded to pray for the ſafetie of the Conqueror: not as in other places we are commaunded to pray for our perſe-

perſecuters: but that the kingdome may be preſerued to himſelfe and quiet, that they themſelues may alſo liue proſperouſly vnder him. So Dauid being already appointed king by the ordinance of God, and annointed with his holy oile, when he was without any his deſeruing vnworthily perſecuted of Saul, yet the hed of him that layed waite for his life, he eſtemed holy, which the Lorde had hallowed with the honor of kingdome. Farre be it from me (ſaid he) that I ſhould before the Lorde do this thing to my Lorde the annointed of the Lorde, that I ſhould lay my hande vpon him, becauſe he is the annointed of the Lorde. Againe, My ſoule hath ſpared thee, and I haue ſaid, I will not lay my hande vpon my Lorde, becauſe he is the annointed of the Lorde. Againe, Who ſhall lay his hande vpon the annointed of the Lorde, and ſhalbe innocent? So ſure as the Lorde liueth, vnleſſe the Lorde ſtrike him, or his day be come that he dy, or he go down into battell: farre be it from me that I ſhould lay my hande vpon the annointed of the Lorde. 1. Sam. 24. 7. 1. Sam. 26. 9.

29 Finally we owe this affection of reuerence yea and deuotion to all our rulers, of what ſort ſoeuer they be. Which I do therefore the oftener repete, that we may learne not to ſearche what the men themſelues be, but take this for ſufficiente, that by the will of the Lorde they beare that perſonage, in which the Lorde himſelfe hath emprinted and engraued an inuiolable maieſtie. But (thou wilt ſay) Rulers owe mutuall duties to their ſubiectes. That I haue already cõfeſſed. But if thou therupon conclude, ý obediences are to be rendred to none but to iuſte gouernements, thou art a fooliſh reaſoner. For, husbandes alſo are bounde to their wiues and parentes to their children with mutuall duties. Let parentes and husbandes depart from their dutie: let parentes ſhewe themſelues ſo hard and vnpleaſable to their children, whom they are forbidden to prouoke to anger, that with their peuiſhneſſe they do vnmeaſurably wery them: let the husbandes moſt deſpitefully vſe their wiues, whom they are commaunded to loue, and to ſpare them as weake veſſels: ſhall yet therefore either children be leſſe obediẽt to their parentes or wiues to their husbandes? But they are ſubiect both to euill parentes and husbandes and ſuch as do not their dutie. Yea, whereas all ought rather to endeuor themſelues not to looke behinde thẽ to the bagge banging at their backe, that is, not to enquire one of an others duties, but euery man ſet before him that which is his owne dutie: this ought chiefely to haue place amonge thoſe ý are vnder the power of other. Wherfore if we be vnmercifully torméted of a cruel Prince, if we be rauenouſly ſpoiled of a couetous or riotous Prince, if we be neglected Eph. 6. 1 Ephe. 5. 26. 1. Pet. 3. 7.

Dan. 9. 7. of a ſlouthfull Prince, finally if we be vexed for godlineſſes ſake of a wicked and vngodly Prince: let vs firſt call to minde the remembrãce of our ſinnes, which vndoutedly are chaſtiſed with ſuch ſcourges of the Lorde. Thereby humilitie ſhall bridle our impatience. Let vs then alſo call to minde this thought, that it perteineth not to vs to remedy ſuch euels: but this onely is left for vs, that we craue the helpe of the Lorde, in whoes hand are the hartes of kings, and the Pro. 21. 1. bowings of kingdomes. He is the God that ſhall ſtande in the aſſemblie of gods, and ſhall in the middeſt iudge the Gods from whoes Pſal. 82. 1. face all kings ſhall fall, and be broken, and all the iudges of the earth Pſal. 2. 10. that ſhall haue not kiſſed his annoynted, that haue writtẽ vniuſt lawes to oppreſſe the poore in iudgement, and do violence to the cauſe of Eſa. 10. 1. the humble, to make widowes a pray, and robbe the fatherleſſe.

30 And here both his maruelous goodneſſe, and power, and prouidence ſheweth it ſelfe: for ſometime of his ſeruantes he raiſeth vp open reuengers, and furniſheth them with his commaundement, to take vengeance of their vniuſt gouernement, & to deliuer his people many wayes oppreſſed out of miſerable diſtreſſe: ſometime he directeth to the ſame ende the rage of men that entende and go about an other thing, So he deliuered the people of Iſraell out of the tyExo. 3. 7. ranny of Pharao, by Moſes: and out of the violence of Chuſam king Iud. 3. 9. &c. of Syria, by Othoniell: and out of other thraldomes, by other kings or Iudges. So he tamed the pride of Tyrus, by the Egyptians: the inſolence of the Egyptians, by the Aſſyrians: the fierceneſſe of the Aſſyrians, by the Chaldees: the boldneſſe of Babilon, by the Medians, and by the Perſians when Cyrus hadde ſubdued the Medians. And the vnthankfulneſſe of the kings of Iuda and Iſraell, and their wicked obſtinatie toward his ſo many benefites, he did beate downe and bring to diſtreſſe ſometime by the Aſſyrians, ſometime by the Babilonians, albeit not all after one maner. For, the firſt ſort of men when they were by the lawfull calling of God ſent to do ſuch acte: in taking armure againſt kinges, they did not violate that maieſtie which is planted in kings by the ordinance of God: but being armed from heauẽ they ſubdued the leſſer power with the greater: like as it is lawfull for kings to puniſh their Lordes vnder them. But theſe later ſort, although they were directed by the hand of God whether it pleaſed him, and they vnwittingly did his worke, yet purpoſed in their minde nothing but miſchefe.

31 But howſoeuer the very doings of men be iudged, yet the Lorde did as well execute his worke by them, when he did breake the bloody ſcepters of proude kings, and ouerthrewe their intolerable gouerne-

gouernementes. Let Princes heare and be afraide. But we in the meane time muſt take greate hede, that we do not deſpiſe or offende that authoritie of Magiſtrates full of reuerend maieſtie, which God hath ſtabliſhed with moſt weighty decrees, although it remaine with moſt vnworthy men, and which do with their wickedneſſe, ſo much as in them is, defile it. For though the correcting of vnbridled gouernment be the reuengemente of the Lorde, let vs not by and by thinke that it is committed to vs, to whom there is geuen no other commaundement but to obey and ſuffer. I ſpeake alway of priuate men. For if there be at this time any Magiſtrates for the behalfe of the people, (ſuch as in olde time were the Ephori, that were ſet againſt the kings of Lacedemonia, or the Tribunes of the people, againſt the Romane Conſuls: or the Demarchy, againſt the Senate of Athenes: and the ſame power alſo which paraduenture, as things are nowe, the three eſtates haue in euery realme, when they holde their principall aſſemblies) I do ſo not forbidde them according to their office to withſtande the outraging licentiouſneſſe of kings, that I affirme that if they winke at kings willfully raging ouer and treading downe the poore communaltie, their diſſembling is not without wicked breache of faith, becauſe they deceitfully betray the libertie of the people, whereof they knowe themſelues to be appointed protectors by the ordinance of God. Parlaments.

32 But in that obedience which we haue determined to be due to the authorities of Gouernors, this is alway to be excepted, yea chiefely to be obſerued, that it do not lead vs away from obeying of him, to whoes will the deſires of all kinges ought to be ſubiect, to whoes decrees all their commaundements ought to yelde, to whoes maieſtie their maces ought to be ſubmitted. And truely howe vnorderly were it, for the ſatisfying of men to runne into his diſpleaſure for whom men themſelues are obeyed? The Lorde therefore is the kings of kings: who, when he hath opened his holy mouth, is to be heard alone for altogether and aboue all: nexte to him we be ſubiect to thoſe men that are ſet ouer vs: but no otherwiſe than in him. If they commaunde any thing againſt him, let it haue no place and let no accompt be made of it: neither let vs herein any thing ſtay vpon all that dignitie wherewith the Magiſtrates excell, to which there is no worng done, when it is brought into order of ſubiection in compariſon of that ſingular and truely ſoueraigne power of God. After this reaſon Daniell denied that he had any thing offended againſt the king, when he obeyed not his wicked proclamation: becauſe the king had paſſed his boundes, and had not onely bene a wrong doer Dan. 6 22.

to men, but in lifting vp his hornes against God he had taken away power from himselfe. On the other side the Israelites are condemned, because they were to much obedient to the wicked commaundement of the king. For when Ierobeam had made golden calues, they forsakinge the temple of God, did for his pleasure turne to newe superstitions. With like lightnesse their posterity inclined themselues to the ordinances of their kings. With this the Prophet sharply reprocheth them, that they embraced the commaundements of the king: so farre is it of, that the pretense of humilitie may deserue praise, wherewith the flatteres of the court do couer themselues and deceiue the simple, while they say that it is not lawfull for them to refuse any thing that is commaunded them of their Princes: as though God had resigned his right to mortall men, geuing them the rule of mankinde: or as though the earthly power were minished, when it is made subiect to the author of it, before whom euen the heauenly powers do humbly tremble for feare. I knowe howe great and howe present perill hangeth ouer this constantie, because kings do most displeasantly suffer themselues to be despised, whoes displeasure (saith Salomon) is the messenger of death. But sith this decree is proclaimed by the heauenly harald Peter: That we ought to obey God rather than men, let vs comfort our selues with this thought, that we then performe that obedience which the Lorde requireth, when we suffer any thing rather whatsoeuer it be, than swarue from Godlinesse. And that our courages should not faint. Paule putteth also an other spurre to vs: That we were therfore redemed of Christ with so great a price as our redemption cost him, that we should not yelde our selues in thraldome to obey the peruerse desires of men, but much lesse should be bonde to vngodlinesse

Ose. 5. 13. 1. Kin. 12. 30.

Act. 5. 29.

1. Cor. 7. 13.

Praise be to God. T. N.

5 MAC9

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A TABLE OF THE MATTERS ENTREATED OF IN THIS booke, disposed in forme of common places,

wherein is briefely rehearsed the summe of the Doctrine concerning euery point taught in the booke before at large, collected by the Author.

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AColuthes in the olde Church. Booke. 4. Chapter. 4. Section. 1. 9. & Chap. 19. Sect. 22 23.

Adams fall.

The fall of Adam proceded not of intemperance of gluttony, but of infidelitie: for he despisinge the word & trueth of God, turned out of the way to the lyes of Sathan: which infidelitie opened the gate to ambition & pride, wherunto was adioyned vnthankefulnesse: & ambition was the mother of disobedience. 2. 1. 4.

By the fall of Adam sith other creatures haue bin after a sort deformed, it is no maruel, that all mākinde was corrupted, that is to say: swarued out of kinde from his first originall, & made subiect to curse. This the old Doctors called Originall sinne, but yet did not so plainly set foorth this point of Doctrine as was conueniēt. In the meane time it is proued by reasons and testimonies of Scripture, ỳ Pelagius fowly erred when he sayd that by imitation only, not by propagation, sinne passed from the first manne into all his posterity. 2. 1. 5, 6.

And though the pestilence of sinne do principally abide in the soule, yet it doth not therefore pertaine to the discussinge of this Doctrine, to dispute whether the soule of the childe commeth of the engendringe substance of the father: forasmuch as the cause of the infection is not in the substance of the flesh or of the soule, but because it was ordained of God, that those gifts which he at the first had giuen to man, man shoulde haue and lose them for him and his. Finally it maketh not against this doctrine, that the children of the faithful are sanctified. 2. 1. 7.

That by the fal of Adam the naturall gifts in man were corrupted & the supernaturall were taken away, is a sayinge that many haue vsed, but few haue vnderstoode. 2. 2. 4, 16. which sayinge is expounded. 2. 2. 12. that is to say, that the supernaturall gifts, faith, the loue of God, charity toward our neighbours, de-

ſirous endeuor of holines & righteouſnes were taken away, but are reſtored by Chriſt: & that the naturall giſts, namely the vnderſtanding minde, & the heart are corrupted, becauſe the ſoundnes of vnderſtanding & the vprightnes of hart were both taken away: Alſo that reaſon in mā was not vtterly blotted out, but partely weakened and partely corrupted: and ſo Will, becauſe it can not be ſeuered from the nature of man, was not vtterly deſtroyed, but made thrall to corrupt deſires. 2.2.12.

It is proued by the teſtimonies of Auguſtine and of the Scripture, ẏ God not only foreſaw or ſuffred, but alſo by his will diſpoſed the fall of the firſt man, & in him the vaine of his poſterity. 3.23.7,8.

Angels.

Angels are creatures of God, although Moſes do not expreſſe thē in the hiſtory of the creation. 1.14.3

Of the time or order wherin they were created, it is not expedient to enquire, foraſmuch as ẏ Scripture (which we ought to follow for our rule) declareth nothinge thereof. 1.14.4.

Why the heauenly Spirites are called Angels, Armies, Vertues, Principalities, powers, Dominatiōs, Thrones, Goddes. 1.14.5.

Concerninge Angels the Scripture teacheth ſo much as is auayleable for our comfort & for the cōfirminge of our fayth, namely that they are diſtributers & miniſters of Gods bountifulnes towarde vs, and the ſame by diuerſe wayes. 1.14.6,9

Not only one Angel hath ſeuerall care of euery one of vs, but they all with one conſent do watch for our ſafety: & therfore it is ſuperfluous to enquire whether euery mā haue his ſeuerall angel aſſigned to be his keper. 1.14.7.

Of the number and degrees of Angels, it is curiouſnes to enquire, & raſhnes to determine: And why, wheras they be Spirites, the Scripture painteth them with wings vnder Cherubin and Seraphin. 1.14.8.

Againſt the Sadduces and ſuch other fantaſticall men, it is proued by ſundry teſtimonies of the Scripture, that Angels are not qualities or inſpirations without ſubſtance, but very ſpirites in deede. 1.14.9.

That ſuperſtition is herein to be auoyded, and that we giue not to Angels thoſe thinges that belonge only to God and Chriſt. 1.14.10.

For auoydinge of this perill, we muſt conſider that whereas God vſeth their ſeruice, he doth it not of neede, as though he coulde not be without them, but for the comfort of our weakeneſſe. 1.14.11. And therefore whatſoeuer is ſayd of the miniſtery of Angels, ought to be referred to this end, that ouercominge all diſtruſt, our truſt in God ſhould be thereby the more ſtrongly ſtabliſhed, and not ẏ they ſhould lead vs away from God 1.14.12.

That the Angels alſo were created after the likenes of God. 1.15.3.

Archbiſhops and Patriarches

See Bo. 4. Chap. 4. Sect. 4. & 7. 15.

Of

Of the Aſcending of Chriſt into Heauen.

Although Chriſt in his riſing againe beganne more fully to ſhew forth his glory & power: yet in his Aſcending into heauē he firſt truly beganne his kingdom, becauſe he then powred out greater aboundāce of his Spirit, more royally aduanced his reigne, & ſhewed greater power both in helpinge them that are his, and in ouerthrowinge his enemies. And yet that he is ſo abſent accordinge to the preſence of his flesh, that he is alway euery where accordinge to the preſence of his maieſty, and with the faithful according to his vnſpeakable & inuiſible grace. 2. 16. 14.

Of Chriſtes ſittinge at the right hand of his father, & of the manifolde fruite which our faith gathereth thereof. 2. 16. 15, 16.

Auricular Confeſſion.

See Confeſſion Auricular.

B.

Baptiſme.

THe definition of baptiſme. The firſt end thereof is to ſerue our faith before God, the other ende, to ſerue our confeſſiō before mē. It bringeth to our faith three things, firſt ỹ it is a ſigne of our cleanſing, aſſuringe vs that all our ſinnes are done away. 4. 15. 1. which is proued by teſtimonies of ỹ Scripture, & ỹ it is not the water that clenſeth vs, but the blood of Chriſt. Sect. 2.

The force of baptiſme is not reſtrained to the time paſt: but we are by it waſhed and cleanſed once for all our life: & yet that we may not hereof take a liberty to ſinne from thence forward. 4. 15. 3.

The power of the keies (as they call it) that is to ſay, the miniſterie of the Church, by which the forgiuenes of ſinnes is dayly preached vnto vs, is not to be ſeuered from baptiſme. 4. 15. 4.

The ſeconde fruite of fayth by baptiſme, is that it ſheweth to vs our mortifyinge in Chriſt, & a new liſe in him. 4. 15. 5. The thirde frute is, that it teſtifieth that we are ſo vnited to Chriſt, that we are partakers of all his good thinges. For which cauſe Chriſt is called the proper obiect of baptiſme, and the Apoſtles baptiſed into the name of Chriſt, in whom we do ſo obtaine the matter both of our clenſinge and of our regeneration, as we obtaine the cauſe thereof in the father, & ỹ effect in the holy Ghoſt. 4. 15. 6.

It is proued that the baptiſme was all one which was miniſtred of Iohn and of the Apoſtles, although ſome of the olde Doctors thought otherwiſe. 4. 15. 7. and that it maketh not to the contrary, that more abundant graces of the Spirite are poured out, ſince the reſurrection of Chriſt. But yet there is in baptiſme a difference to be made of the perſon of Chriſt from Iohn, & frō the Apoſtles and other miniſters. 4. 15. 8.

Both our mortifying & our clenſing were as by ſhadow ſignified amōg the people of Iſrael, by the paſſage

through the ſea, and the comfortable calling of the cloude. 4. 15. 9.

It is falſe whiche ſome haue taught, that by Baptiſme we are reſtored to the ſame righteouſneſſe & pureneſſe of nature which Adã had at the beginning. And there is ſhewed that in the children of God do remaine yet ſome leauinges of ſin, although the ſame reigne not in them: which doth whet their endeuors, and doth not geue them occaſion to flatter themſelues. 4. 15. 10. 11. the ſame is proued by Paule. Sect. 12.

Howe Baptiſme ſerueth our cõfeſſion before men. 4. 15. 13.

What is the order to vſe Baptiſme, both for confirmation of our faith, and for a confeſſion before men. Where it is ſhewed that the graces of God are not encloſed in the Sacrament, ſo as they be geuen to vs by the vertue thereof. 4. 15. 14, 15.

Baptiſme is nothing encreaſed by ỹ worthineſſe of him that doth miniſter it, nor diminiſhed by his vnworthineſſe: againſt the Donatiſtes, and our Catabaptiſtes which require a rebaptiſing, becauſe we haue bin baptiſed in the kingdome of the Pope. 4. 15. 16. their argumẽts are confuted. Sect. 17, 18.

Baptiſme is a continuall Sacrament of repentaunce for all our life, ſo that we neede no other Sacrament of penance. 4. 19. 17.

Of the coniuring of the water, the waxe Candell, the Chreſme, the blowing, the ſpittle, and ſuch other trifles added to the ſimple ceremonie of Chriſt: and the other of purely miniſtring it in the Church is ſhewed. 4. 15. 19.

It is ſhewed that to miniſter Baptiſme pertaineth to the miniſters of the Church & not to priuate men, much leſſe to women: and the cõtrary obiections are confuted. 4. 15. 20, 21, 22.

Baptiſme of Infantes.

The Baptiſing of Infantes doth very wel agree with Chriſtes inſtitution, and with the nature of the ſigne. 4. 16. &c.

Baptiſme ſucceded in the place of Circumciſion, Wherein they be like, and wherein they be vnlike. 4. 16. 3, 4.

Infantes are not to be debarred from baptiſme, ſith the Lorde doth make them partakers of the thing ſignified in Baptiſme. 4. 16. 5. and that the Lord doth regenerate Infantes. Sect. 17, 18, 19.

Sith it is certaine that the ſame couenaunt, which it pleaſed God to make with Abraham, is ſealed in infantes with the outwarde Sacrament, therefore ought baptiſme alſo to haue place among them. 4. 16. 6.

Baptiſing of infantes is well proued by this that Chriſt embraced children and layed his handes vpõ them. 4. 16. 7.

A confutation of certaine arguments of the enemies of infantes baptiſme. 4. 16. 8, 22, 23, 25, 27, 28, 29

There commeth greate fruit by the baptizing of infantes, both to the

the faithfull parentes and to the children. 4.16. 9. which fruit Satan trauaileth by the Anabaptiſtes to take from vs. 4. 16. 32.

A cõfutation of the aduerſaries arguments, ſaying, that there be other things ſignified in Baptiſme than there are in Circumciſiõ: that our couenaunt differeth from the olde couenaunt: that other are called children at this day than were at that time. 4.16.10,11,12,13,14,15.

A confutation of their other fained differences betweene Circumciſion and baptiſme. Sect. 16. Alſo of this obiection, that baptiſme is a Sacrament of repentance and of faith: neither of which can be in tender infancy. 4.16.20,21.

In them of ripe age, faith and vnderſtanding ought to go before baptiſme: but in infantes, the baptiſme of the faithfull goeth before vnderſtanding. 4,16.24.

A confutation of their error, which condemne to eternall death all that are not baptiſed. 4. 16.26.

This, that Chriſt was not baptiſed till his age of 30. yeares, was for a good cauſe, and maketh nothing for the enemies of infantes baptiſme. 4. 16.29.

Why the Supper is not to be miniſtred to ỹ infantes of the faithfull, and baptiſme not to be denied them. 4. 16. 30.

A long rehearſall of the arguments wherwith wicked Seruetus did fight againſt the baptiſme of infantes, and a confutation of the ſame arguments. 4. 16. 31.

Of Baptiſing of infantes. 4. 8. 16.

Bearing of the Croſſe.

It behoueth that we deny our ſelues, that we may beare ỹ Croſſe, becauſe it is Gods will to exerciſe all his vnder the croſſe, beginning at Chriſt his firſt begotten ſonne. Which fellowſhip with Chriſt doth already geue vs great grounde of patience and comforte. 3. 8. 1.

It is for many cauſes neceſſary for vs to leade our life vnder a continuall croſſe: firſt to beate downe our arrogãce and truſt of our owne ſtrength. And this remedy euen the moſt holy do neede, as is proued by the exãple of Dauid. 3. 8. 2. Hereby our truſt in God is confirmed, & our hope encreaſed. Sect. 3.

Secondly, that our patience may be tried, and we may be framed to obedience. 3. 8. 4. Which is moſt needefull for vs, ſith the wãtonnes of our fleſhe is ſo great to make vs ſhake of the yoke of God when he doth once handle vs gently. Sect. 5.

Sometime alſo to puniſhe our offences committed: wherein we acknowledge that he doth the office of a good father rowarde vs, but contrariwiſe the vnfaithfull are oftentimes made more obſtinate. 3. 8. 6.

A ſingular cõforte when we ſuffer either ſhame, or loſſe, or any other calamitie for righteouſneſſe: which croſſe moſt properly belongeth to the faithfull. 3. 8. 7.

How neceſſary it is for the faithfull, in the bitterneſſe of afflictions, to be furniſhed with this thought,

that God loueth them, but is angry with their faults. 3.4.34.

Biſhops.

The name of Biſhop in the old Church was giuen to ſome one in euery ſeuerall company of miniſters, for politike order, and not that they ſhoulde beare a Lordely rule ouer other. 4.4.2.

It was the office as well of the biſhop as of other Prieſts, to preach and miniſter the Sacramentes. 4.4.3.

The old Church did commonly obſerue the order appointed by the Apoſtles in callinge of miniſters. 4.4.10,11,12,13.

With what forme the miniſters of the old Church were conſecrate after their election. 4.4.14,15.

Of the ceremony of orderinge of true Prieſtes. 4.19.28.

Oftētimes the order of Prieſtes, Prophetes, and Paſtors, hath bin moſt corrupt in the Church. 4.9.3,4,5.

Men are not bounde without exception to obey the Paſtors of Churches, but in the Lord and his word. 4.9.12.

What Biſhops, & of what qualities, be made in the papacy. 4.5.1.

The right of the people in election is taken away, & the olde canons broken. 4.5.2,3.

What Prieſtes are made in the papacy, and to what ende. 4.5.4,5.

Of the giftes of benefices in the papacy. 4.5.6,7.

How faithfully all Prieſtes in the papacie do execute their office, whether they be Monkes, or ſecular, as Canons, Deanes, Parſons of paroches, Biſhops. &c. 4.5.8,9,10,11

The negligēce of them that gouerned Churches in ỹ time of Gregory and Bernard. 4.5.12.

The whole maner of eccleſiaſticall gouernāce as it is at this day in the papacy, is nothinge elſe but a place of ſpoyle, wherein theeues do rob without lawe and meaſure. 4.5.13.

Of the diſſolute licentiouſnes in al partes of their life, which Prieſtes and Biſhops. &c. vſe in the papacy. 4.5.14.

C.

Calling.

Of ỹ effectual or inward Calling, which is a ſure teſtimony of election, & hangeth vpon ỹ only free mercy of God. 3.24.1,2.

Againſt them, which in predeſtinatiō do make man a worker with God. Alſo againſt them that hang election vpon that which foloweth election. 3.24.3.

The certainety of our election is to be knowen by the word and callinge of God, and we ought not to preace into the eternall councell of God. 3.24.4.

The father hath choſen vs onely in Chriſt, in him therefore let vs behold the ſtedfaſt grounde of our election. 3.24.5. and ſo, that thereof alſo we may conceiue a ſure cōfidence of perſeuerance to the end. 3.24.6,7,8,9.

Two kindes of calling, vniuerſal, and ſpecial. 3.24.8.

It is proued by diuerſe examples and teſtimonies of Scripture, that the elect before their Callinge do differ nothinge from other menne: and that it is falſe which ſome men do dreame, that there is a certaine ſeede of election planted in their hartes euen from their natiuity. 3.24.10,11.

It is ſhewed at large that as God doth by the effectuallneſſe of his Callinge towarde the elect, make perfect the ſaluation to which he hadde by his eternall counſell appoynted thē: ſo he hath his iudgements againſt the reprobate, wherby he putteth his purpoſe concerning them in execution, and maketh a way for his predeſtination. 3.24. 12,13,14.&c.

Cardinals.

When the name of Cardinals firſt began, and howe they haue ſo ſuddenly ſtart vp to ſo great honor. 4.7.30.

Ceremonies.

The old Ceremonies are taken away, as touchinge their vſe onely, but not as touchinge their effect, for we haue the ſame effect at this day moſt euidently and effectually in Chriſt. And this doth nothinge diminiſhe their holineſſe, as it is proued. 2.7.16. and beinge weyed by themſelues and without Chriſt, they are worthily called of Paule handewrytinges againſt vs. 2.7.17.

The ordinances concerninge Ceremonies in the Popes lawe, do commaunde obſeruation for the moſt parte vnprofitable, and ſometime alſo fooliſhe although they haue a great ſeeminge of wiſdome: moreouer they oppreſſe conſciences with their infinite multitude. 4. 10.11,12,13.

The popiſh Ceremonies can not be executed by this color, that they be ordained for the inſtruction of ỹ ignorant, as ỹ Ceremonies of the law were: becauſe there appeareth in this point a manifeſt difference betwene vs and the people before Chriſt. 4.10.14.

The popiſh ceremonies are beleued to be Sacrifices clenſing ſinnes, & deſeruinge eternall life: they are without doctrine, and are ſnares to catch mony. 4.10.15.

Charity towarde our neighbour.

It is proued, againſt the Sorboniſtes, that Charity is ỹ loue of our neighbour and not of our ſelues. 2. 8.54.

Vnder the name of neighbour is contained euery man, be he neuer ſo much a ſtraunger to vs, and our enemy. 2.8.55. & therefore the Schoolemen are condemned of ignorance, which of the commaundementes of God, not to deſire reuenge, & to loue our enemies, haue made counſels, to the neceſſary kepinge whereof monkes alone do binde themſelues: and it is proued that the old doctors of the Church, yea & Gregory himſelfe, thought otherwiſe. 2.8.56,57.

We haue neede of patience, that we be not weary of doing good to other. And we ought not to haue reſpect to ỹ vnworthineſſe or other

qualities of mē which might withdrawe vs, but to God which ſo cōmaundeth vs. 3.7.6.

To the fulfilling of all the partes of Charitie, it is not enough if we performe all the dutifull deedes of Charitie, but we muſt do it with a ſincere affection of harte. Wherein the chiefe point is, that we take vppon our ſelues the perſon of him whom wee ſee to neede our helpe. So ſhall wee auoide diſdainefull pride and other corruptinges of Charity. 3.7.7.

Chriſt & the Apoſtles in rehearſinge the ſumme of the lawe do ſometime leaue out the firſt table: not for that it more auaileth to the ſumme of righteouſneſſe to liue innocently with men, than to honor God with Godlineſſe: but bycauſe vnfained Charity is ỹ proofe of true Godlineſſe. 2.8.52,53.

A confutation of the Phariſees of our time, which holde that we are iuſtified by Charity, bycauſe Paul ſayeth that Charity is greater then faith and hope. 3.18.8.

An expoſitiō of the tenth commaundement, wherein (as in the former commaundements) is forbidden not onely all purpoſe to hurt our neighbour, but alſo all luſt or deſire againſt Charity. 2.8.49.58. God doth for good cauſe & worthily require of vs ſo greate feruentneſſe and vprightneſſe of loue. 2. 8.50.

An expoſition of the fixt commaundemēt, wherein not onely the ſlaughter or hatred of our neighbour is forbidden vs, but alſo the preſeruing of his life is commaunded vs, becauſe man is both our fleſhe and the Image of God. 2.7. 39,40.

Children.

See Obedience of Children to parentes.

Church.

The Church the mother of the faithfull. 4.1.1,4,5.

An expoſition of this Article of the Creede, I beleue ỹ holy Church 4.1.2,3.

The holineſſe of the Church is not yet perfited. 4.8.12.

Of the inuiſible Church: and of the viſible Churche, the ſignes whereof are the pure preaching of the worde and miniſtration of Sacraments. 4.8,7,8,9,10,11.

Whereſoeuer thoſe ſignes are, we ought not to departe from that fellowſhip. 4 8.12.

There may ſome faulte crepe in, either in doctrine or in miniſtratiō of Sacraments, for the which yet we ought not to caſt of the communion of that Church, and much leſſe for the imperfectiō of life and corruptneſſe of maners: And herein the Anabaptiſtes are reproued 4. 1. 12,13,14,15,16.

The Church is none otherwiſe holy, but that it alway hath many faultes, and yet it ceaſſeth not to be the Church, as is proued by teſtimonies of Scripture and the experience of all ages. 4. 1. 17, 18,19.

See Miniſtery of the Church.

Churches power as touching Articles of faith.

It is proued by the example of the Apoſtles and Prophets, and of Chriſt himſelf, that whatſoeuer authoritie the Church hath, is properly not geuen to men, but to the word, the miniſtration whereof is committed to them: And therefore it was neuer lawfull for the Church, to teache any other thing, than that which ſhe receiued of the Lorde. 4.8.1,2,3,4,8,9.

Chriſt hath euer taught his Church: & yet hee hath vſed diuers maners of teaching according to the diuerſitie of times, ere the lawe was written, in the time of the law and the Prophets, & laſt of all ſince that he himſelf was openly ſhewed in the fleſhe. 4.8.5,6,7.

Falſe Church.

Where lying and falſehode hath gotten the vpperhande & reigneth, there is not the Church: And this is proued to be in the papacie, although they there boaſt of a perpetuall ſucceſſion of Biſhops. 4.2.1,2,3,4.

They are not heretikes or ſchiſmatikes that depart from the papacie. 4.2.5,6.

Howe much ſoeuer a man make the beſt of the faultes of the popiſhe Church, yet the ſtate thereof is no better than was in the kingdome of Iſraell vnder Ierobeam. 4.2.7,8,9,10.

Yet by the goodneſſe of God there remaine in the papacie certaine foteſteppes of the Church: and ſo is that fulfilled which hath bene writtē, that Antichriſt ſhould ſit in the temple of God. 4.2.11,12.

A cōpariſon of the power which the trew Church hath in teaching, with the tirrany of the Pope and his miniſters in forging newe articles of faith. 4.8.10. Of the papiſtes principle, that the Church cannot erre. 4.8.13.

It is falſe to ſay that it behoued that the Church ſhould ad to the writings of ŷ Apoſtles. 4.8.14,15,16.

A confutation of the arguments which the papiſtes make, to proue that there is power geuen to the Church to coine newe articles of faith. 4.8.11.12.

Chriſt.

The Godhed of the Sonne is proued. 1.13.7.

Againſt certaine dogges, which do priuily ſteale away frō the ſonne of God his eternity, affirminge that he then firſt begā to be, whēn God ſpake at the creation of the world. 1.13.8.

Diuerſe teſtimonies of Scripture, which affirme Chriſt to be God, and firſt out of the olde teſtament. 1.13.9,10. then out of the newe teſtament. Sect. 11.

A profe of the ſame Godhed, by the workes that are in the Scriptures aſcribed vnto him. 1.13.12, alſo by his miracles and certaine other things. Sect. 13.

A difference betwene Chriſts working of miracles, and the Prophets or Apoſtles doing of the like. 1.13.13.

It is proued by many and moſt ſtronge teſtimonies of Scripture, that Chriſt toke vppon him a true ſubſtance of mans fleſh, and not a Ghoſt or coũterfaite ſhape of mã, as the Marcionites fained, nor yet a heauenly body as the Manichees lyingly affirmed. 2. 13. 1.

An expoſition of the places of Scripture, which Marcion writhed to the confirmation of his error, and alſo of thoſe which Manicheus wreſted, and many of their diſciples do wreſt at this day. 2. 13. 2, 3. where alſo are confuted the newe Marcionites, which to proue that Chriſt toke his body of nothing, do holde that women haue no ſeede: There are alſo certaine other things confuted, which are obiected as abſurdities. 2. 13. 4.

See Aſcending of Chriſt into heauen.
See Death of Chriſt.
See Deſcending of Chriſt into hell.
See Mediator Chriſt.
See Merit of Chriſt.
See Prieſthode &c. of Chriſt.
See Redemer Chriſt.
See Reſurrection of Chriſt.

Chriſtian liberty.

How neceſſary is the knowledge thereof. 3 19 1.

Chriſtian libertie conſiſteth in three partes: The firſt is entreated of. 3. 19 2. 3. The ſecond. Sect. 4, 5, 6. The third. Sect 7, 8.

Chriſtian libertie is a ſpirituall thing, and all they do wrongfully expounde it, which either make it a cloke for their luſtes, or do abuſe it with offence of their weake brethren. 3. 19. 9, 10.

Ciuile gouernement.

See Publike gouernement.

Clerkes or Clergie,

Of Clerkes in the olde Church. 4. 4. 9.

Concupiſcence or Luſte.

The difference betweene concupiſcence and counſell. 2. 8. 49.

That all the concupiſcences of men are euill and gilty of ſinne, not inſomuch as they are naturall, but becauſe they are all inordinate by reaſon of the corruption of nature. And ſo did Auguſtine thinke, if he be diligently weyed. 3. 3 12. and this is proued by many places of his writings. 3. 3. 13.

Confeſſion Auricular.

Concerning Confeſſion, the Schooledtiuines do fight againſt the Canoniſtes, affirming that it is not by the commaundement of God. A confutation of the arguments whereupon the firſt ſort do ſtand, firſt becauſe the Lorde in the Goſpell did ſend ỹ Leprous whom he had cleanſed to the prieſts: and there is ſhewed the true meaninge of that doing. 3. 4. 4.

A confutation of their ſecond argument, for that the Lorde commaunded his diſciples to loſe and vnwind Lazarus when he was raiſed from death. 3. 4. 5.

A true expoſition of two places by which they trauell to vphold their confeſſion: that is to ſay, that they which came to the Baptiſme of Iohn did confeſſe their ſinnes, and Iames willeth vs to confeſſe ou-

our ſinnes one to an other. 3.4.6.

The vſe of confeſſing to a prieſt was very auncient, but yet free as a politike order, not as a lawe ſet by Chriſt or his Apoſtles: and afterwarde the ſame was abrogate by Nectarius Biſhop of the Church of Cõſtantinople, becauſe of a Deacõ which had vnder ỹ pretence abuſed a woman. This tyrannous lawe was not laid vpon Churches before the time of Innocent the third, about three hundred yeares paſt, and the fooliſhneſſe and barbarouſneſſe of that ordinance is declared. 3.4.7.

Witneſſes of the ſaid abrogatiõ, out of Chriſoſtome Biſhop of Cõſtantinople. 3.4.8.

An expoſition of Innocentes lawe concerning the confeſſion of all ſinnes, where are rehearſed the diuerſe opinions of the Romiſhe diuines cõcerning the number and vſe of keyes, and the power of binding and looſing. 3.4.15.

The lewdneſſe of all the particular articles of the lawe of confeſſing, and ſpecially of that concerning the rehearſing of all ſinnes. 3.4.16. and a plaine deſcription of the cruelty wherewith poore conſciẽces were by diuerſe circũſtances tormented therein. 3.4.17.

By a ſimilitude is deſcribed howe a great part of the world hath hetherto obeyed ſuch illuſions. That it is an impoſſible lawe, & maketh men hypocrites. And thẽ is ſhewed a moſt certaine rule of confeſſion according to the example of the Publicane. 3.4.18.

A confutation of this article, that ſinnes are not forgeuen, and that the gate of paradiſe is ſhut. &c. vnleſſe there be firſt firmely cõceiued a vowe of confeſſing, where alſo their obiectiõ is cõfuted, that iudgment can not be pronounced till the cauſe be heard, that is to ſay, that abſolutiõ can not be geuen till all the ſinnes be rehearſed. 3.4.18.

It is no maruell that we cõdemne and abolith auricular confeſſion, and our aduerſaries do falſly aſſigne ſo great profit vnto it, forſomuch as on the other ſide it armeth men to boldneſſe of ſinning. 3.4.19.

They do falſly pretẽd that they haue the power of the keyes, ſith they are not the ſucceſſors of the Apoſtles, nor haue the holy Ghoſt, forſomuch as they do daily without conſideration looſe thoſe thinges which the Lorde hath cõmaunded to be bound, and bind what he hath commaunded to be looſed. 3.4.20.

It is proued falſe that they ſay ỹ the power of the keyes may ſometime be vſed without knowledge, foraſmuch as by that meane the abſolution ſhould be vncertaine. Where alſo is ſpoken of the abſolution or condẽnation which the miniſters of the Goſpel, or the church do pronoũce according to ỹ word, and of the certaintie therof. 3.4.21.

The abſolution of the prieſts in the Papacie is vncertaine, as well on the behalfe of him that aſſoileth as of him that confeſſeth: but cõtrariwiſe it is in the abſolution of the Goſpell, which hangeth vpon

this onely condition, if the ſinner ſeke his purging in the onely ſacrifice of Chriſt, and do yelde to the grace offred vnto him. 3.4.22.

The Popiſh Doctors, when they allege for themſelues the power of looſing geuen to the Apoſtles, do wrongfully wreſt to auricular confeſſion thoſe ſayings which Chriſt ſpake partly of preaching of the Goſpell, and partly of excommunication. The errors of Lombard and ſuch other in this matter: and concerning the maner of remiſſion with enioining of penance and ſatisfaction. 3.4.23.

A ſumme of all before ſpoken: & what the faithfull ought to thinke of auricular confeſſion. 3.4.24.

True Confeſſion.

What kinde of cõfeſſiõ is taught vs by the word of God, namely to confeſſe to God the knower of our hartes & of all our thoughtes. 3.4.9.

Out of this ſecret confeſſion made to God, followeth a voluntary confeſſion before men, ſo oft as it is behouefull fot the glory of God or the humbling of our ſelues. And of this ſecõd kinde there was an ordinary vſe in the old Church, & is alſo in the Church at this day. But yet extraordinarily it ought after a ſpeciall maner to be vſed, whenſoeuer it ſhall happẽ that the people be giltie in any generall offence, or to be plaged with any calamitie. Of the profite of ſuch confeſſion. 3.4.10,11.

Of two other ſorts of priuate cõfeſſion: of which the firſt is vſed for our owne cauſe, when we require comfort of our brethren, becauſe the feling of ſinnes doth vexe and trouble vs: in which caſe we muſt chiefely reſort to our paſtors: and this remedy is warely & moderately to be vſed, that no bondage be brought in. The other ſorte is to appeaſe and reconcile our neighboure, if he be in any thing offended by our fault, vnder which kinde is conteined their Cõfeſſion which haue ſinned ſo farre as to the offence of ỹ whole Church. 3.4.12.13.

The power of the keyes hath place in the three kindes of Confeſſiõ Of the frute which they that confeſſe do receiue thereby, bycauſe they knowe that forgeuenes of ſinnes is declared to them by the meſſenger of Chriſt. 3.4.14.

Of cõfeſſion of ſinnes one ſorte is generall an other ſpeciall. 3.20.9.

Confirmation Popiſhe.

The ceremonie of laying on of handes, when the children of the faithfull, which were baptiſed in their infancie, did yelde an accõpte of their faith. 4.19.4.

Of the popiſhe ſacramẽt of Confirmation foiſted in place of that holy inſtitution. 4.19.5.

That the exãple of the Apoſtles is wrõgefully alledged for defence thereof. 4.19.6.

It is blaſphemy when they call it the oile of ſaluation. 4.19,7,8. and when they ſay that none are made full Chriſtians till they be annointed with the Biſhops Confirmation. Sect. 9. and when they ſay that this annoin-

annointinge is to be had in greater reuerēce than Baptiſme. Sect. 10, 11.

It is to be wiſhed, that the maner of the olde Church were brought in vſe againe, to call children to geue accompt of their faith. 4.19.13.

Conſcience.

Conſciences, when they ſeke aſſiance of their iuſtification before God, ought to forgette all the righteouſneſſe of the lawe. 3. 19.2,3.

The Cō ciences of the faithfull do not follow the law as cōſtrained by neceſſity of the lawe, but being free frō ỹ yoke of the lawe, do volūtarily obey ỹ will of god. 3.19.4,5,6.

Of ỹ freedom of Cōſciēce in outward & indifferent things. 3.19.7,8.

The Conſciences of the faithfull being ſet at liberty by the benefit of Chriſt, are made free from the power of all men: and howe this is to be vnderſtode: where alſo is ſpoken of the ſpirituall and ciuille gouernement, and what difference is to be put betwene thē 3.19.14,15.

What is Cōſcience: and in what ſenſe Paul ſaith, that the magiſtrat muſt be obeyed for conſcience. 3.19.15,16.

What is Conſcience: and of the common difference betwene the temporall court, and the court of Conſcience. 4.10.3,5.

Of Councels.

We muſt keepe a meane in honoring of Councels, that we take nothing away from Chriſt, and our doctrine for the moſt parte is confirmed by auncient Coūcels. 4.9.1.

By the Scriptures the Councels haue no authority, vnleſſe they be aſſembled in the name of Chriſt: and what that is. 4.9.2.

It is falſe which the Papiſtes affirme: ỹ truth remaineth not in the Church vnleſſe it be among the paſtors, and that the Church it ſelfe is not, vnleſſe it remaine to be ſene in generall Councels. 4.9.3,4,5,6,7.

What things are to be weyed in ſearching ỹ authority of any Coūcell: and that Auguſtine preſcribeth a very good way therein. 4.9.8.

Councels one againſt another. 4.9.9. and euen in thoſe former and auncīēt Coūcels are founde faultes and errors. 4.9.10,11.

Creation of the World.

Although God ought to be knowen by the Creation of things, yet leaſt the faithfull ſhould fall away to the fained inuēcīōs of the heathen, his will was that the hiſtory of the Creatiō ſhould remaine written, & the time thereof expreſſed in the Scripture. 1.14.1 where their vngodly ſcoffing is confuted, which aſke why it came not ſooner in Gods mind to creat heauē & earth 1.14.1.

For the ſame purpoſe it is rehearſed, that God ended his worke, not in a moment, but in ſix dayes: and likewiſe the order is ſet forth, namely that Adā was not created till God had firſte furniſhed the worlde with all plenty of good things. 1.14.2,22.

A confutation of the error of Manicheus concerning two originall beginnings. 1.14.3.

It is proued by the Scriptures that

the knowledge of God which appeareth in ỹ workmanishiip of the world, can not by it self alone bring vs into the right way. 1. 5. 13. and yet are we rightfully without all excuse. Sect. 14.

Although the beholding of heauē and earth and the consideration of the ordringe of things pertaining to men, do moue vs to worshippe God, yet all these thinges passed away without profit, euen from the wisest Philosophers. 1. 5. 10.

Herupō came the infinite number of gods, and the contrarieties of opinion amōg the sectes of Philosophers concerning God. 1. 5. 11.

The substance of God is incomprehensible: but in his workes, by engraving certaine pointes of his glory therein, he hath after a certaine maner presented himselfe to be seene. 1. 5. 1.

The wisdome of God is testified, not onely by those thinges which philosophers and learned men do finde by speculation in heauen and earth, but also which common men do perceiue by the onely helpe of their eyes. 1. 5. 2.

That we may with trewe faith conceiue so much as behoueth vs to know cōcerning God, it is good to learne ỹ history of the Creation of the world, in such sort as Moses hath set it forth, the chiefe pointes wherof are briefly rehearsed. 1. 14. 20.

The cōsideration of the workes of God, that is to say, of the Creation of all things, ought to be applied to two principall endes: first that we do not with vnthankefull neglectinge or forgetfulnes passe ouer his vertues which he presenteth apparantly to be seene in his creatures. 1. 14. 21. secondly, that we may learne to apply them to our selues, whereby wee may stirre vp our selues to the truste, inuocation, praise, and loue of him. 2. 14. 22.

Crosse.

See Bearing of the Crosse.

D.

Deacons.

OF Deacons and the two sortes of them. 4. 3. 9.

In the olde Church the office of Deacōs was the same that it was in the Apostles time. Of subdeacons and archedeacons, and when they first began. 4. 4. 5.

How ỹ Church goods were vsed and bestowed in the olde Church. 4. 4. 6, 7.

Of popishe Deacons, their office, and the ceremony of their orderinge. 4. 19. 32.

Of popishe subdeacōs, and their trifling office, and the fonde maner of their ordering. 4. 19. 33.

Of popishe Deacons and their institution. 4. 5. 15.

The Papistes haue no trew Deaconry lefte, forasmuch as all the disposition of Church goods amōg them is openly turned to sacrilege and robbery. 4. 5. 16, 18, 19.

A confutation of the shamelesnesse of certaine papistes, which say that the riotous excesse of priests and of all the popish Church, is the gloriousnesse of the kingdome of Christ

Christ which the holy prophetes ſpake of before. 4.5.17.

Death of Christ.

Although christ hath by ỹ whole courſe of his obedience, that is to ſay by his whole life & all the partes thereof, redeemed vs, yet the Scripture to ſet forth more planely the maner of out ſaluatiō, doth aſcribe the ſame as peculiar and proper to the Death of Christ. In the which the voluntarie yeldinge of Christ hath the firſt place, which yet was ſo volūtary as he gaue ouer his owne affectiō not without ſtrife. Alſo his cōdemnation is to be conſidered: Wherein two things are to be noted, namely that Christ was reputed among the wicked, and yet that his innocēcy was oftētimes teſtified euē by the iudges owne mouth. 2.1.5.

The maner of his Death is to be marked, that is to ſay, the accurſed croſſe. And it is declared by many teſtimonies of Eſay & the Apoſtles, that this behoued ſo to be, that the curſſe which was dewe to vs being caſt vpon him and ſo ouercome & taken away, wee ſhould be deliuered. And this was figuratiuely repreſented in the ſacrifices of Moſes lawe, which at the laſt was performed in Christ the originall truth of all figures. 2.1.6.

Both in the Death and buriall of Christ a double benefit is ſet before vs, ỹ is to ſay, deliuerāce frō Death whereunto we were in bondage, & the mortifying of our fleſhe. 2.1.6.

Deſcending of Christ to Hell.

The Deſcēding of Christ to Hell conteineth the miſtery of a great thing, and is of no ſmall importāce to the effect of our redemptiō. Diuerſe expoſitions of this article are rehearſed and confuted. 2.16.8,9.

A trewe, godly, holy and comfortable expoſition thereof out of the word of God, which is alſo confirmed by the teſtimony of the olde Doctors, that Christ did not onely ſuffer a bodily death, but alſo did feele the rigor of Gods vengeāce, whereby he might both appeaſe his wrath and ſatisfie his iuſt iudgemēt: and therefore it behoued that he ſhould, as it were hāde to hande, wreſtle with the power of Hell and with ỹ horror of euerlaſting death, yet was God not at any time either his enemy, or angry with him. But he did ſuffer the greuouſneſſe of Gods ſeuerity, in reſpect that hee being ſtricken and beaten with the hande of God, did feele all the tokens of Gods wrath and punīſhment. 2.16.10.11.

A cōfutation of certaine wicked and vnlearned men, which at this day do finde faulte with this expoſition, crying out that the ſonne of God hath wronge done to him, and that he is charged with deſperatiō, which is contrary to faith. Therefore it is proued againſt them with manifeſt teſtimonies, that theſe two things do very well ſtāde together, that Christ feared, was troubled in ſpirit, was afraide, was tempted in euery pointe as we are, and yet that hee is without ſinne. 2.16.12.

Deuelles.

Thoſe things that the Scripture teacheth concerning Deuels, tende commonly to this ende, that wee ſhoulde be carefull to beware of their deceites, & furniſh our ſelues with thoſe weapons which may be able to beat back the moſt mighty enemies. 1.14.13.

That we ſhould be ỹ more ſtirred vp to do ſo, it ſheweth vs that there is not one or two Deuels, but great armies of euell ſpirites that make warre againſt vs: and in what ſence it ſometime ſpeaketh of the Deuell in the ſingular number. 1.14.14.

This ought to enflame vs to a continuall warre with the Deuell, for ỹ he is euery where called enemy to God and vs. 1.14.15.

The Deuell is naturally wicked, a murderer, a lier, and forger of all malitiouſhes. 1.14.15. But this euelneſſe of nature is not by creation, but by corruption. 1.14.16.

It is curioſity to enquire of the cauſe, maner, time and faſhion of the fall of the euell Angels, foraſmuch as the Scripture leaueth it vnſpoken. 1.14.16.

This the Deuell hath of himſelfe and of his owne naughtineſſe, deſirouſly and purpoſely to ſtriue againſt God, but hee can do and performe nothing vnleſſe God be willing and graunt it 1.14.17.

God ſo tempereth this gouernment, that hee geueth Satan no reigne ouer the ſoules of the faithfull, foraſmuch as in the ende they euer obteine the victorie, although in ſome particular doings they be wounded and beaten downe: but he onely geueth the wicked to him to gouerne, and to vſe his power vpon their ſoules and bodies 1.14.18.

A cõfutation of them which ſay that Deuells are nothing els but euell affections or perturbations: and it is proued by teſtimonies of Scripture, that they are mindes or ſpirits endued with ſenſe and vnderſtanding. 1.14.19.

Diſcipline.

Diſcipline is a thing moſt neceſſary in the Church. 4.12.1.

Of priuate admoniſhings, which is the firſt foundation of the Diſcipline of the Church. 4.12.2.

Of the Eccleſiaſticall Senate, that is to ſay, the ſeniors or elders, which together with the biſhops haue ỹ ouerſight of maners. 4.3.8.

Princes as well as the common people ought to be ſubiect to the Diſcipline of the church, & ſo was it wont to be in the olde time. 4.12.7.

Of the olde Diſcipline of the cleargy, and the yearly aſſemblinge of prouinciall ſynodes: and howe this order is buried in the papacy, ſauing that they kepe certaine ſhadowes thereof. 4.12.22.

E.

Excommunication.

WHat is the power of the iuriſdiction of the Church, and howe neceſſary and auncient it is. 4.11.1,4.

Of the power of binding and loſinge, ſo much as pertaineth to Diſcipline, wherein there is ſpoken of Excommunication. 4.11.2.

This

This power of the Church is diſtincte from the ciuile power, and the one is a helpe to the other. Therefore the opinió of ſome men is falſe, which thinke that it ought to haue no place where are Chriſtian magiſtrates. 4.11.1,3,8.

This is a ſtayed and continuall order in the Church, and not enduring onely for a time. 4.11.4.

Of the right vſe of this iuriſdiction in the olde Church: and howe this power belonged not to one man alone, but to the aſſembly of elders. 4.11.5,6. and Ch.12.Sect.7.

Of the Excommunicatió of the church, & ỹ authority therof. 4.12.4

Three endes which the Church hath regarde vnto in corrections and Excommunication 4.12.5.

Of exerciſing the diſcipline of the Church according to the proportió of ſinnes, for aſmuch as ſome be priuate and ſome be publike, ſome be negligent defaultes, ſome be hainous offences. 4.12.3,4,6.

In Excommunication ſeuerity ought to be tempered. And in this behalfe is noted the extreme rigorouſneſſe of thé in olde time. 4.12.8.

Euery priuate man ought to eſteeme them that be Excommunicate as ſtrangers from the Church, but not to accompt thẽ paſt hope, but to endeuour to the vttermoſt of their power to bringe them into the way againe. 4.12.9,10.

If the benche of elders do not ſo diligently correct faultes as they ought, or if the paſtors can not amende all things as they would, yet priuate men ought not to departe from the Church, neither ought the paſtors to ſhake of their miniſterie. 4.12.11.

Againſt ỹ peciſeneſſe of the olde Donatiſtes & of the Anabaptiſtes of our dayes, which do acknowledge no congregation of Chriſt, but where there is in euery point an Angelike perfection. 4.12.12.

If the corruption of any ſinne haue infected the whole multitude, the rigorouſneſſe of diſcipline muſt be tẽpered with the mercy, leaſt the whole body be deſtroyed. 4.12.13.

F.

Faith.

THe name of Faith otherwiſe taken among holy writers than it is among the prophane. 4.12.13.

Howe it is to be vnderſtode that God is the obiecte of faith. 2.6.4.

Of faith. And heere the Sophiſters are reproued, which vnderſtande nothing els by this worde faith, but a common aſſente to the hiſtory of the Goſpell, & do ſimply call God the obiect of faith, in the meane time leauing out Chriſt, without whom there is no faith, nor any acceſſe to God. 3.2.1.

A confutation of the Scholemennes doctrine cõcerning vnexpreſſed faith, wheras faith requireth an expreſſe reknowledginge of the goodneſſe of God, in which ſtandeth our righteouſneſſe. 3.2.2.

Our faith, ſo longe as wee are waueringe in the world, is enwrapped with many remnaũtes of ignoraunce, and in all things infidelity

is euer mingled with faith, whereof many examples are ſeene in the diſciples of Chriſt before that they came to perfecte light, yet this is ſtill moſt trewe, that vnderſtanding is euer ioined with faith. 3.2,3,4.

There is a certaine obedience to Chriſt, & aptneſſe to learne, with a deſire to profit, which is called by the name of faith, whereas it is but a preparatiõ to faith, and that ſame may be called an vnexpreſſed faith: yet it farre differeth from the papiſtes inuention. 3.2.5.

The trewe faith or knowledge of Chriſt, is when we cõceiue him in ſuch ſorte as he is offred of the Father, that is to ſay, clothed with his Goſpell. And faith hath a mutuall relation to the word, and the word to faith, becauſe the worde is the fountaine of faith, the grounde of faith, and the mirroure in which faith beholdeth God. 3.2.6.

Faith, although it aſſente to all the partes of the word of God, yet moſt properly it hath regarde therin to the good will and mercy of God, that is to ſay, the promiſes of grace grounded vpon Chriſt, for the vnderſtanding and certainty whereof, the holy Ghoſt lighteneth our mindes and ſtrengtheneth our hartes: Hereupon is gathered the definition of faith. 3.2 7.

A confutation of the Sophiſters diſtinction of faith, formed & formleſſe: whereby it appeareth that they neuer thought of the ſingular gifte of the holy Ghoſt, foraſmuch as faith can in no wiſe be ſeuered from a Godly affection. 3.2.8.

This worde faith hath diuerſe ſignificatiõs, and is ſometime taken for the power to do miracles; with which gift of God, ſomtime ỹ wicked are endued: Sometime it is figuratiuely taken for that knowledge of God which is in ſome wicked men, which is rather a ſhadowe & ymage of faith, of which faith there are diuerſe ſortes in them. 3.2.9.10.

The reprobate haue alſo ſometime ſuch a like feeling as the elect haue, yet they do not fully conceiue ỹ force of ſpirituall grace, but only confuſely. Neuertheleſſe the ſame is a certaine inferior working of the holy Ghoſt. But this feling differeth farre from the peculiar teſtimony which he geueth to the elect. 3.2.11.

Yet is not the Spirit deceitfull, which lightly ſprinkleth the reprobate ſometime with ſuch a knoweledge of the Goſpell, and feling of the loue of God as afterward doth vaniſh away. Somtime alſo there is ſtirred vp in their hartes a certaine deſire of mutuall loue toward God, but ſuch a loue as is a hired and not a harty loue. At lengthe it is concluded that there be ſome which do not faine a faith, & yet do lacke the trewe faith: Which is alſo proued by teſtimonies. 3.2.12. and ſuch a feling is in the Scripture called faith, although it be vnproperly ſo called. 3.2.13.

Faith is ſometime taken for the ſounde doctrine of religion, and the whole ſumme therof: contrariwiſe ſometime it is reſtrained to ſome parti-

particular obiect,& ſometime it ſignifieth ỹ miniſtery of the Church 3.2.13.

Faith is moſt rightfully called knowledge and ſcience, and yet is ſuch a knowledge as rather conſiſteth of certaine perſwaſion than of vnderſtandinge, foraſmuch as that which our minde conceyueth by Faith is moſt infinite. 3.2.14.

Faith is not cõtent with a doutfull opinion or a darke conceiuing, but requireth a ful and ſettled aſſuredneſſe: & hereunto are to be referred all thoſe titles of commendation wherewith the holy Ghoſt ſetteth foorth the authority of the word of God. 3.2.15.

Many do ſo conceiue the mercy of God, that they receiue very litle comfort thereof, becauſe they dout whether he wil be merciful to thẽſelues or no: but there is a far other feelinge of the aboundant ſtore of Faith, the chiefe ground whereof is that we do not thinke the promiſes to be true without our ſelues onely, but rather that by inwardly embracing them we may make thẽ our owne: Hereupon is gathered, who may truely be called Faithfull. 3.2.15,16.

Though the Faithful in reknowledginge the goodneſſe of God toward them are not only oftentimes tempted with vnquietneſſe, but alſo are ſometime ſhaken with moſt greuous terrours: yet this withſtandeth not but that Faith bringeth aſſuredneſſe with it, becauſe howſoeuer they be troubled, yet they neuer fall and depart from that ſure affiance which they haue conceiued of the mercy of God, but ſtriuinge with their owne weakeneſſe they alway get the vpper hande at laſt: which is proued by many examples in Dauid. 3.2.17.

A deſcriptiõ of the battell of the fleſh & the ſpirite within a faithfull ſoule. 3.2.18.

The aſſuredneſſe of Gods good will. 3.2.18.

A confutation of the moſt peſtilent ſuttle reaſoninge of certaine halfe papiſtes, which although they confeſſe that ſo oft as we looke vpon Chriſt, we finde plentiful matter to hope wel, yet wil hedes haue vs to wauer and dout in conſideration of our owne vnworthines. And it is proued that we ought neuertheleſſe to looke for aſſured ſaluation, foraſmuch as Chriſt by a certaine maruelous communion doth daily grow together more & more into one body with vs. 3.2.24.

So ſoone as we haue any one drop of Faith we begin to beholde God mercifull vnto vs, although a farre of in dede, yet with ſo aſſured ſight, as we knowe we are not deceiued: Both theſe pointes are proued by teſtimonies of Paul. 3.2.19, 20.

It is ſhewed by examples, howe Faith armeth and fortifieth it ſelfe with the word of God to beare the violent aſſaultes of tentations, and howe the godly minde neuer ſuffereth the affiance of Gods mercy to be plucked away from it, although

it be aſſailed with many remnants of vnbeliefe and diſtruſt. 3.2.21.

In the good will of God, which Faith is ſayd to haue reſpect vnto, although Faith do chiefely looke vnto the aſſured expectation of eternall life, yet there are alſo contained promiſes of this preſent life and a perfect ſuretie of all good thinges, but the ſame ſuch as may be gathered of ỹ word: Both theſe poyntes are confirmed by teſtimonies of Scripture. 3.2.28.

Faith, although it embrace the word of God in euery point, that is to ſay in the commaundementes alſo and in the prohibitions and threatnings, yet hath her fundation and proper marke whereunto it is directed, in ỹ free promiſe of mercy: and for this reaſon the Goſpell is called the worde of Fayth, and is ſet as contrary to the law. 3.2.29.

Yet do we not by this diſtinction teare Faith in ſonder as Pyghius ſhamefully cauilleth. 3.2.30.

Faith doth no leſſe neede the worde of God, than the frute doth nede the liuely roote of the tree, & with the worde muſt be ioyned a conſideratiõ of the power of God, without the which, mens eares will either not willingly heare ỹ worde, or not eſteeme it worthily. His power is to be conſidered, in that that it is effectuall, that is to ſay by the workes of God, & by his benefites either particular or ancient & ſuch as he hath beſtowed vpon ỹ whole Church. 3.2.31.

The Faithfull oftentimes ſo behaue themſelues, that ſome errours are mingled with their Faith, and they ſeme to paſſe the boũdes of the word, but yet ſo, that Fayth hath alway the vpper hand: This is proued by the examples of Sara & Rebecca, whome in the crooked turninges of their minde, God did by a ſecret bridle holde faſt in the obedience of his word. 3.2.31.

By reaſon of our blindeneſſe and ſtiffeneckednes, the word ſuffiſeth not to make vs haue Fayth, vnleſſe the Spirit of God do enlightẽ our minde, & ſtrengthen our hart with his power: & the ſame Spirit is not only the beginner of our Faith, but alſo doth encreaſe it by degrees. 3.2.33.

Although it ſeeme to the moſt parte of men a moſt ſtraunge doctrine, that no mann can beleue in Chriſt, but he to whom it is giuen, yet, it is proued to be moſt true by reaſons, teſtimonies of Scripture, and examples. 3.2.34.

Therefore Faith is called the Spirit of Faith, the worke and good pleaſure of God: and it is a ſingular gift, which he giueth by ſingular priuilege to whom he will: as it is proued by notable ſentences taken out of Auguſtine. 3.2.35.

It is not enough that the minde be enlightened with vnderſtanding of the worde, vnleſſe alſo the aſſuredneſſe of the word be poured into ỹ very heart: both which thinges ỹ Spirit worketh: which is therfore called the ſeale, the pledge, and the Spirite of promiſe. 3.2.36.

Although

Although Faith be toſſed with diuerſe doutings, yet it alway at the laſt eſcapeth out of the gulfe of tẽtations, and receiueth moſt ſweete quietnes. 3.2.37.

A confutation of the damnable doctrine of the Schoolemẽ, which ſay that we can none otherwiſe determine of the grace of God toward vs, than by morall coniecture 3.2.38.

They are proued to be miſerably blinde, in ſaying that it is raſhnes for vs to conceiue an vndouted knowledge of the will of God: A good compariſon of them and Paule in this poinct of doctrine. 3.2.39.

A confutation of their rriflinge ſhift, that although we may take vpõ vs to iudge of the grace of God accordinge to the preſent ſtate of righteouſnes, yet the knowledge of perſeuering to the ende abideth in ſuſpenſe. 3.2.40.

It is proued that the definitiõ of Faith taught in this chapter Sect. 7. agreeth with the Apoſtles definition. Heb. Cap. 11. And the errour of the Schoolemen, that charitie is before Faith and Hope, is confuted by the teſtimony of Bernarde. 3.2.41.

Hope is alway engendred of Faith, & is the vndeuided companion of Faith, ſo that whoſoeuer lacketh hope, is proued alſo to haue no faith. Alſo Faith is nouriſhed and ſtrengthened by hope: and how neceſſary are the helpes of hope to ſtabliſhe Faith, which is aſſayled with ſo many ſortes of tentations. 3.2.42.

By reaſon of this conioyning & alliãce of Faith & hope, the Scripture doth many times vſe thoſe two wordes without difference, and ſomtime ioyneth them together. A confutation of the errour of Peter Lombarde, which maketh two fundations of Faith, that is to ſay, the grace of God, & ỹ merit of workes. 3.2.43.

Of the imperfection of Faith, & the confirming & encreaſe thereof. 4. 14.7,8.

Of the ſumme of our Faith, which we cal the Crede, or Simbole of the Apoſtles. 2.16.18.

The concluſion of the 16. chapter, wherein are briefely contained the benefites that came to vs by thoſe thinges that are ſpoken concerninge Chriſt in the Simbole of the Apõſtles. 2.16.19.

See iuſtification of Faith.

Faſting.

Of that part of Diſcipline of the Church, which cõcerneth the appointing of Faſtinges, or extraordinary prayers: & how paſtors ought to vſe it. 4.12.14,16,17.

It is to be prouided that no ſuperſtition crepe in in Faſting. 4.12.19.

The holy and rightfull Faſtinge hath three endes. 4.12.15.

The definitiõ of Faſting. 4.12.18.

Of the ſuperſtition of Lent, and the diuerſity of obſeruing the ſame Faſting. 4.12.20,21.

Feare.

The faithful are oftentimes trou-

bled with Feare & diſtruſt by reaſon of the feelinge of their owne weakenes. 3.2.17.

An other kinde of Feare conceiued in a godly heart, either by exãples of Gods vẽgeance againſt the wicked, or by conſideration of his own miſery: Such Feare is ſo much not cõtrary to faith, that the faithfull are much exhorted to haue it. Neither is it any maruell, if there be in a Faithfull ſoule both Feare and Faith, ſith on the other ſide in the wicked there are both dull negligẽce and carefulneſſe. 3.2.22,23.

The Feare of God proceedeth out of a double feling, namely whẽ we honor God as our father, and feare him as our Lord: Neither is it any maruell if one minde haue both thoſe affections. 3.2.26.

This Feare differeth from the Feare of the vnfaithful, which they cõmonly cal a ſeruile Feare. 3.2.27

Of forſaking of our ſelues.

The firſt beginning of framing our life after the rule ſet foorth in the lawe, is to conſider that we are not at our own liberty, but hallowed & dedicate to God. And therefore we ought to forſake our ſelues, and our own reaſon (which as the Philoſophers thinke, ought alone to be obeied) to the ende that we may be gouerned by the word & Spirite of the Lord. 3.7.1.

Alſo that we ought not to ſeeke thoſe thinges that are our owne, but thoſe thinges that are according to the will of the Lord, and do ſerue to aduaunce his glorie. And that this is the forſaking of our ſelues, without the which there is a world of vices encloſed in the ſoule of man, and if there be any ſeming of vertue at all, the ſame is corrupted with wicked deſire of glory. 3.7.2.

The forſaking or mortifyinge of our ſelues, is partly in reſpect of mẽ, and partely, yea, and chiefly in reſpect of God. Toward other men, the Scripture commaundeth vs to do two thinges: namely to preferre them in honor before our ſelues, & with vnfained truth to employ our ſelues wholly to procure their cõmodities. Howe the firſt of theſe points is to be performed, is taught in the 3.7.4. & alſo how the Scripture leadeth vs by the hand to the ſeconde point is ſhewed in the 3.7.5.

See certaine things pertaining to this purpoſe. 3.20.43.

Freewill.

Man was endued with Freewill in the firſt eſtate of his creation. 1.15.8. which he loſt by his fall. Of this the Philoſophers were ignorant, and ſo all ſuch as follow them, giuing Freewill to man, are vtterly deceiued. 1.15.8.

The pliableneſſe or weake power of Freewill, which was in the firſt man, doth not excuſe his fall. 1.15.8.

It is as well for our profit, as for the glory of God, to acknowledge all our ſtrength to be but a ſtalke made of a reede, yea, but a ſmoke. In the meane time we muſt be-

ware

ware, that while we take al vprightneſſe from man, we do not thereof take occaſion of ſlothfulneſſe. But rather we ought thereby to be ſtirred vppe to ſeeke in God all the goodnes whereof we our ſelues are voide. The defenders of Freewill do rather throw it downe hedlong than ſtabliſh it. 2. 2. 1.

The Philoſophers determine three powers of the ſoule, Vnderſtanding, Senſe, & Wil or Appetite: and they thinke that the reaſon of mans vnderſtandinge ſuffiſeth for his good gouernance: that wil is by ſenſe moued to euill, ſo that it doth hardly yeelde it ſelfe to reaſon, and ſometime is diuerſly drawen from the one to ỹ other, but yetỹ it hath a free election & can not be ſtopped, that it may followe reaſon her guide in all things: finally that vertues and vices are in our powers. 2. 2. 2, 3.

The Eccleſiaſticall wryters, although they acknoweledged the ſoundeneſſe of vnderſtanding, and the freedome of will to haue bin ſore wounded by ſinne, yet haue ſpoken too much philoſophically of this matter. The old wryters did it for this purpoſe, firſt becauſe they were loth to teache a thinge that ſhoulde be an abſurdity in the common iudgement of men, & alſo ſpecially leaſt they ſhoulde giue a new occaſion of ſlothfulnes to the fleſh beinge already too much dull to goodnes, as appeareth by many ſayinges of Chryſoſtome and Hierome. The Greeke doctors aboue all other, & ſpecially Chryſoſtome, do exceede meaſure in aduauncing Frewill. But all the olde wryters generally, except Auguſtine, do ſo vary and wauer in this poinct of doctrine, that there can almoſt no certainety be gathered of their wrytinges. They which came after thē, fell one after an other to worſe & worſe. The definitions of Freewill out of Origen, Auguſtine, Bernard, Anſelme, Peter Lombard, & Thomas. 2. 2. 4.

In what things they do commōly giue Freewill to man, and of the three ſortes of mans will. 2. 2. 5.

Alſo of the common diſtinction of the three ſortes of libertie. 2. 2. 5.

Whether man be wholly depriued of power to do good, or whether he haue yet ſome power thought it be weake: where it is ſpoken of the common diſtinction of grace working and grace workinge together, and what is amiſſe in the ſame diſtinction. 2. 2. 6.

Foraſmuch as it can not otherwiſe be ſaid that man hath Freewil, but bicauſe he doth euil of his own will, & not by cōpulſion, it had bin very good for the church that this word Freewill had neuer bin vſed, which had raiſed vp men to a damnable truſt of themſelues. The old writers alſo do oft declare what they meane by that word, ſpecially Auguſtin, out of whom there are many places alleged, where he weakneth and mocketh the ſtrength thereof, both when he calleth it

Bondwill, & when he expoundeth the thing it ſelfe as it is at large. 2. 2.7,8.

Although the old Eccleſiaſticall writers do ſometime too much aduaunce Freewill, and haue ſpoken doutfully and diuerſly in that matter: yet it appeareth by very many of their ſayinges, that they litle or nothinge eſteeminge mans power, gaue the whole praiſe of al goodnes to the holy Ghoſt. Many ſuch ſentences are rehearſed out of Cypriã, Auguſtine, Eucherius, Chryſoſtom. 2.2.9.

The power of mans will is not to be weyed by the ſucceſſe of things, but by the choiſe of iudgement and the affection of will. 2.4. 8.

It is proued againſt the defenders of Freewil that ſinne is of neceſſity, & yet neuertheles ought to be imputed: alſo that it is voluntary, and yet can not be auoided. 2.5.1.

A ſolution of an other obiection of theirs, where they ſay that vnleſſe both vertues & vices proceede of Free election of will, it were no reaſon that man ſhoulde either be puniſhed or rewarded. 2.5.2.

Alſo an other obiection, where they ſay that if this were not the power of our will, to chooſe good or euill, then of neceſſity either all men ſhould be good, or all men euill. 2.5.3.

Againſt the ſame men alſo it is proued that exhortations, admonitions & rebukings are not in vaine, although it be not in the power of the ſinner to obey: and there is ſhewed what effect the ſame do worke both in the wicked & in the faithfull. 2.5.4,5.

It is not to be gathered by the commaundementes & law of God, that man hath Freewill & ſtrength to performe them, for God doth not only commaunde what ought to be done, but alſo promiſeth grace to obey. 2.5 6,7,9.

This is proued as well in the cõmaundementes which require the firſt conuerſion to God, as alſo in thoſe which ſpeake ſimply of the obſeruinge of the lawe, and thoſe which commaund men to continue in the receiued grace of God. For the ſame God which requireth thoſe thinges, doth teſtifie that the conuerſion of a ſinner, holineſſe of life, ſtedfaſtnes of continuance, are his Free gifts, and the praiſe therof is not to be parted betwene God and man. 2.5.8,9,11.

The conditionall promiſes, as, If ye will, If ye heare, and ſuch like, do not proue that there is in manne a Free power of willing or hearinge: yet it is proued that God doth not mocke menne in ſo bargayninge with them. Alſo what is the vſe of ſuch proteſtations, both toward the godly and toward the vngodly. 2.5.10.

The reprochings, wherein God ſayth to his people that they were the cauſe that they receiued not al kinde of good things at his hande, do not proue that it was mans power to eſcape the euils wherewith they

they were afflicted. And there is ſpoken of the vſe of ſuch reprochinges as well toward thē that obſtinately go forward in their faults, as towarde the conformable that are conuerted to repentance. Alſo whereas the Scripture doth ſometime giue to vs the office of doing, it doth ſo for no other reaſon but to awaken the ſlothfulnes of the fleſh. 2.5.11.

The ſaying of Moſes, The commaundement is nere to thee, in thy mouth & in thy heart. &c. maketh nothing for the defenders of Freewil, foraſmuch as he there ſpeaketh not of the bare commaundements, but of the euangelicall promiſes of the law. 1.5.12.

No more do thoſe places make for them, where it is ſayd that the Lorde looketh and watcheth to ſee what men wil do. 2.5.13.

Alſo thoſe places where good workes are called ours, and we are ſayd to do that which is holy and pleaſinge to the Lorde. And here is ſhewed that the onely Spirite of God worketh all good motions in vs, but yet not as in ſtockes. 2.5.14, 15.

An expoſition of certaine other places of Scripture, which the enemies of the grace of God do abuſe, to ſtabliſh Freewill. 2.5.16,17,18,19

G.

God.

THe Scripture teaching the immeaſurable and ſpirituall ſubſtance of God, doth ouerthrow not only the follies of the cōmon people, but alſo the ſubtile inuentions of prophane philoſophy, and the error of the Manichees cōcerning two originall beginninges, and the falſe opinio of the Anthropomorphites concerning a bodily God. 1.13.1.

In what ſenſe it is ſayd that God is in heauen, & what doctrine is to be gathered thereof. 3.20.40.

What is, the name of God to be ſanctified. 3.20.41.

Of the kingdom of God among men, & of the encreaſing & fulnes thereof. 3.2.42.

See Knowledge of God.

See Image of God in man.

Goſpell.

Chriſt, although he were knowē to the Iewes in time of the law, was yet ſhewed in dede only by the Goſpell: & the holy fathers taſted of that grace, which is now offered to vs with ful aboundance, they ſaw ỹ day of Chriſt, albeit with adimme ſight, the glory whereof nowe ſhineth in the Goſpell, without any veile betwene vs and it. 2.9.1,2.

In the ſame place alſo is ſhewed, that the Goſpell is properly and ſpecially called the publiſhing of the grace giuen in Chriſt, and not the promiſes that are written by the Prophets concerning the remiſſio of ſinnes. Againſt the doctrine of Seruettus, which taketh away the promiſes vnder this pretence ỹ by the faith of the Goſpel we haue the fulfillinge of all the promiſes, it is proued that though Chriſt offer to vs in the Goſpell a preſent fulneſſe

of ſpirituall good thinges, yet the enioyinge thereof lyeth hidden vnder the cuſtody of hope ſo long as we liue in this world, & therfore we muſt yet reſt vpon the promiſes. 2.9.3.

A confutation of their errour which compare the lawe with the Goſpell, none otherwiſe than the deſeruings of workes with the imputation of free righteouſneſſe. 2. 9.4.

Iohn the Baptiſt had an office meane betwene the prophetes expoſitors of the lawe, and the Apoſtles publiſhers of the Goſpell. 2.9. 5.

Gouernment.

See Politike Gouernment.

H.

Handes.

See laying on of Handes.

Holy water of Papiſtes.

See Booke. 4. Chapter. 10. Section. 20.

Holy Ghoſt.

Teſtimonies whereby the Godhed of the holy Ghoſt is proued. 1 13.14,15.

The holy Ghoſt is the bonde wherewith Chriſt doth effectually binde vs to him, and without it, all that Chriſt hath ſuffered and done for the ſaluation of mankinde doth nothing profit vs. 3.1.1,3.

Chriſt came after a ſingular maner furniſhed with the holy Ghoſt, to ſeuere vs frō the world, & therfore he is called the Spirit of ſanctification. Why he is ſometime called the Spirit of the father, & ſometime the Spirit of the Sonne. He is called the Spirit of Chriſt, not only in reſpect that Chriſt is the eternal Worde, but alſo accordinge to his perſon of Mediator. 3.1.2.

An expoſitiō of the titles wherwith the Scripture ſetteth forth the holy Ghoſt: & there is entreated of the beginning and whole reſtoring of our ſaluatiō: The titles be theſe: the Spirite of adoption, the earneſt and ſeale of our inheritaunce, life, water, oyle, oyntment, fire, a fountaine, the hande of God. &c. 3.1.3.

Faith is the chiefe worke of the holy Ghoſt, and therefore to it for the moſt part are all thoſe thinges referred which are commonly founde in the Scripture to expreſſe the force & effectuall power of the holy Ghoſt. 3.1.4.

Humility.

It is not the true Humility which God requireth of vs, vnleſſe we acknowledge our ſelues vtterly voide of al goodneſſe and righteouſneſſe. 3.12.6.

Of this humility there is an example ſhewed in the Publicane. 3. 12.7.

That we may giue place to the calling of Chriſt, both preſumption & careleſnes muſt be farre away frō vs. 3.12.8.

There is no daunger leaſt man ſhoulde take too much from himſelfe, ſo that he learne that which wanteth in himſelfe is to be recouered in God. It is a Deuiliſh word, although it be ſweete to vs, ẏ liſteth vp man in himſelfe: for repulſinge whereof

whereof, there are recited out of the Scripture many weighty ſentences, which do rigorouſly throwe downe mã: & alſo there are recited certaine promiſes, which do promiſe grace to none but to thẽ that do pine away with feelinge of their owne pouerty. 2.2.10.

Certaine notable ſayings of Chriſoſtome and Auguſtine concerning true Humility. 2.2.11.

I.

Idols.

THe Scripture ſetteth out God by certaine titles of addition & markes, not to the entent to binde him to one place or to one people, but to put difference betwene his holy Maieſty and Idols. 2.8.15.

An expoſition of the firſt commaundement: where is ſhewed that worſhippinge, truſt, inuocation, and thankeſgiuinge, belonge wholly to God, and no whit thereof may be conueied any otherwhere without great iniury to him to whoſe eies al things are open. 2 8.16.

An expoſition of the ſecond cõmaundement: where is ſpoken of Idols and Images. 2 8.17.

The Scripture, to ẏ entẽt to bring vs to the true God, doth expreſly exclude all the gods of the Gentiles. 1.10.3. & ſpecially all Idols & Images. 1.11.1.

God is ſeuered from Idols, not only that he alone ſhould haue the name of God, but ẏ he alone ſhold be wholly worſhipped, & nothinge ẏ belongeth to the Godhed ſhould be conueied to any other. 1.12.1.

The glory of God is corrupted with falſe lying, when any forme is appointed to it. 1.11.1.

It is proued by textes & reaſons, that God generally miſliketh all Portraytures and Images that are made to expreſſe a figure of him, & this prohibitiõ pertained not to the Iewes only. 1.11.2.

God did in olde time ſo ſhewe his preſence by viſible ſignes either to the whole people, or to certaine choſen men, that the ſame ſignes admoniſhed thẽ of the incomprehenſible ſubſtance of God. 1.11 3.

It is proued euen of Iuuenals teſtimony that the Papiſtes are mad, which defende the Images of God and of Saincts with the example of the Cherubs coueringe the propiciatory. 1.11.3.

The ſtuffe it ſelfe and alſo the workemanſhip which is done with the handes of men, do ſhew that Images are not Gods. 1.11.4.

Againſt the Grecians, which make no grauẽ image of god, but do giue thẽſelues leaue to paint him. 1.11.4

The ſayinge of Gregory, vppon which the Papiſtes ſay that they ſtande, that Images are vnlearned mens bookes, is cõfuted by the teſtimony of Hierome, Habacuc, Lactantius, Euſebius, Auguſtine, Varro, and the decree of the Elebertine councell. 1.11.5.6.7.

The Papiſtes Portraitures or Images whereby they repreſent the holy martirs and godly virgins, are paternes of moſt wicked riotous exceſſe and vnchaſtnes. 1.11.7,12.

The people ſhall learne much more by the preaching of the word and miniſtration of Sacramentes, than by a thouſand woddē croſſes. 1.11.7.

The antiquity and beginninge of Idolatry, for that men thinkinge God not to be neere them, vnleſſe he did ſhew himſelfe carnally preſent, raiſed vp ſignes in which they beleued that he was carnally conuerſant before their eyes. 1.11.8.

After ſuch an inuentiō byandby followeth the worſhippinge of the Image, like as of God or of any other creature in the Image: both which the law of God forbiddeth. 1.11.8,9.

Againſt them, which for defence of abominable Idolatry, do pretende that they do not take the Images for Gods, it is proued that neither the Iewes did thinke their calfe to be God, nor the heathen when they made to themſelues Images did euer thinke ȳ ſame to be God, whō yet no man excuſe. 1.11.9.

The Papiſtes are ſo perſwaded as the heathen and the Idolatrous Iewes were, that they worſhip God himſelf vnder Images. 1.11.10. Neither can they eſcape away with their diſtinction of ſeruice & worſhip. 1.11.11,16. & 1.12.2.

When Idolatry is condemned, grauinge & painting are not vtterly reproued, but there is required a true and right vſe of them both, that God be not counterfaited with bodily ſhape, but onely thoſe thinges which our eyes may beholde. 1.11.12.

Of Images in the temples of Chriſtians. 4.9.9.

Euen the Idolaters themſelues in all ages, naturally vnderſtoode that there is one only God: but this vnderſtandinge auailed no further than to make thē to be vnexcuſable 1.10.3.

Idolatry is an euidēt proofe that the knowledge of God is naturally planted in the mindes of all men. 1 3.1.

Image of God in man.

What it is, that man was create after the Image of God: And here are confuted the fonde expoſitions of Oſiander and of other: and here is declared that though the Image of God do appeare alſo in the outward manne, and do extende to the whole excellence wherewith the nature of man paſſeth all kindes of liuinge creatures, yet the principall ſeate thereof is in the minde and in the heart, or in the ſoule & the powers therof. 1.15.3. & 2.2.1.

The Image of God at the beginning appeared in Adam, in light of minde, vprightnes of heart, and the ſoundnes of all his parts: which is proued by the repayring of corrupted nature, wherein Chriſt newly faſhioneth vs after the image of God, and by other argumentes. 1 15.4.

Indulgences.

See Pardons.

Infantes.

See Baptiſing of Infantes.

Laſt Iudgement.

Of

Of the viſible preſence of Chriſt when he ſhall appeare at the laſt day: Of the Iudgemēt of the quick & dead, and that our faith is well & rightfully directed to the thinking vpon that day: and of the notable comforting that thereby ariſeth in our conſciences. 3.25.7,8.

Of the incōprehenſible greuouſnes of Gods vengeance againſt the reprobate. 3.25.12.

Iudiciall proceedinges in Law.

Of the vſe of Iudiciall proceedinges, Magiſtrates, and Lawes, amonge Chriſtians. It is lawfull for Chriſtians to ſue for their right before a Magiſtrate, ſo that the ſame be done without hurting of piety & of the loue of our neighbour. 4.20. 17,18.

Deſire of reuenge, is alway to be auoided, whether it be a commō or couinciall action wherein menne ſtriue before a Iudge. 4.20.19.

The commaundemēt of Chriſt, to giue thy cloke to him that taketh away thy coate, & ſuch like, proue not but that a Chriſtiā may ſue before a Magiſtrate, & vſe his help for ỹ preſeruing of his goods. 4.20.20.

Paul doth not vtterly condemne ſutes, but reproueth the vnmeaſurable rage of ſuyng at lawe among the Corinthians. 4.20.21.

Iuſtification of Faith.

Of the Iuſtificatiō of faith, & firſt of the definition of the name & of the thing it ſelfe. 3.11.

The article of doctrine concerning the Iuſtification of faith is of great importance. 3.11.1.

It is ſhewed by ỹ Scripture what it is to be Iuſtified by workes, and what it is to be Iuſtified by faith. 3. 11.2,3,4.

A confutation of the errour of Oſiander, cōcerning eſſential righteouſnes, which taketh frō men the earneſt feeling of the true grace of Chriſt. 3.11.5,6,7. &c. to the 13.

A confutation of Oſianders inuentiō, that whereas Chriſt is both God & Man, he was made righteouſnes to vs in reſpect of his nature of Godhead and not of his Manhode. 3.11 8.9.

Againſt them which imagine a righteouſnes compounded of faith and workes, it is proued that when the one is ſtabliſhed, the other muſt nedes be ouerthrowen. 3.11.13,14, 15,16,17,18.

It is proued by the Scripture againſt the Sophiſters, that this is a ſure principle, that we are Iuſtified by faith only. 3.11.19,20.

It is proued by teſtimonies of Scripture that the righteouſnes of faith is reconciliation with God, which conſiſteth only vpon the remiſſion of ſinnes. 3.11.21,22.

By the only interceſſiō or meane of the righteouſneſſe of Chriſt, we obtaine to be Iuſtified before God. 3.11.23.

That we may be throughly perſwaded of the free Iuſtification, we muſt lift vp our mindes to ỹ iudgement ſeate of God: before which, nothinge is acceptable but ỹ which is whole and perfect in euery behalfe, the dredfull maieſty whereof

is deſcribed by many places of Scripture. 3.12.1,2.

All godly writers do ſhewe that when mē haue to do with God, the only place of refuge for conſcience is in the free mercy of God, excluding all truſt of workes: And this is proued by teſtimonies of Auguſtine and Bernard. 3.12.3.

Two thinges are to be obſerued in free Iuſtification: the firſt, that the Lord kepe faſt his glory vnminiſhed: which is done when he alone is acknowledged to be righteous, for they glory againſt God which glory in themſelues. 3.13.1,2 the ſeconde, that our conſciences may haue quietneſſe in the ſight of his iudgement. 3.13.3,4,5.

What maner of beginning is of Iuſtification, and what continuall procedings. 3.14.

A briefe ſumme of the fundatiō of Chriſtian doctrine taken out of Paul. 3.15.5.

This fundation being layd, wiſe builders do well & orderly build vpon, whether it be to ſet forth doctrine & exhortation, or to giue cōfort. 3.15.8.

Good workes are not deſtroyed by the doctrine of Iuſtification of faith. 3.16.1.

It is moſt falſe that mens mindes are drawen away from affection of well doing, when we take from them the opinion of deſeruinge. 3.16.2,7.

It is a moſt vaine ſclaunder, that men are prouoked to ſinne, when we affirme a free forgiueneſſe of ſinnes, in which we ſay that righteouſnes conſiſteth. 3.16.4.

In what ſenſe the Scripture oftentimes ſaith that the faithful are Iuſtified by workes. 3.17.8,9,10,11,12.

The doers of the lawe are Iuſtified. 3.17.13.

He that walketh in vprightnes, is righteous. 3.17.15.

An expoſition of certaine places, wherein the faithfull do boldly offer their righteouſnes to the iudgement of God to be examined, and pray to be iudged accordinge to the ſame, and it is proued that this diſagreeth not with the free iuſtification of Faith. 3.7.14.

The ſaying of Chriſt, If thou wilt enter into life, kepe the commaundementes, diſagreeth not with the free Iuſtification of faith. 3.18.9.

K.

Kingdom of Chriſt.

See Prieſthoode.

Knowledge of God.

To Knowe God, is not onely to conceiue that there is ſome God, but to vnderſtande ſo much as behoueth vs to knowe of him, and ſo much as auaileth for his glory, and is expedient. 1.2.1.

The Knowledge of God ought to tende to this ende, firſt to frame vs to feare and reuerence: & then that by it guiding & teaching vs we may learne to aske all good things of him, & to accompt the ſame receiued at his hande. 1.2.2 & 1.5.8.

The Philoſophers had no other Knowledge of God than ỳ which made them vnexcuſable, but did not

not bringe them to the trueth. 2.2. 18.

This perſwaſiō is naturally planted in all men ,that there is ſome God. 1.2.3. & that to this ende,that they which do not worſhip him, may be condemned by their owne iudgement. 1. 3. 1.

Though all men know by nature that there is a God, yet ſome become vaine in their ſuperſtitions, and other ſome of ſet purpoſe do maliciouſly depart from God. 1.4.1 *See certaine things pertaining to this matter,in the Title of Creation of the world.*

L.

Laying on of handes.

OF Laying on of hands in ordering of Miniſters. 4. 14. 20.

Of the Laying on of handes in making of popiſh prieſtes. 4. 19. 31.

Law.

The Law,that is to ſay the forme of religion ſet forth by Moſes, was not giuen to holde the olde people ſtill in it, but to nouriſhe in their harts the hope of ſaluatiō in Chriſt vntil his comming:which is proued by this that Moſes repeateth the mētion of the couenāt:& by the order of the ceremonies appointed as well in ſacrifices as in waſhinges, alſo by the office of prieſthode in the tribe of Leui,and the honor of kingdom in Dauid & his poſterity. The Law alſo of the ten commaūdements was giuen to prepare men to ſeeke Chriſt. 2.7.1,2. and that is done,whē it maketh vs vnexcuſable being on euery ſide cōuicted of our ſinnes,to moue vs to ſeeke for pardon of our giltines. 2.7.3.4.

It is proued by the Scripture & declared, that the obſeruing of the Law is impoſſible. 2.7.5.

There are three vſes and offices of the morall Lawe : The firſt is, that ſhewing vnto vs the righteouſnes which onely is acceptable vnto God,it may be as a glaſſe for vs, wherin we may behold our weakeneſſe,& by it our wickednes,and finally by them both, our accurſednes : Neither turneth this to any diſhonor of the Lawe, but maketh for the glory of the bountifullnes of God, which both with helpe of grace aideth vs to do that which we are commaunded,and by mercy putteth away our offences. Neither yet doth this office altogether ceaſſe in the reprobate. 2.7.6,7,8, 9.

The ſecond office,is to reſtraine the reprobate with feare of puniſhment,leaſt they vnbrideledly commit the wickedneſſe which inwardly they alway nouriſhe and loue: & alſo to drawe backe the children of God before their regeneration from outwarde licentiouſneſſe. 2.7. 10,11.

The third office,concerneth the faithfull:for the Law although it be already wrytten with the finger of God in their heartes, yet profiteth them two wayes : For by ſtudyinge vppon it, they are more confirmed in the vnderſtanding of the will of the Lord,& are ſtirred vp & ſtrengthened to obedience, that they go

not out of kinde by the ſluggiſhnes of the fleſhe. 2 7. 12, 13. For, as touching the curſe of the Law, it is taken away from the faithfull, that it can no more extend it ſelf againſt them in damning and deſtroyinge them. 2. 7. 14.

By the ten commaundements of the Law we learne the ſame things which we but ſlenderly taſt by inſtruction of the law of nature: Firſt that we owe to God reuerẽce, loue, & feare, ỹ righteouſneſſe pleaſeth him, & wickednes diſpleaſeth him: finally, that examininge our life by the rule of the Law, we are vnworthy to be accompted amonge the creatures of God, & that our power is vnſufficiẽt, yea, no power at all to performe ỹ Law. Both theſe pointes engendre in vs humility & abacing of our ſelues, which teacheth vs to flye to the mercie of God, and to craue the helpe of his grace. 2. 8. 1, 2, 3.

Foraſmuch as God the Lawmaker is ſpirituall, that is to ſay, ſpeaketh as well to the ſoule as to the body, therfore the law likewiſe requireth not only an outward honeſty, but alſo an inward and ſpiritual righteouſneſſe, & a very angelike pureneſſe. 2. 8. 6. which is proued by Chriſtes owne expoſition, when he confuted the Phariſees wrong interpretation, which required only a certaine outward obſeruatiõ of the Law. 2. 8 7.

There is alway more in the cõmaundementes and prohibitions of the Law, than is expreſſed. Therfore for the right and true expoundinge of them, it behoueth to wey what is the entent or ende of euery of them: Then from that which is commaunded or forbidden, we muſt draw an argument to the contrarie, that we may vnderſtande, that not only an euill is forbidden, but alſo the good is commaunded which is contrary to that euill. 2. 8. 8, 9.

Why God ſpake by way of emplied comprehendinge, in ſettinge foorth the forme of his commaundementes. 2. 8. 10.

Of the diuiding of the Law into two tables: and how therein we are taught that the firſt fundation and the very ſoule of righteouſnes is the worſhipping of God. 2. 8. 11.

Of the diuiſion of the ten commaundements, & how many commaundements are to be appointed to the firſt table, and how many to the ſecond. 2. 8. 12, 50.

An expoſition of the commaundements of God: Where is declared that the Lord in the beginning of the Law, to ſtabliſh his own maieſty, vſeth three argumentes: Firſt by chalenging to himſelfe the ſoueraigne power and right of dominion ouer vs, he doth as it were by neceſſity drawe vs to obey him: ſecondly he allureth vs with ỹ ſwetnes of the promiſe of grace: thirdly he moueth vs to obediẽce with rehearſall of the benefit that we haue receiued. 2. 8. 13, 14, 15.

The Law teacheth not only certaine introductions & principles of righte-

righteouſnes, but the very accompliſhment thereof, the expreſſing of the image of God, & the perfectiō of holineſſe: which law is al contained in two poyntes, that is to ſay, the loue of God and of our neighbour. 2.8.51.

The Law of Nature. 2.2.22.

Lawes Politike.

Neither can Lawes be without the Magiſtrate, nor the Magiſtrate without Lawes. A confutation of them which ſay that a common weale is not well ordered, vnleſſe it be gouerned by the politike Lawes of Moſes. For this purpoſe is rehearſed a diuiſion of the Lawes of Moſes into morall Lawes, ceremonies, & iudiciall Lawes, and the ende of euery one of them beinge diſcuſſed, it is proued ỹ it is lawefull for euery ſeuerall nation to make politike Lawes, 4.20.14,15. ſo that they agree with that natural equity, the reaſon whereof is ſet foorth in the moral Law of Moſes. Therfore it is ſhewed by examples that they may alter the ordinances of penalties accordinge to the diuerſity of the cuntrie, time, & other circumſtances. 4.20.16.

Liberty.

See Chriſtian Liberty.

Lying.

An expoſition of the ninth commaundement: wherin the Lord forbiddeth falſhed, wherewith we by Lying or backebyting, do hurt any mans good name, or hinder his cōmodity. 2.8 47.

We many times ſinne againſt this commaundemēt, although we do not Lye. But in this point there muſt be a difference wiſely made betwene the ſlaundringe which is here condemned, & iudiciall accuſation or rebuking, which is vſed vpon deſire to bring to amendemēt. 2.8.48.

Life of a Chriſtian man.

The law containeth a rule how to frame a mans Life, and diuerſe places alſo of the Scripture do here and there declare it, & not without an orderly maner of teachinge, although not ſo exquiſite & curious as the Philoſophers do. 3.6.1.

Herein the Scripture doth two things: it ſtirreth vs vp to the loue of righteouſneſſe and teacheth a rule how to followe the ſame. The firſt point it worketh by diuerſe argumēts & reaſons. 3.6.2. & herein the Scripture layeth much better fundations, thā can be found in all the bookes of the Philoſophers. 3.6.3.

Againſt them that pretende a knowledge of Chriſt, whē their life and manners reſemble not the doctrine of Chriſt. 3.6.4.

Though perfection were to be wiſhed in all men, yet we muſt alſo acknowledge for chriſtiās the moſt parte of menne which haue not yet proceded ſo farre. We muſt alway endeuour forwarde, & not deſpeire for ỹ ſmalnes of our profiting. 3.6.5

Out of a place of Paul theſe are gathered to be ỹ parts of a wel framed Life: conſideratiō of the grace of God, forſaking of wickedneſſe & of worldly luſtes, ſobernes, righte-

ouſnes, godlineſſe (which ſignifieth true holines) & the bleſſed hope of immortality. 3. 7. 3.

Life preſent, & the helpes thereof.

The Scripture teacheth the beſt way howe to vſe the goodes of this Life. 3. 10 4, 5.

Two faultes muſt be auoided: that we do neither binde our conſciences with too much rigorouſnes, nor giue looſe reines to the intemperance of men. 3. 10. 1, 3.

God both in clothing & in foode prouided not onely for our neceſſity, but alſo for our delite. 3. 10. 2.

It is moſt neceſſarie, that euery one of vs in all the doings of his life do loke vpon his vocation, that we attempt nothinge raſhely or with doutfull conſcience. 3. 10. 6.

God diſdaineth not to prouide alſo for the neceſſities of our earthly body, & in what ſenſe we aske of him our daily bread. 3. 20. 44.

Life to come.

God doth by diuerſe myſteries teach vs the contempt of this preſent Life, that we may earneſtly deſire Life to come. 3. 9. 1, 2, 4.

Such a cõtempt of this Life is required of vs, that we neither hate it nor be vnthankefull to God, of whoſe clemency it is a teſtimony to the faithfull. 3. 9. 3.

An admonition to them which are holden with too much feare of death, ỳ Chriſtians ought rather to deſire that day which ſhal make an end of their continuall miſeries, and fill them with true ioy. 3. 9. 5, 6.

Of the incomprehenſible excellency of the eternal felicity (which is the end of the reſurrection) the taſt of the ſweeteneſſe whereof we ought here continually to take, but yet to auoid curioſity wherupon do ariſe trifling & noyſome queſtions, yea and hurtfull ſpeculations. And there ſhall be an egall meaſure of glory to all the children of God in heauen. 3. 25. 10, 11. In which place alſo is an anſwere to the queſtions which ſome men do moue concerninge the ſtate of the children of God after the reſurrection.

In what ſenſe eternall Life is ſomtime called ỳ reward of workes. 3. 18. 2, 4.

M.

Magiſtrates.

THe office of Magiſtrates is not only holy and lawefull before God, but alſo the moſt holy and honorable degree in all the life of men, and this is proued by diuerſe titles wherwith the Scripture doth ſet it forth, and by the examples of holy men, which haue borne ciuile power. 4. 20, 4.

This conſideration is a pricke to godly Magiſtrates to moue them to the doing of their duety, and alſo it is a cõfort to eaſe the hard trauailes of their office. 4. 20. 6.

A confutation of thẽ, which ſay that though in the olde time vnder the law Kinges and Iudges ruled our Gods people, yet this ſeruile kind of gouernmẽt doth not agree with the perfection which Chriſt hath brought with his goſpel. 4. 20. 5, 7.

They

They erre which exclude the Magiſtrates from the charge of religion, foraſmuch as their office extendeth to both the tables of the lawe: It is proued by Scripture, that they are ordeined protectors & defenders as well of the worſhipping of God as of common peace and honeſty, which they cannot thorowly performe without the power of the ſweard. 4, 20. 9.

A declaration of this queſtion by Scripture, howe the magiſtrats may be godly, and alſo drawe their ſwearde, & ſhed the blood of men, and it is proued that they are ſo farre from ſinning in puniſhing offenders, that this is one of the vertues of a King, and a profe of their godlineſſe. Herein the Magiſtrates muſt beware of two faultes, namely extreme rigorouſneſſe, and ſuperſtitious deſire of pitie. 4. 20. 10.

It is the duty of ſubiectes toward Magiſtrates, to thinke honorably of them as of the miniſters and deputies of God, forſomuch as conterneth their degree, but not that they ſhould eſteeme the vices of men for vertues. 4. 20. 22.

It is alſo their duty with mindes hartily bente to the honoringe of them to declare their obedience towarde them, whether it be in following their decrees, or in paying of tributes, &c. to pray to God for their ſafety and proſperity, to raiſe no tumultes & not to thruſt themſelues into the office of the Magiſtrate. 4. 20. 23.

Euen wicked princes of euell life, and which rule tyrannouſly (forſomuch as perteineth to publike obedience) ought to be had in as great reuerence and honor as we would geue to the beſt king that might be, 4. 20, 24, 25. becauſe euen they alſo haue the publike power not without the prouidence and ſingular power of God. Which is proued by diuerſe teſtimonies and examples of Scripture: and there is ſhewed with what conſiderations thoſe ſubiects ought to bridle their owne inpatience which liue vnder ſuch vngodly and wicked tyrants. 4. 20. 26, 27, 28, 29, 31.

It is not lawfull for priuate men to riſe vp againſt tyrantes, but only for them which by the lawes of the kingedome or of the coũtry, are the defenders of the liberty of the people. 4. 20. 31.

The Lorde by his maruellous goodneſſe and prouidence, doth ſometime raiſe vp ſome of his ſeruantes to puniſhe tyrauntes, and ſometime alſo he directeth thereunto the rage of wicked men while they intende an other thing. 4. 20. 30.

In the obedience which is due to the commaundements of kings and rulers this is alway to be excepted, that it drawe vs not away frõ the obedience of God: Neither is any wrong done to them when we refuſe to obey them in ſuche things as they commaunde againſt God: And this is our duty, howe great and preſent perill ſoeuer do hange vpon ſuch cõſtancy. 4. 20. 32.

Man.

Man is by knowledge of himſelfe not only moued to ſeke, God, but alſo led as it were by the hande to finde him. 1. 1. 1.

The creatiō of Man is a notable ſhewe of the power, wiſedome, and goodneſſe of God: wherefore Man is by ſome of the Philoſophers called a little world. 1. 5. 3.

The vnthankefulneſſe of Men, which feeling tokens of the prouidence of God both in their ſoule and body, yet do not geue God praiſe. 1. 5. 4.

Two ſortes of knowledge of our ſelues, the one in our firſt originall eſtate, the other after Adams fall, and the latter is not to be receiued without conſideringe the firſt, leaſt we ſhoulde ſeeme to impute corruption to God the author of nature. 1. 15. 1.

The knowledge of himſelfe is moſt neceſſary for Man, which cōſiſteth in this, (as the truth of God preſcribeth) that firſt conſideringe to what ende he is created, and endued with excellēt giftes, he ſhould hang altogether vpon God, of whom he hath all thinges by gift: then, that weyinge his owne miſerable eſtate after the fall of Adā, hee ſhould trewely loth himſelfe and conceiue a newe deſire to ſeke God, that in him he may recouer theſe good thinges, of which he himſelfe is found vtterly voide and empty. Wherefore we muſt beware that in this pointe we hearken not to the iudgement of the fleſhe and to ỹ bookes of Philoſophers, which while they withholde vs in conſidering onely our good thinges, would carry vs away into a moſt wicked ignoraunce of our ſelues. 2. 1. 1, 2, 3.

Man can neuer come to the trewe knowledge of himſelfe, vnleſſe he haue firſt beholdē the face of God, that is to ſay, till he haue begonne to knowe and weigh by the worde of God, what and howe exacte is the perfection of his righteouſnes, wiſdome and power, to the which we ought to be made of like forme. 1. 1. 2.

Euen the moſt holy men were ſtricken with feare and aſtoniſhmēt, whē God did extraordinarily ſhewe his preſence and glory vnto them. 1. 1. 3.

That whole man is corrupted in both partes of him, (that is to ſay both in vnderſtanding minde, and in harte or will) is proued by diuerſe titles wherewith the Scripture deſcribeth him, ſpecially when it ſayeth that he is fleſhe: And there is declared that this word fleſhe is not referred onely to the ſenſuall parte but alſo to the ſuperior parte of the ſoule. 2. 3. 1.

That Men do in vaine ſeke for any good thing in their owne nature, is proued by Paule, which entreating of the vniuerſal kindred of the children of Adam, and not rebuking the corrupted maners of ſome one age alone, but accuſinge the perpetuall corruptiō of nature, taketh from men righteouſneſſe,

that

that is to ſay vprightneſſe, & pureneſſe, and then vnderſtanding, and laſt of all the feare of God. 2.3.2.

A confutation of the obiection concerning certaine heathen Men, which foraſmuch as they were all their life long by the guiding of nature bent to ỹ endeuor of vertue and honeſty, do ſeeme to warne vs, that we ſhould not eſteeme the nature of Man altogether corrupt. Therefore it is declared that in the vnbeleuers God doth not inwardly cleanſe the corruption of nature wherwith Man is in eche parte defiled, (as hee doth in the elect) but by his prouidence ſometime hee bridleth it in them, that it breake not forth into deedes, and reſtraineth it by diuerſe wayes, ſo much as he knoweth to be expedient for preſeruing of the vniuerſall ſtate of things. 2.3.3.

Thoſe vertues which wee reade to haue bene in heathen Men, are not ſufficiẽt proues of the pureneſſe of nature, foraſmuch as their mind was inwardly not vpright, being corrupted with ambition or ſome other poiſon, and not directed with deſire to ſet forth the glory of God: and alſo foraſmuch as thoſe vertues are not the common giftes of nature, but the ſpeciall graces of God, which he diuerſly and by a certaine meaſure geueth to profane Men, as oftentimes to kings, and ſometime tò priuate Men. 2.3.4.

See Image of God in Man.

Mariage.

An expoſition of the ſeuenth cõmaundement, wherein the Lord forbiddeth fornication, and requireth chaſtity and cleanneſſe, which wee ought to kepe and preſerue both in our minde, and in our eyes, and in the apparrell of our body, and in our tonge, and in the moderate vſe of meate and drinke. 2. 8.41,44.

Continence is a ſingular gifte of God, which he geueth not to all men, but to ſome, yea & that ſometime for a ſeaſon: As for them to whom it is not graunted, let them alway flee to Mariage, which is ordeined of the Lord for the remedy of mans neceſſity. 2.8.41,42,43.

Maried perſons muſt beware that they committe nothing vnbeſeeming the honeſty and temperance of Mariage: Otherwiſe they ſeeme to be adulterers of their own wiues, and not huſbandes. 2.8.44.

The papiſtes do wrongfully call Mariage a Sacrament: And their reaſons are confuted. 4. 19. 34 It is proued that the place of Paule, wherwith they ſeeke to cloke themſelues, maketh nothing for them. 4.19,35.

In the meane they diſagree with thẽſelues when they exclude prieſts from this Sacrament, and do ſay that it is vncleanneſſe and defiling of the fleſhe. 4. 19, 36.

By this falſe colour of Sacramẽt, the Pope with his cleargy haue drawen to themſelues the hearing of cauſes of Matrimony, and haue made lawes of Mariage, which partly are manifeſtly wicked againſt

God, & partely moſt vniuſt toward men, which lawes are rehearſed, 4.19.37.

Mediator Chriſt.

It behoued that Chriſt, to the ende that he might performe the office of Mediator, ſhould be made man, foraſmuch as God had ſo ordeined, bycauſe it was beſt for vs, ſith none other could be the meane for reſtoring of peace betweene God and vs, none other coulde make vs the children of God, none other could aſſure vnto vs ỹ inheritaunce of the heauẽly kingdome, none other could for remedy ſet mannes obedience againſt mannes diſobedience. 2.12.1,2,3.

A confutation of their fantaſtical conceit, which affirme that Chriſt ſhould haue become man, although there had needed no remedy for the redeming of mankinde. And it is proued by many reaſons and textes, that foraſmuch as the whole Scripture crieth out that he was clothed with fleſh, to the ende that he might be the redemer, therefore it is to great raſhneſſe to ymagine any other cauſe or purpoſe. 2.12.4.

Neither is it lawfull to ſearche further concerning Chriſt: & thoſe that do ſearch further, do with wicked boldneſſe runne forwarde to the fayning of a newe Chriſt: And herein Oſiãder is reproued, which hath at this time renued this queſtion, and affirmeth that this error is confuted by no teſtimonie of Scripture. 2.12.5.

And the principle is ouerthrowẽ which he buildeth on, that man was create after the ymage of God, becauſe he was formed after the likeneſſe of Chriſt to come, that he might reſemble him whom the Father had already decreed to cloth with fleſh: And there is ſhewed that the ymage of God in Adam, was the marks of excellẽcie wherewith God had garniſhed him, which doth alſo ſhine in the Angels. 2. 12.6,7.

A ſolution of other obiectiõs or abſurdities which the ſame Oſiãder feareth: namely, that then Chriſt was borne & creat after the ymage of Adam but as it were by chaunce: and that the Angels ſhould haue lacked their hed, and men ſhould haue lacked Chriſt their kinge. 2. 12.6,7.

Howe the two natures do make one perſon of ỹ Mediator in Chriſt: Which is ſhewed by a ſimilitude taken of the ioining of the ſoule and body in one man: And then it is proued by diuerſe places that the ſcripture doth many times geue vnto Chriſt thoſe thinges which properly belongeth to the godhed, & ſomtime thoſe things which muſt be referred onely to the manhode, and ſometime geueth to the one nature that which is proper to the other: which figuratiue maner of ſpeache is called Communicating of properties, 2.14.1,2. and ſometime alſo geueth to Chriſt thoſe things which do comprehẽd both natures together, but do ſeuerally well agree with neither of them.

Which

Which laſt point the moſt part of the olde writers haue not ſufficiētly marked: Yet it is good to be noted, for the diſſoluing of many doutes, and for auoidinge of the errors of Neſtorius and Eutiches. 2.14.3.4.

A confutation of the error of Seruettus, which had put in the ſtede of ỹ ſonne God, an imagined thing made of the ſubſtāce of God, ſpirit, fleſhe, and three elementes vncreate: His ſutteltie is diſcloſed, and there is proued (which thing he denieth) that Chriſt was the ſonne of God, euen before that he was borne in the fleſh, becauſe he is that word begotten of the father before all worldes. 2.14.5.

Alſo it is proued that he is truely and properly the ſonne of God in fleſh, that is to ſay in the nature of Man, but yet in reſpect of his godhed, and not of his fleſh, as Seruettus babbleth. 2.14.6.

An expoſition of certaine places which Seruettus and his diſciples do enforce for defence of their error: There is alſo another cauillation of his diſcloſed, that Chriſt before that he appeared in the fleſh, is in no place called the ſonne of God but vnder a figure. 2.14.7.

Alſo there is opened the error of all them which do not acknowledge Chriſt the ſonne of God but in the fleſh: And there are brefely rehearſed ỹ groſſe ſutteltes of Seruettus, wherewith he hath bewitched himſelfe and other, ouerthrowing ỹ which pure faith beleueth cōcerning the perſon of the ſonne of God: And therupon is gathered that with the crafty darke ſutteltes of that filthy dog, the hope of ſaluatiō is vtterly extinguiſhed. 2.14.8.

Merit of Chriſt.

It is truely & properly ſayd that Chriſt Merited for vs the grace of God and ſaluatiō: Where it is proued that Chriſt was not onely the inſtrument or miniſter of ſaluation, but alſo the author and principall doer thereof: And in ſo ſaying, the grace of God is not defaced, becauſe the Merit of Chriſt is not ſet againſt mercy, but hangeth vpon it. And thoſe things which are Sub-lterna, fight not as contraries. 2.17.1.

The diſtinction of the Merit of Chriſt and of the grace of God is proued by many places of Scripture. 2.17.2.

There are alleged many teſtimonies of Scripture, out of which it is certainly & ſoundly gathered, ỹ Chriſt by his obediēce hath truely purchaced and deſerued fauor for vs with his father. 2.17.3,4,5.

It is a fooliſhe curioſitie to enquire, whether Chriſt hath deſerued any thing for himſelfe: and it is raſheneſſe to affirme it. 2.17 6.

Merites of VVorkes.

The boſtinges that are made of the Merites of workes, do ouerthrowe as well the praiſe of God in geuing righteouſneſſe, as alſo the certainty of ſaluation. 3.15.

Whoſoeuer firſt applied the name of Merit to good works in the ſight of Gods iudgement, he did againſt

the pureneſſe of faith. And though the olde fathers vſed that name, yet they ſo vſed it that they haue in many places ſhewed that they attribute nothing to workes. 3. 15. 2.

An expoſition of certaine places, wherewith the Sophiſters go about to proue that the name of Merit toward God is found in the Scripture. 3. 15. 4.

It is proued by authoritie of the Apoſtles and Auguſtine, that the rewardes of righteouſnes do nang vpon the mere liberalitie of God. 2. 5. 2.

It is proued that this is a falſe ſaying, that Chriſt Merited for vs onely the firſt grace, and that afterwarde we do Merit by our owne workes. 3. 15. 6, 7.

There be certaine things touching merites in the title of Iuſtification by faith.

Miniſtery of the Church.

Of the Miniſtery of the Church, and of them which deſpiſe this maner of learning. 4. 1. 5.

Of the efficacie of the Miniſtery. 4. 1. 6.

God, which might teache the Church either himſelfe alone or by Angels, yet doth it by the Miniſtery of Men for three cauſes. 4. 3. 1.

The Miniſtery of the Church is garniſhed with many notable titles of commendation in the Scripture. 4. 3. 2, 3.

Of Apoſtles, Prophetes, Euangeliſtes, Paſtors and Teachers: and what is the ſeuerall office of euery of them. 4. 3. 4, 5.

The chiefe partes of the office of Apoſtles and paſtors are to preache the Goſpell, and Miniſter the Sacraments. 4. 3. 6.

Paſtors are ſo bounde to their Churches, that they may not remoue to any other place without publike authoritie. 4. 3. 7.

They are called in the Scripture, Biſhops, Prieſts, Paſtors and Miniſters, which gouerne Churches. 4. 3. 8.

No man ought to thruſt in himſelfe in the Church to teache or gouerne: But there is a callinge required. 4. 3. 10.

The preaching of the worde of God is compared to ſeede which is ſcattered in the grounde: Whereby we vnderſtand that the whole encreaſe procedeth of the bleſſing of God and the effectuall working of the holy Ghoſt. 4. 14. 11.

What maner of men ought to be choſen Biſhops, and in whath ſorte and of whom they are to be choſen, and with what forme or ceremony they are to be ordred. 4. 3. 11, 12, 13, 14. 15, 16.

The olde Church before the papacy, diuided all their Miniſters into three degrees, Paſtors, Elders, and Deacons. 4. 4. 1.

Of the commiſſion to remit and retaine ſinnes, or to binde & looſe, which is a parte of the power of the keyes, and perteineth to the Miniſtery of the word. 4. 11. 1.

Monkery.

Monaſteries in olde time were the ſeed-plottes of eccleſiaſticall orders:

orders: And there is deſcribed out of Auguſtine the forme of the olde Monkery, & howe they were wont at that time to get their liuing with the labor of their handes. Wherby appeareth that at this day the maner of popiſhe Monkery is farre otherwiſe. 4.13.8,9,10.

Of the proude title of perfectiō wherewith the Monkes do ſet out their kinde of life. 4.13.11. bycauſe they binde themſelues to keepe the councels of the Goſpell (as they call them) whereunto other Chriſtian men are not bounde. Sect. 12. and becauſe they haue forſaken all their poſſeſſions. Sect. 13.

As many as go into Monaſteries, do departe from the Church, ſith they openly affirme that their Mōkerie is a forme of ſecōd Baptiſme. 4.13.14.

The popiſh Mōkes do in maners much differ from the olde Monkes. 4.13.15.

Some things are to be miſliked euen in the profeſſion of the olde Monkery, and they that were the authors therof brought a perilous example into the Church. 4.13.16.

Monkes with their vowes do cōſecrate themſelues not to God but to the Deuell. 4.13.17.

As all vowes vnlawefull and not rightly made, are of no value before God, ſo they ought to be voide to vs. 4.13.20.

Therefore they which departe frō Monkery to ſome honeſte trade of life, are wrongfully accuſed of faith breaking and periury. 4.13.21.

Of Mortification.

See Forſaking of our ſelues.

O.

Obedience of children to parentes.

AN expoſition of the fifith commaundement: The ende and ſumme thereof. 2.8.35.

Howe farre this word honoring extēdeth: and there be three partes thereof, Reuerēce, Obedience, and Thankefulneſſe. 2.8.36.

Of the promiſe adioined to the fifith commaundement, concerning long continuance of life, and howe farre the ſame pertaineth to vs at this day. 2.8.37.

How & by howe diuerſe meanes, God ſheweth his vengeance vpon the diſobedient: Yet obedience is not due to parentes and other, but ſauing the lawe of God. 2.8.38.

Offences.

What Offences are to be auoided, and what to be neglected: what is an Offence geuen, and what an offence taken. 3.19.11.

It is declared by the doctrine & example of Paule who be weake, to whom wee muſt beware that wee geue no offence. 3.19.12.

Whereas we are cōmaunded to beware that wee Offende not the weake, the ſame is meant onely in things indifferent: Therefore they do wrongfully abuſe this doctrine which ſay that they heare maſſe for the weakes ſake. 3.19.13.

Officials.

Of popiſhe Biſhops Officials, as they call them. 4.11.7,8.

Orders Papiſticall.

The Sacrament of Order bredeth to the papiſtes ſeuen other petie Sacraments, of whoſe names and differences they themſelues be not yet agreed. 4. 19. 22.

Their fonde and vngodly foliſhneſſe, foraſmuch as they make Chriſt felowe Officer with them in euery one of them. 4. 19. 23.

Of Acoluthes, Dorekepers and Reders, whom the papiſtes do make Orders of the Church and Sacraments, 4, 19. 24. and with what ceremonies they conſecrate them. Sect. 27.

Of Exorciſtes or Coniurers an order of the popiſh church. 4. 19. 24.

The orders of Pſalmiſtes, Dorekeepers and Acoluthes, are vaine names among the papiſtes, foraſmuch as they themſelues do not execute the Offices, but ſome boy, or any laiman. 4. 19. 24.

Of the ſhauing of the Clergie, and the ſignification thereof by the doctrine of the Papiſtes. 4. 19. 25.

They do wrongfully apply it to Paules example, which ſhaued his head when he toke a vowe, or to the olde Nazarites. 4. 19. 26.

It is ſhewed out of Auguſtine whence it firſt began. 4. 19. 27.

Of the three hier orders: and firſt of Prieſthode or ſacrificerſhip: where is ſhewed that the papiſtes haue moſt wickedly peruerted the order appointed by God, and do wrong to Chriſt the only & eternal ſacrificing prieſt. 4. 19. 28.

Of their blowing at the making of popiſh Prieſts, and howe in that ceremonie they do wrōgfully cōterfait Chriſt: Where is declared that the Lorde did many thinges which he woulde not haue to be examples for vs to followe. 4. 19 29.

Of the vndelible character or vndefaceable marke of ỹ oile wherewith popiſhe Prieſts are anointed at their creatiō: And howe the ſame is wrōgfully applied to the childré of Aaron. But theſe Prieſts in coueting to be like the Leuites, are apoſtates from Chriſt. 4. 19. 30, 31.

Originall ſinne.

A definition and expounding of Originall ſinne. 4. 15. 10, 11, 12.

A true definition of Originall and a declaration of the ſame definition: Wherein is ſhewed, that not only puniſhment came from Adam vpon vs, but alſo that the infection deſtilled from him remaineth in vs, and howe it is the ſinne of an other and alſo oure owne ſinne: Finally that ſuch infectiō pearced not only into the inferior deſire, but alſo into the very vnderſtanding minde and bottome of the heart, ſo that there is no part of the ſoule free from corruption. 2. 1. 8, 9.

A confutation of them that dare charge God with their faultes, bycauſe we ſay that men are naturally faulty: And there is proued, that man is corrupt by naturall viciouſneſſe: (to the ende that no man ſhould think it to be gotten by euill cuſtome) but yet ſuch as proceded not from nature, but is an accidētall qualitie, and not a ſubſtanciall propertie from the beginning. 2. 1. 10, 11.

Othe.

See Swearing.

P.

Patience.

A Part of the forſaking of our ſelues, in reſpect of God, is cõtentation of minde and ſufferance: Which we ſhall performe, if in ſeking the commoditie or quietneſſe of this preſent life we yelde our ſelues wholly to the Lorde, and do not deſire, hope for, or thinke vpon any other meane of proſperinge than by his bleſſing. 3.7.8.

So ſhall it come to paſſe that we ſhall neuer ſeke our owne commodities by vnlawfull meanes or with wronging of our neyghbours: alſo that we ſhall not burne with vnmeaſurable deſire of richeſſe or of honors: finally if things proſper well with vs, we ſhall yet be holden from pride, and if they happen ill, we ſhall yet be reſtrained from impatience, 3.7.9. Which extendeth to all chaunces whereunto our preſent life is ſubiect, whereof the faithfull do alwayes acknowledge the hande of God their father, and not fortune, to be the gouernor. 3.7.10.

The Patience of the faithfull is not ſuch as is without all feeling of ſorowe, but ſuch as being vpholden by Godly comfort, fighteth againſt the naturall feling of ſorow. Therfore the Patience of the Stoikes is to be reiected: neither is it in it ſelfe any fault to wepe or feare. 3.8.8,9.

A deſcription of ỳ ſtriuing which is engendred in the hartes of the faithfull by ỳ feling of nature, which feling can not be cleane done away, and by the affection of godlineſſe wherewith that ſame feling muſt be ſubdued & tamed. 3.8.10.

There is great differẽce betwene Philoſophicall and Chriſtian patience: Foraſmuch as the Philoſophers do teache vs to obey becauſe we ſo muſt of neceſſitie: but Chriſt teacheth it, becauſe it is righteous, and alſo bycauſe it is profitable for vs. 3.8.11.

Pardons.

The ſo long cõtinuing of Pardõs, declareth in howe depe darkeneſſe of errors men haue bene drowned theſe certaine ages paſt. 3.5.1.

What Pardons are by the papiſtes doctrine: Wherby is proued that they are a diſhonoring of the bloud of Chriſt: A compariſon of Chriſt and popiſh Pardons. 3.5.1.

A cõfutation of the wicked doctrine of Pardons, by the notable ſayinges of Leo biſhop of Rõme, & of Auguſtine. And there is ſhewed that the bloud of martirs is not vnlawfull, although it haue no place in forgeueneſſe of ſinnes. 3.5.3.4.

Either the Goſpell of God muſt ly, or Pardõs muſt be lieng deceites: And there is ſhewed what ſeemeth to haue bin the beginning of them. 3.5.5.

Penaunce, the Popiſh Sacrament.

Of the vſage of the olde Church in publike Penaunce: and of the laying on of handes at reconciliation. Alſo howe in proceſſe of time the laying on of handes was vſed in

priuate abſolutions.4.19.14.

The diuerſe opiniõs of ỹ Scholemen howe Penaunce is a Sacrament: And there is ſhewed that the definition of a Sacrament doth not agree with it.4.19,15,16.

It is a ly, and a deceitfull error which they haue inuented concerning the Sacrament of Penaunce: and it is a wicked and blaſphemous title wherwith they haue garniſhed it,a ſecond boorde after ſhipwracke from Baptiſme.4.19.17.

Perſeueraunce.

See Booke.2.Chap.5.Sect.3.

A confutation of the moſt wicked error, that Perſeueraunce is geuen of God according to the Merit of men, ſo as euery man hath ſhewed himſelfe not vnthankfull for the firſt grace: and in this opinion is ſhewed a double error. Of the cõmon diſtinction of grace working, and working together: and howe Auguſtine vſed it,qualifying it with an apt definition.2.3.11.

Politike gouernements.

There is a differẽce to be made betwene Policie, and the inwarde gouernement of the ſoule. Their doctrine is to be reiected which go about to ouerthrowe Policie as a thing not neceſſary for Chriſtians, or as a thing that ouerthroweth the ſpirituall libertie of the ſoule. Alſo thoſe flatterers are to be reiected, which do geue to much vnto it,and do ſet it in cõpariſon againſt the authoritie of God.4.20.1,2.

Policie is the gifte of God,which bringeth great cõmodities to mankinde, and no ſmall helpe to the defence of the ſtate of religion. Politike gouernmẽt hath three partes, the Magiſtrat, the Lawes, and the people.4.20.3.

Of three formes of Ciuile gouernmẽt, Ariſtocracie the gouernment of the beſt choſen men, Democracie the gouernement of the people, Monarchie the gouernement of one:it can not ſimply be determined which of theſe is the beſt:yet it commeth to paſſe by the fault of men,that it is ſafer & more tollerable to haue many to goueme than one to reigne: But all theſe formes are of God,and diuerſly diſpoſed by him,therefore it is ỹ duty of priuate men to obey, and not to make innouatiõ of ſtates after their owne will.4.20.8.

Of the immunitie that the Romiſhe clergy take to themſelues, which was altogether vnknowen to to the Biſhops of the olde Church. 4.11.15.

In matters of Faith, the iudgement in the olde time perteined to the Church,and not to Princes, although ſometime Princes entermedled their authoritie in eccleſiaſticall matters, but the ſame was done to preſerue & not to trouble the order of the Church.4.11.15,16.

Of the authoritie of the ſweard vſurped by the biſhops in the papacie: and howe they haue by litle & litle frõ ſo ſmall beginnings growẽ to ſo great encreaſe.4.11.9,10.

Pope.

It is proued that the ſupremicy of

of the ſee of Rome is not by the inſtitution of Chriſt. 4 6. 1,2,3,4.

Neither had Peter any principalitie in the Church or among the Apoſtles. 4.6.5,6,7.

Neither is it profitable nor may be, that one man ſhould beare rule ouer the whole Church. 4.6.8,9,10.

Although Peter had had a ſupremicy in the Church, yet it followeth not that the ſeat of that ſupremicie ought to be at Rome. 4. 6.11,12,13.

It is proued by many arguments that Peter was not biſhop of Rome. 4.6.14,15.

The ſupremicie of the ſee of Rome, is not according to the vſe of the olde Church. 4.6.16,17.

Of the beginning and encreaſinges of the Romiſh papacie, vntill it aduaũced it ſelfe to that heighth, whereby both the libertie of the Church is oppreſſed, and all moderate gouernement hath bene ouerthrowen. 4.7.

In the moſt parte of the coũcels, the Biſhop of Rome nor his legates had not the chiefe place, but ſome other of the biſhops had it at the Councell of Chalcedon: but yet without order. 4 7.1,2.

Of the title of ſupremicie and other titles of pride wherewith the Pope boſteth himſelfe: and when and howe they crept in. 4.7.3.

Gregory pronounceth that the title of vniuerſall biſhop was deuiſed by the deuell, and publiſhed by the crier of Antichriſt. 4.7.4.

It is proued by the vſe of the old Church, that it is falſe which the biſhop of Rome boſteth, that he hath iuriſdictiõ ouer all Churches, 4.7.5. Whether ye conſider the ordering of Biſhops, Sect. 6. or eccleſiaſticall admonitiõs and cenſures, Sect. 7. or ſummoning of Councels, Sect. 8. or authoritie of higher appeales. Sect. 9,10.

The olde Biſhops of Rome in the moſt part of their Epiſtles did ambitiouſly ſet fourth ỹ glory of their ſee, but thoſe Epiſtles at that time had no credite: Alſo they did thruſt in certaine forged things as though they had bene written in the olde time by holy men. 4.7.11,20.

Although in the time of Gregory the authoritie of the biſhop of Rome vs greatly encreaſed: yet it is proued by his writings that it was then farre from vnbridled dominion and tyranny. 4.7.12,13,22.

There was ſtriſe for the ſupremacy betwene the biſhop of Conſtãtinople and the biſhop of Rome. 4.7.14,15,16. vntill Phocas graunted to Boniface ỹ thirde, that Rome ſhould be the head of all Churches: which afterwarde Pipine cõfirmed, when hee gaue to the ſee of Rome iuriſdiction ouer the Churches of Fraunce. 4.7.17.

From thenceforth the tyranny of the ſee of Rome encreaſed more and more, partly by ignoraunce and partly by negligence of Biſhops: which deſtruction of the whole order of the Church Bernarde lamenteth and layeth to the Popes charge. 4.7.18,22.

The insolẽce and shameleſneſſe of the biſhops of Rome in ſetting forth their owne ſupreme authoritie: 4.7.19,20. which is reproued by ſayings of Cypriane and Gregorie. Sect. 21.

Rome can not be the mother of all Churches, foraſmuch as it is no Church. Neither can the biſhop of Rome be head of biſhops, ſith he is no biſhop. 4.7.23,24.

It is proued by Paule, that the Pope is Antichriſt. 4.7.25.

Although the Church of Rome in olde time had had the honor of ſupremicie, yet the ſame is not to be bounde to a place. 4.7.26,29.

Of the maners of the citie of Rome, of the Pope, and of the Cardinals and their diuinity. 4.7.27,28.

The Biſhop of Rome firſt layed hand vpon kingdomes, & then vpon the Empire: Which is proued by moſt ſharpe reprehenſions of Bernarde to be vnmete for him that boſteth himſelfe the ſucceſſor of the Apoſtles. 4.11.11.

Of the gift of Cõſtantine, wherwith he laboreth to hide his robbery, 4. 11. 12. and howe there are not yet fiue hundred yeare paſt, ſince the Popes were in ſubiectiõ of Princes, and by what occaſion they haue ſhaken it of, Sect. 13. and how they brought the citie of Rome into their power, but about a hundred and thirty yeare ago. Sect. 14.

Prayer.

Trew faith can not be ydle from ꝯallinge vpon God. 3.20.1.

Howe neceſſary and howe many wayes profitable is the exerciſe of Praying, 3.20.2. although the Lord will not ceaſſe while we craue nor, nor nedeth any to put him in mind. Sect. 3.

The firſt rule of well framinge our Prayer, is that we be no otherwiſe diſpoſed in harte and minde than becommeth them that enter into talke with God. 3.20.4,5.

The ſeconde rule is, ẏ in Praying we alway feele our owne nedineſſe, and that earneſtly conſidering that we wante all theſe things that we aſke, we ioine with our Prayer an earneſt and feruent deſire to obteine. 3.20.6.

We ought to pray at all times, and in the greateſt quietneſſe of our eſtates, the onely remẽbraunce of our ſinnes ought to be no ſmall prouocatiõ to moue vs to that exerciſe. 3.20.7.

The thirde rule of Praying well, is that we forſake all confidence of our owne glory, leſt if wee preſumptuouſly take any thing, be it neuer ſo little, vnto our ſelues, wee with our vaine pride, fall downe from his face. 3.20.8.

The beginning of Praying well, is the obtaining of pardon, with an humble and plaine confeſſion of offence. 3.20.9.

In what ſenſe the Prayers of certaine holy men are to be taken, in which to entreate God, they ſeeme to alledge their owne righteouſneſſe. 3.20.10.

The fourth rule of Praying well, is that being ſo ouerthrowen and beaten

beaten downe with trewe humilitie, we be neuertheleſſe encouraged to Pray with an aſſured hope to obteine: So in our Prayers, faith and repẽtaunce do mete togeather. 3.20.11.

Of the certainty of faith, whereby the faithfull do determine that God is fauorable vnto them: And howe neceſſary ỹ ſame is in Prayer: Neither is that certainty weakened, when it is ioined with acknowledging of our own miſery. 3.20.12.

God cõmaundeth vs to call vpon him: hee promiſeth, that we ſhalbe heard: both theſe things are neceſſary, that we may Pray in faith. 3.20.13.

There are rehearſed diuerſe promiſes of God, with the ſweteneſſe whereof they that are not ſtirred vp to Pray, are altogether vnexcuſable. 3.20.14.

An expoſition of certaine places, wherein God ſemeth to haue aſſented to ſome mennes Prayers which yet were grounded vpon no promiſe. 3.20.15.

Theſe foure rules of Praying well, are not examined with ſo extreme rigor, but that God herein doth beare with many infirmities, yea many intemperances in them that be his, which is proued by many examples. 3.20.16.

We muſt alway Pray in the name of Chriſt onely, 3.20.17. neither were the faithfull euer hearde any otherwiſe. Sect. 18.

They which Pray otherwiſe, haue nothing lefte for thẽ at the throne of God, but wrath & terror. 3.20.19.

It is not againſt Chriſtes office of mediator: that we be commaunded to Pray one for an other. 3.20.19.

A confutation of the Sophiſters deuiſe, which ſay that Chriſt is the mediator of redemption, and the faithfull are mediators of interceſſion. 3.20.20.

Againſt them, which make dead Sainctes interceſſors to God for them, or do mingle the interceſſion of Chriſt, with the Prayers and merites of dead men. 3.20.21.

This fooliſhneſſe hath proceded in the papacie to groſſe monſtrouſneſſe of vngodlineſſe, and to horrible ſacrileges. 3.20.22.

A confutation of the arguments wherewith the papiſtes labour to confirme the interceſſion of dead Sainctes. 3.20.23,24,25,26.

It is vnlawefull to directe our Prayers to dead Sainctes, foraſmuch as this kinde of worſhippinge doth moſt properly belong to God alone. 3.20.27.

Of the ſorts of Prayer, & chiefely of thankeſgeuing: Alſo of the continuall exerciſe of the faithfull in Prayer and thankeſgeuing. 3.20.28,29.

Of the babbling of the papiſtes, & of auoiding all boſting in Prayers, of departing into ſecret places, and of publike Prayers. 3.20.29.

Publike Prayers muſt be made in the common and natiue ſpeache of the lande. And there is entreated of kneling and vncouering of the hed at Prayer. 3.20.33.

Of ỹ infinite goodneſſe of Chriſt, which hath alſo appointed vs a forme of Prayer: And howe great comfort commeth vnto vs thereby. 3.20.34.

A diuiſion of the Lordes prayer, 3.20.35.

An expoſition of the ſame prayer. 3.20.36.

The ſame in euery point is a perfect and vpright prayer, 3.20.48. wherunto nothing ought to be added, although we may vſe other wordes in making our prayers. Sect. 49.

Of the confidence which the name of the children of God doth bring vnto vs, which euen the conſcience of our ſinnes ought not to ouerthrowe. 3.20.36,37.

Although we ought to pray for all men, and ſpecially for them of the houſeholde of faith, yet this withſtandeth not, but that we may praye ſpecially, both for our ſelues and certain other. 3.20.38,39,47.

Of the boldnes of aſking which the Lorde graunteth to his, and the truſt of obtaining. 3.20.47.

It is good that euery one of vs for exerciſe, appoint to himſelfe certaine peculiar houres to praye, ſo that it be done without ſuperſtitious obſeruation. 3.20.50.

In all our prayer we ought diligently to beware that we go not about to binde God to certaine circunſtances. 3.20.50.

Of perſeueraunce and patiẽce in the exerciſe of prayer. 3.20.51,52.

It is proued that the doctrine of Predeſtinatiõ is a doctrine of moſt ſwete frute. There are rehearſed three principall profites thereof: and they are admoniſhed which being moued with a certain curioſitie do beyond the boundes of Scripture breake into the ſecretes of the wiſedome of God: 3.1.1,2. and alſo they which would haue all mention of Predeſtination to be buried. Sect. 3.4.

What is Predeſtination, and what is the foreknowledge of God, and howe the one of them is wrongfully ſet after the other. The example of Predeſtination in all the ofſpring of Abraham in reſpect of other nations, is cõfirmed by many teſtimonies of Scripture. 3.21.5.

Alſo there is ſhewed a ſpeciall Predeſtinatiõ, wherby euen among the Children themſelues he hath made difference betwene ſome and other ſome. Sect. 6.7.

A confirmation of the doctrine of Predeſtination taken out of teſtimonies of Scripture. Bo. 3. Chap. 22.

Of them that make a foreknowledge of Merites the cauſe of Predeſtination. Alſo of other men that blame God becauſe he electeth ſome and paſſeth ouer other. 3. 22.1.

God as well in election as in reprobatiõ hath no reſpect of workes neither paſſed nor to come, but his good pleaſure is the cauſe of both. 3.22.2,3,4,5,6.7.11.

This is proued by Auguſtine, Sect. 8.

Sect. 8. and the trifling ſuttle deuiſe of Thomas to the contrary is confuted. Sect. 9.

The promiſes of ſaluation are not directed to all, but peculiarly to the elect. 3.22.10.

Theſe two ſayinges do not diſagree, that God by the outwarde preaching of ỹ word calleth many, and yet he geueth the gifte of faith to fewe. 3.22.10.

Againſt them which ſo confeſſe election, that yet they deny any to be reprobate of God. 3.23.1.

The reprobate do in vaine contend with God, foraſmuch as God oweth them nothing, and willeth nothing otherwiſe thā righteouſly, and they themſelues may finde iuſte cauſes of their damnation in themſelues. 3.23.2,3,4,5.

An aunſwere to the wicked queſtion of certaine men, why God ſhould blame men for theſe things whereof he hath layed a neceſſitie vpon them by his Predeſtination. 3.23 6,8,9.

A definition of Predeſtination. 3.23.8.

A confutation of them which gather of the doctrine of Predeſtination, that God hath reſpect of perſons. 3.23.10,11.

Againſt thoſe hoggs which vnder color of Predeſtination do go careleſly forwarde in their ſinnes: and againſt all them which ſay that if this doctrine take place, all endeuor of well working decayeth. 3. 23.12.

Againſt them which ſay that this doctrine ouerthroweth all exhortations to godly life, it is proued by Auguſtine that preaching hath his courſe, and yet the knowledge of Predeſtinatiō is not hindred thereby, 3.23.13.

In this point of doctrine we muſt ſo temper our maner of teaching the truth, that ſo farre as we may, we wiſely beware of Offence. 3. 23.14.

Whereas ſome obey the preaching of the worde of God, and other ſome deſpiſe it, or be more blinded and hardened thereby, although this come to paſſe by their owne malice and vnthankfulneſſe, yet we muſt therwith alſo knowe, that this diuerſitie hāgeth vpon the ſecret counſell of God, than which, it is vnlawfull for to ſearch for any further cauſe. 3.24.12,13,14.

An expoſition of certaine places wherein God ſemeth to deny that it commeth to paſſe by his ordinaunce that the wicked periſhe, but inaſmuch as againſt his will they wilfully bring deſtruction vppon themſelues. And there is ſhewed that thoſe places make nothing againſt the doctrine of Predeſtination. 3.24.15,16.

The vniuerſalneſſe of the promiſes of ſaluation, maketh nothing againſt the doctrine of the Predeſtination of the reprobate: and yet not without cauſe are they framed vniuerſally. 3.24.16.

Here alſo are confuted certaine obiections of them which deny this point of doctrine.

Prieſthode, Kingdome, and Propheticall office of Chriſt.

That wee may knowe to what end Chriſt was ſent of his father, & what he brought vnto vs, three things are chiefely to be conſidered in him, his Propheticall Office, his Kingdome, and his Prieſthode: and therefore is geuen to him the title of Chriſt (or Meſſias which ſignifieth annointed) although he be ſpecially ſo called in reſpect of his kingdome. Albeit that God alway gaue Prophets and teachers to his Church, yet it is proued that all the Godly loked for full light of vnderſtanding, onely at the comming of Meſſias: and that he when he appeared was annointed a Prophet, not onely for himſelfe, but alſo for all his body. 2. 15. 1, 2.

As touching his kingdome, firſt we muſt note the ſpirituall nature thereof, whereuppon alſo is gathered the eternall continuaunce of it, which is of two ſortes: the one perteineth to the whole body of the Church, the other is propre to euery member: Both ſortes are declared and plainly ſet forth by teſtimones of Scripture. 2. 15. 3.

It is declared that the profit of the kingdome of Chriſt can not otherwiſe be perceiued of vs, but when we knowledge it to be ſpirituall: And the ſame profit conſiſteth in two things, namely that it enricheth vs with all good things neceſſary to eternall ſaluation, ſecondly that it fortifieth vs with ſtrength and vertue againſt the deuill and all his aſſaults: And ſo Chriſt reigneth for vs rather than for himſelfe, whereupon we are rightfully called Chriſtians: Where it is ſaid that at the laſt day he ſhall yelde vp his kingdome to God and his Father, and ſuch like ſayings the ſame maketh nothing againſt the eternity of his kingdome. 2. 15, 4, 5.

As touching his Prieſthode, that the efficacy and profit thereof may come to vs, it is ſhewed that we muſt begin at the death of Chriſt. Hereupon it followeth that hee is an euerlaſting intercеſſor, by whoſe mediation we obteine fauor, wherby ariſeth to Godly conſciences both boldeneſſe to pray, and quietneſſe: finally that he is ſo a Prieſt, that he ioineth vs in the fellowſhip of ſo great an honor, to the ende that the Sacrifices of prayers and praiſe which came from vs, may be acceptable to God. 2. 15. 6.

Promiſes.

Not without cauſe all the Promiſes are concluded in Chriſt: forаſmuch as euery Promiſe is a teſtifying of the lawe of God toward vs, and none of vs is beloued of God without Chriſt. Neither was Naaman the Syrian, Cornelius the captaine, nor ỹ Eunuche to whom Philip was carried, without knowledge of Chriſt, although they had but a very ſmall taſt of him, and a faith in ſome parte vnexpreſſed. 3. 2. 32.

The Lord, to the ende to fill our

hearts

hearts with loue of righteouſneſſe and hatred of wickedneſſe, was not content to ſet forth bare commaũdementes only, but added Promiſes of bleſſings both of this preſent life and of eternall bleſſedneſſe, & alſo threatninges both of preſent miſeries, and of eternall death: The threatnings declare the great pureneſ of God: the Promiſes do ſhew his great loue to righteouſnes, and his wonderful goodnes toward mẽ. 2.8.4.

Of the Promiſe of Gods mercy to be extẽded to a thouſand generations. 2.8.21.

Although the promiſes of the law be conditional, yet they are not giuen in vaine. 2.7.4.

Propheticall office of Chriſt.
See Prieſthode. &c.

Prouidence of God.

Prophane men, by fleſhly vnderſtanding do confeſſe God the creator, otherwiſe than we do by faith: foraſmuch as faith doth teach that he is alſo the gouernour of all things, not by a certaine vniuerſal motiõ, but by a ſingular Prouidẽce, which extendeth euen to the leaſt ſparow. 1.16.1.

They which giue any thinge to fortune, do bury the Prouidence of God, by whoſe ſecrete councell all ſucceſſes are gouerned. 1.16.2.

Thinges without life, although eche of thẽ haue their property naturally planted in them, yet do not put forth their force, but ſo farre, as they be directed by ỹ preſent hand of God: Which is proued by the ſonne, before which he would both light to be, and the earth to abounde with all kinde of good things: which alſo we read to haue ſtand ſtil by the ſpace of two daies, and gone backe two degrees at the commaundement of God. 1.16.2. alſo by the ſtarres and ſignes of the heauen, which the vnbeleuers do feare. Sect. 3.

The almightines of God is buſied in continuall doinge, ſo that it extendeth to euery particular act, and nothinge happeneth but by his councell: Which who ſo do not acknowledge, they defraude God of his glorie and do extenuate his goodnes: But we on the other ſide do receiue double frute therof. 1.16 3.

It is proued that the Prouidence of God doth not onely beholde things that are done, but gouerneth all ſucceſſes: Whereby is ouerthrowen the fained inuention of bare foreknowledge & of vniuerſal Prouidence only: Alſo the error of the Epicures is cõfuted, & of thẽ which giue to God a gouernaunce onely aboue the middle region of the aire. Yet there may a certaine vniuerſall Prouidẽce be graunted, but ſo, that ỹ ſpeciall Prouidence be not darkened, which doth goueine not onely certaine but all particular doinges. 1.16.4, 5.

That not only the beginning of motion is in the diſpoſing of God, is proued by the plentifulneſſe of one yeare and the barrenneſſe of an other, for whereas God calleth the

one his bleſſinge, and the other his curſe and vengeance. 1. 16. 5.

The Prouidence of God in gouerning the worlde, is chiefly to be conſidered in mankinde, and in the diuerſe eſtate of all men, & diuerſe diſpoſinge of ſucceſſes. 1. 16. 6, 7. Againſt them which cauill, that this doctrine of the Prouidēce of God, is the Stoikes doctrin of fate or deſtinie. 1. 16. 8.

Whether any thinge happen by fortune or chaunce: Where is rehearſed the ſayinge of Baſilius Magnus, that Chaunce and Fortune are words of heathen men: alſo the ſaying of Auguſtine, that he repented that he hadde vſed the name of Fortune. Yet thoſe thinges may be ſaid to happē by fortune in reſpect of vs, which beinge conſidered in their nature, or weyed according to our knowledge, do ſeme ſo, althogh in the ſecret councell of God they be neceſſary: Alſo all thinges that are to come, may be ſaid to be happening, inaſmuch as they be vncertaine to vs. 1. 16. 8, 9.

What things are to be conſidered, that the doctrine of the Prouidence of God may be referred to a right hande, that we haue the profit thereof: And where the cauſes of thoſe things that happen, appeare not vnto vs, we muſt beware that we do not thinke, that thinges are rolled by the ſway of fortune: but we muſt ſo reuerence his ſecrete iudgementes, that we eſteeme his wil the moſt iuſt cauſe of al things. 1. 17. 1.

Againſt certaine dogges, which at this day do barcke againſt ỹ Prouidence of God, it is proued by the Scripture that wheras God hath ſo reuealed his will in the lawe & the goſpel, ỹ he illuminateth the minds of them that be his with the ſpirite of vnderſtandinge, to perceiue the myſteries therein contained, which otherwiſe are incomprehēſible, yet the order of gouerning the worlde is called a bottōleſſe depth, becauſe when we know not the cauſes therof, yet we ought reuerētly to honor it. 1. 17. 2.

Such prophane men do fooliſhly comber themſelues, when they alleage that if the doctrine of the Prouidence of God be true, then the prayers of the faithful in which they aske any thinge for time to come, are vaine, no councell is to be taken for things to come, & then men which do any thing againſt the lawe of God, do not ſinne: Theſe daungerous errors they ſhall auoid, which in conſideringe the Prouidence of God, ſhall frame themſelues to true modeſty. 1. 17. 3.

As concerning things to come, it is proued that the Scripture doth well ioyne the aduiſements of men with the Prouidence of God: becauſe we are not hindered by his eternall decrees, but that vnder his will, we may both foreſee for our ſelues, and order our owne thinges: For the knowledge of conſultinge and taking heede, are inſpired into men by the Lord, whereby we may ſerue his Prouidence, in the preſer-

uing

uing of our owne life. 1. 17. 4.

In all ſucceſſes of time paſt the will of God doth gouerne: and yet the doers of wicked dedes are not excuſed, becauſe they are accuſed by their owne conſcience, and do not obey the wil of God, but their owne luſt: They are in dede the inſtruments of Gods Prouidence, but ſo, that they finde the whole euil in themſelues, & in God is found nothing but a lawfull vſe of their euilneſſe, 1. 17. 5. & 1. 18. 4. Where alſo the ſame thing is ſhewed in the election of kinge Iarobeam, the ten tribes forſakinge the houſe of Dauid, the ſlaughter of the ſonnes of Achab, & in the betrayinge of the Sonne of God.

A Godly and holy meditation of the Prouidence of God, which is taught by the rule of godlineſſe: firſt that beinge certainely perſwaded that no thinge happeneth by fortune, we alway caſt our eyes to God the chiefe cauſe of al thinges: then that we dout not that his ſingular Prouidence watcheth for vs, whether we haue to do with men as well euil as good, or with his other creatures: To which vſe we muſt apply the promiſes of God in the Scripture which teſtifie ỹ ſame, the examples whereof are rehearſed. 1. 17 6.

We muſt alſo adioyne thoſe teſtimonies of Scripture which teach that al men are vnder the power of God, whether we nede to get their good wils or reſtraine the malice of our enemies: which laſt point God worketh diuerſe waies, ſomtime by takinge away their wit, ſometime when he graunteth them witte, he frayeth them that they dare not go about that which they haue conceiued: and ſomtime alſo when he ſuffereth them to go about it, he breaketh their enterpriſes: Vppon which knowledge neceſſarily foloweth a thankefulneſſe of minde in ſo proſperous ſucceſſe of thinges. 1. 17. 7.

In aduerſity when we are hurt by men, is required patience and quiet moderation of minde: Which is ſhewed in the examples of Ioſeph being afflicted of his brethren, Iob perſecuted of ỹ Chaldees, & Dauid rayled vpon of Semei. If we happen to be diſtreſſed with any miſery without the worke of men, this ſelfe ſame doctrine is the beſt remedy againſt impatience, becauſe the Scripture teſtifieth, that euen aduerſities alſo do come frō God. 1 17. 8.

A Godly man principally regardinge the prouidence of God, yet will not leaue inferiour cauſes vnmarked. Therfore if he haue receiued a benefite of any man, he will hartily know and confeſſe himſelfe to be bounde vnto him. If he haue taken harme or done harme to any other by his negligence or wāt of heede, he will impute it vnto himſelfe, much leſſe will he excuſe his owne offences. In thinges to come chiefly he will haue conſideration of inferiour cauſes, but yet ſo, that in determininge he will not

be caried away with his owne wit, but committe himſelfe to the wiſedom of God: neither ſhall his truſt ſo ſtay vpon outwarde helpes, that he will careleſely reſt vpon them if he haue them, nor be diſmaied for feare if he want them. 1.17.9.

A large deſcription of the ineſtimable felicitie of a Godly minde which reſteth vpon the Prouidēce of God: and on the other ſide the miſerable carefulneſſe wherewith we muſt needes be diſtreſſed when the weakenes of this earthly cotage maketh vs ſubiect to ſo many diſeaſes, ſith our life and ſafety is beſieged with infinite daungers at home, abroade, vpon the lande, in the water, by men, & by deuils. 1.17 10, 11.

Thoſe places of Scripture where it is ſaid that God repented him: make nothing againſt the doctrine of prouidence, foraſmuch as therin (like as alſo when he is ſayd to be angry) the Scripture applying it ſelf to our capacity deſcribeth him, not ſuch as he is, but ſuch as we feele him to be. Likewiſe, where he ſpared the Niniuites, to whom he had threatned deſtruction within forty dayes: wheras he prolonged the life of Ezechias for many yeres, to whō he had declared preſent deathe: becauſe ſuch threatnings containe an vnexpreſſed condition. Which is well proued by a like example in King Abimelech, which was rebuked for Abrahams wife. 1.17.12, 13, 14.

A confutation of them, which coueting to get a praiſe of modeſty, go about to maintaine ỹ righteouſneſſe of God with a lying defence, when they ſay: that thoſe thinges which Sathan and all the reprobate do naughtily, are done by the ſufferance of God, and not by his prouidence and will. And it is proued by the affliction of Iob, the deceiuing of Achab, the killing of Chriſt, the inceſtuous adultery of Abſolon, and many other examples, that men do worke nothinge but that which he hath alredy decreed with himſelfe, and doth appoynt ſo to be by his ſecrete direction. 1.18.1.

And this hath place, not only in outward doinges, but alſo in ſecrete motiōs. For it is proued by the hardeninge of Pharao and other teſtimonies, that God worketh euen in the mindes alſo and hartes of the wicked: Neither maketh it anything to the contrary, that oftentimes the worke of Sathan is vſed therein: For God worketh neuertheleſſe, but after his owne manner, vſinge a iuſt reuenge, 1.18.2. and therefore God is not the author of ſinnes. Sect. 4.

They are proued gilty of intollerable pride, which refuſe this doctrine vnder pretence of modeſty. A confutation of their obiection whē they ſay, that if nothing happē but with the will of God, then hath he in himſelfe two contrary wils, foraſmuch as he doth appoynt thoſe thinges to be done by his ſecrete counſell, which he hath openly forbidden by his law. And there is ſhewed

wed, that God doth not disagree with himselfe, that the will of God is not chaunged, that he doth not fame himselfe to nill that which he willeth: but wheras there is in God, but one simple will, the same to vs appeareth diuerse, because for the weakenesse of our vnderstandinge, we conceiue not howe he diuersly both willeth not, and willeth one selfe thing to be done. Finally it is proued by Augustine, that man sometimes with good will willeth somthinge which God willeth not: & sometime willeth that thing with euill will, which God willeth with good wil. 1.18.3.

The consideration of Gods power in gouerning this frame of heauen & earth, and all the partes that are in them. 1.5.5.

The felowship of men is so gouerned by the prouidence of God, that he sheweth himselfe liberall, mercifull, righteous, and seuere. 1. 5.6.

Those thinges which in the life of men are cõpted chaunces, as well of prosperity as aduersity, are so many tokens of the heauenly Prouidence, 1. 5.7. and ought to awaken vs to the hope of the life to come. Sect. 9.

How God worketh in the hartes of thẽ that be his: & Sathan in them that be his, but yet so, that they are not excused. 2.4.1.

God worketh also in the wicked, & euen in the same worke wherein Sathan worketh, and yet is not God so said to be ỹ author of sinne, neither is Sathan or the wicked excused, but there is difference betwene the one & the other, both in the ende and maner of doing. 2.4.2, 5.

The old writers oftentimes referred these things, not to the working of God, but to his foreknowledge or sufferance, least the wicked shoulde thereby take occasion to speake irreuerently of the works of God. But the Scripture, when it saith that God blindeth, hardeneth and such like, declareth somewhat more than a sufferance: although God do worke two wayes in the reprobate, namely by forsakinge them, and takinge his spirite from them, and also by deliueringe them to Sathan the minister of his wrath. 2.4.3,4.

The ministery of Sathan is vsed to stirre forwarde the reprobate, whensoeuer the Lorde by his prouidence directeth them hither or thither. 2.4.5.

Purgatory.

We ought not to winke at the doctrine of Purgatory, forasmuch as it is a damnable inuention of Sathan, which maketh voide ỹ crosse of Christ, &c. 3.5.6.

An exposition of certaine places of Scripture which the Papistes do wrongefully wrest to the confirmation of their Purgatory. 3.5.7,8,9.

An aunswere to the obiection of the papistes, that it hath bin an ancient vsage of the Church ỹ praiers shold be made for the dead. Where is shewed that this was done by thẽ

in the olde time, without the word of God, by a certaine wrongefull imitation, leaſt Chriſtians, if they were ſlow in hauinge care of funerals and the deade, ſhoulde ſeeme worſe thā heathen men. Yet herein was a great differēce betwene this ſlipping of theſe olde men, and the obſtinate errour of the papiſtes. 3 5 20.

R.

Redemer Chriſt.

THe knowledge of God ẏ Creator is vnprofitable vnto vs, vnleſſe faith do alſo folow, ſetting him forth in Chriſt a father & Redemer to vs, and this doctrine from the beginning of the world in all ages hath bin holden amonge the children of God. 2. 6. 1.

It is proued by diuerſe argumentes and teſtimonies of Scripture, that the happy ſtate of the Church hath alway bin grounded vpō the perſon of Chriſt. For both the firſt adoptiō of the choſen people, & the preſeruing of the church, the deliuerance of them in perils, and the reſtoringe after their diſſipation, did alway hange vppon the grace of ẏ mediator. And the hope of all the Godly was neuer repoſed any other where than in Chriſt. 2. 6. 2, 3, 4.

It is to be diligently conſidered how Chriſt hath fulfilled the office of Redeemer, that we may finde in him all thinges neceſſary for vs, ſith (as Bernard ſayth) he is to vs light, meate, oyle, ſalt, &c. 2. 16. 2.

An expoſition howe we ſhoulde ſay that God was our enemy vntill he was reconciled to vs by Chriſt, whereas to giue Chriſt to vs, and to preuent vs with mercy, were ſignes of the loue wherewith he before embraced vs. And there is ſhewed that the Scripture vſeth this ſpeach and ſuch other, to apply it ſelfe to our capacity: and yet it doth not ſay the ſame falſely. And all this is proued by the authority of Scripture, & the teſtimony of Auguſtine. 2. 16. 2, 3.

Regeneration.

Againſt certaine Anabaptiſtes which inuēt a phrentike intemperance in ſtede of ſpirituall Regeneration, namely that the children of God beinge now reſtored into the ſtate of innocency, ought no more to be carefull to bridle the luſt of the fleſh, but only to folow the Spirit for their guide. 3. 3. 14.

The reſt pertaining to this matter, ſee in the title of Repentance.

Religion.

Neceſſity enforceth the reprobate to confeſſe that there is ſome God. 1. 4. 4.

They are deceiued which ſay that Religion was deuiſed by the ſuttelty of certaine men to holde the ſimple people in order. 1. 3. 2.

The very wicked & godles men are cōpelled, whether they will or no, to feele that there is a God, 1. 3. 2. & in what ſenſe Dauid ſaith that they thinke ẏ there is no God. 1. 4. 2.

Remiſſion of ſinnes.

Againſt them which dreame a per-

perfection in this life, which taketh away neede of asking pardon. 3.20.45.

Of remiſſion of ſinnes: and in what ſenſe ſinnes are called dettes, and how we are ſayd to forgiue other that haue offended againſt vs. 3.20.45.

Of the diſtinction of fault and peine: wherewith moſt ſtrong teſtimonies of Scripture, the dotinge errour of the papiſtes is confuted, namely that when the fault is forgiuen yet God retayneth the peine, which remaineth to be redeemed with ſatisfactiõs: 3.4.29,30. & there alſo is ſhewed that they can not ſcape away with their diſtinction betwene euerlaſting peine & temporall peines.

Of certaine places of Scripture wherewith they go about to confirme their errour: where is declared that there are two kindes of the iudgement of God: the one of vengeance, the other of chaſtiſement, which are wiſely to be diſtinguiſhed a ſunder. 3.4.31.

The firſt of theſe, that is to ſay vengeance, the faithfull haue alway earneſtly prayed to eſcape: the other, that is to ſay chaſtiſement, they haue receyued with quiete minde, becauſe it hath a teſtimony of loue. And where it is ſaid that God is angry with his Saintes, the ſame is not meant of his purpoſe or affection to puniſhe them, but is ſpoken of the vehement feelinge of ſorowe wherewith they are ſtriken ſo ſoone as they beare any parte of his ſeuerity: and this is profitable for them. On the other ſide the reprobate, when they are ſtriken with the ſcourges of God, do already after a certaine manner beginne to feele the peynes of his iudgement. All which thinges are proued by teſtimonies of the Scripture, and alſo by the expoſitions of Chryſoſtome and Auguſtine. 3.4.32 33.

God when he had forgiuen the adultery of Dauid, chaſtiſed him both for common example, and alſo to humble him: and for this reaſon he dayly maketh the faithfull (to whom he is mercifull) ſubiect to the common miſeries of this life 3.4.35.

An expoſition of the article of the Crede, concerning remiſſion of ſinnes. 4.1.20,21.

The keies were giuẽ to ỹ Church, to forgiue ſinnes, not only to men at their firſt conuerſion to Chriſt, but to the faithful all their life lõg. 4.1.22.

This doctrine is proued by teſtimonies of Scripture againſt the Nouatians & certaine of the Anabaptiſtes, which faine that the people of God are by baptiſme regenerate into an angelike life, and afterward there remaineth no pardõ for them that fall. 4.1.23,24,25,26, 27.

A confutatiõ of thẽ which make a voluntary tranſgreſſion of the law a ſinne vnpardonable. 4.1.28.

Repentance.

Repentãce commeth of faith, &

goeth not before it. 3. 3.1.

A confutation of their reaſons which thinke otherwiſe, but hereby is not ſignified any ſpace of time wherein faith bredeth repentance: but only is ſhewed that no man can earneſtly endeuor himſelfe to Repentance vnleſſe he know himſelfe to be Gods. Of the errour of certaine Anabaptiſtes, Ieſuites, and ſuch other which appoint to their nouices, certaine dayes for Repentance. 3.3.2.

Certaine learned men long before this time, made two partes of Repentance, namely Mortification, which they commonly call contrition, and Viuification which they wrongfully expound to be comfort by the feling of the mercy of God, whereas it rather ſignifieth a deſire to liue well. 3.3.3.

They do alſo make two other ſortes of Repentance, the one of the lawe, the other of the Goſpell: where alſo are ſhewed examples of either ſorte out of the Scripture. 3. 3.4.

A true definition of Repentance take out of the Scripture, And how Repentance though it can not be ſeuered, yet ought to be diſtinguiſhed from faith. 3.3.5.

A plainer declaration of the definitiō of Repentance: where firſt is ſhewed ẏ there is requiringe a turning to God, that is to ſay an alteration, not only in outward workes, but alſo in the ſoule it ſelf, 3.3.6. thē that it proceedeth of an earneſt feare of God: Where alſo is entreated of the ſorowfulnes that is accordinge to God. 3.3.7.

Thirdly that ſayinge is declared that Repentance conſiſteth of two parts, the Mortification of the fleſh, and the quickening of the Spirite. 3 3.8.

Both theſe things do we obtaine by partakinge of Chriſt, the firſt by communicatinge of his death, the ſeconde of his reſurrection. Therefore Repentance is a new formynge of the image of God in vs, & a reſtoringe into the righteouſneſſe of God by the benefit of Chriſt: And this reſtoring is not fulfilled in vs in one moment. 3.3.9.

But there remaineth in all the ſaintes, while they liue in mortall body, matter of ſtrif with their fleſh, and ſo thought all the eccleſiaſtical wryters that haue bin of ſounde iudgement: & ſpecially Auguſtine, which calleth this nouriſhment of euill and diſeaſe of luſtinge in the elect, weakenes, and ſomtime ſinne: And in deede it is ſinne. 3.3.10.

This is confirmed by the teſtimony of Paule, & by the ſumme of the commaundements. Whereas it is ſayd ẏ God cleanſeth his church from all ſinne, the ſame is ſpoken rather of the giltineſſe of ſinne thā of the matter of ſinne it ſelf, which ceaſſeth not to dwell in the regenerate (but ceaſſeth to reigne in them) though it be not imputed. 3.3 11.

A declaratiō of the ſeuen cauſes or effects, or partes or affections of Repentance, which Paul rehearſeth

Thoſe

Thoſe be ſtudy or carefulneſſe, excuſing, diſpleaſure, feare, deſire, zele, reuenge. Whereunto alſo is added out of Paul, and declared by an excellent admonition of Bernard, that in ſuch reuenge we muſt keepe a meaſure. 3.3.15.

The frutes of Repentance are, deuotion towarde God, charity toward men, holines and purenes in all our life: but al theſe ought to beginne at the inwarde affectiō of the heart, from whence outwarde teſtimonies may afterwarde ſpringe forth: Where alſo is ſpoken of certaine outward exerciſes of Repentance, which the olde writers ſeme to enforce ſomwhat too much. 3.3.16.

Turninge of the heart to God, is the chiefe point of Repentance: ſackcloth and aſhes, weping & faſting, were vſed of them in the olde time before Chriſt, as tokens of publike Repentāce: of which the two laſt may yet be vſed to appeaſe the wrath of God in ỹ miſerable times of the Church. 3.3.17.

The name of Repentance or penance is vnproperly drawen from his naturall ſenſe to this outwarde profeſſion. Publike cōfeſſion is not alway neceſſary in ſinnes: but priuate confeſſion to God may neuer be omitted, wherein we ought to confeſſe not onely thoſe thinges that we haue lately committed, but the diſpleaſure of our greuous fall ought alſo to cal vs backe to remēbrance of our paſſed offences. Of ſpeciall penance which is required of haynous offenders and certaine other: and of the ordinary penance which the children of God, euen the moſt perfect, ought to vſe all their life long. 3.3.18.

God doth therefore freely iuſtifie them that be his, that he may alſo with the Sanctificatiō of his ſpirit reſtore them into true righteouſnes: Therefore Iohn, Chriſt and the Apoſtles, preached Repentance and remiſſion of ſinnes. The effect of which ſaying is declared. 3.3 19.

Chriſtians ought to exerciſe thēſelues in a continuall Repentance, & he hath moſt profited, that hath learned moſt to miſlike himſelfe. 3.3.20.

Repentance is a ſingular gift of God, vnto which he calleth all men, which he giueth to all them whom he purpoſeth to ſaue, and which the Apoſtle pronounceth ỹ it ſhall neuer be giuen to wilfull apoſtataes whoſe wickedneſſe is vnpardonable, that is to ſay, ſuch as haue ſinned againſt the holy ghoſt 3.3.1.

Although fained Repētance doth not pleaſe God, yet he ſomtime for a ſeaſon ſpareth hypocrites which make a ſhewe of ſome conuerſion, which he doth not for their ſakes, but for common example, that we may learne more cherefully to giue our mindes to vnfained Repentance: And this is proued by the examples of Achab, Eſau, & the Iſraelites. 3.3.25.

The Schoole ſophiſters do fowly

erre in thoſe definitiõs which they make of Repentance, and no better do they diuide it, when they parte it into contrition of heart, confeſſiõ of mouth, & ſatisfaction of worke: Where is entreated of certaine queſtiõs which they moue: whereupon is eaſily gathered, that they babble of thinges which they know not, whẽ they ſpeake of Repentance. 3.4.1.

When they require thoſe three thinges in Repentance, they muſt needes binde thereunto forgiueneſſe of ſinnes: And if it be ſo, then are we moſt miſerable, foraſmuch as we can neuer haue quietnes of cõſcience: Which is proued firſt in that cõtrition of heart ſuch as they require. 3.4.2.

There is great differẽce betwene the doctrine of ſuch contrition, & that cõtrition which the Scripture requireth of ſinners, that they truly hunger & thirſt for the mercy of God. 3.4.3.

In what ſenſe the olde wryters thought that ſolemne penance, which was then required for haynous offences, might no more be eftſoones done than Baptiſme. 4.1. 29.

Reaſon of Man.

Mans vnderſtanding is not ſo to be condemned of perpetuall blindnes, that we leaue it no whit of vnderſtanding in any kinde of thing: but it hath ſome knowledge inaſmuch as he is naturally caried with deſire to ſearche out trueth. And yet this deſire by andby falleth into vanity, becauſe the minde of man can not for dulnes, keepe the right way to ſearch out trueth, & for the moſt parthe diſcerneth not of what thinges it is behouefull for him to ſeeke the true knowledge. 2.2.12.

As touching earthly things, it is proued by exãples that the minde of man hath a ſharp vnderſtãding, as firſt of all in ciuile policy and in gouernance of houſeholdes, ſith euery man vnderſtandeth that the felowſhips of men muſt be holden together by lawes, and comprehendeth in minde ỹ principles of thoſe lawes. 2.2.13.

Alſo in liberall artes and handy craftes, for learninge whereof, yea for amplifyinge and garniſhinge of the ſame, there is in man a certaine aptneſſe, although ſome be more apt thã other. But the light of Reaſon and vnderſtanding in men is ſo a generall good qualitie in all men, that yet it is a free gift of Gods liberalitie towarde euery man: which thing God ſheweth when he createth ſome Idiotes and dull witted: alſo when he maketh one man to excell in ſharp inuention, an other in iudgement, an other in quickeneſſe of minde, againe when he poureth into men ſingular motions according vnto euery manes calling, and according to the time and matter that is to be done. 2.2.14, 17.

The inuention of artes, the orderly teaching or depe & excellent knowledge thereof, which appeare to haue bin in ỹ olde Lawyers, Philoſophers,

loſophers, Phiſitians, being profane men, do declare vnto vs that the minde of men how much ſoeuer it be fallen from his firſt vprightnes, is yet ſtill garniſhed with excellent gifts of God. 2. 2. 15.

They are the giftes of the holy Ghoſt which the Lorde giueth to whom he will, euen to the vngodly for the publike benefite of mankinde. Therefore we ought to vſe them although they be communicate vnto vs by the miniſtery of the wicked, to whom they are but trāſitory and fletinge, becauſe they are without the ſounde fundation of trueth. 2. 2. 16.

It is ſhewed in the firſt two points, that mans Reaſon ſeeth nothinge that concerneth the kingdome of God and heauenly matters, which are contained in three things, that is to ſay, to know God, his fatherly fauour towarde vs, and the way to frame our life accordinge to the rule of his lawe. 2. 2. 18. and to that purpoſe are alleaged diuerſe teſtimonies of Scripture. Sect. 19, 20, 21

In the third it ſeemeth that he hath ſome more vnderſtandinge than in the other, foraſmuch as man is inſtructed by the lawe of nature to a right rule of life. But ſuch knowledge is vnperfect in ỹ vnbeleuers, & auayleth to no other end, but to make them vnexcuſable: neither do they by that naturall light, ſee the trueth in euery thinge. And here is expounded the ſayinge of Themiſtius, that vnderſtanding in the vniuerſall definition is ſeldome deceiued, but the error is when it deſcēdeth to particular cauſes, and there is ſhewed, that mās vniuerſal iudgement in the difference of good and euil, is not alway ſound and vpright. For it attaineth not thoſe which are the chiefe things in the firſt table of the law, namely of cōfidence in God. &c. In the ſecond table, although it haue ſome more vnderſtandinge, yet it appeareth that it ſomtime erreth, as when it iudgeth that it is an abſurditie to ſuffer to imperious gouernment, and not to reuenge wronges: alſo it knoweth not the diſeaſe of deſire in the whole obſeruation of the lawe. 2. 2. 22, 23, 24.

It is proued by the Scripture, that the ſharpnes of our Reaſon in all the partes of our life, is nothing before the Lord: & our mindes do read the grace of enlightening, not only at the beginninge, or for one day, but at euery moment. 2. 2. 25.

See vnder the title of Freewill, certaine thinges pertaininge to this matter.

Reſurrection of Chriſt.

Without the Reſurrection of Chriſt, all is vnperfect that we beleue concerning his croſſe, Death, & Burial. Thereof we receiue three profites: foraſmuch as it hath both purchaſed vs righteouſnes before God, & is to vs a pledge of the Reſurrectiō to come, & by his life, we are now regenerate into newneſſe of life. 2. 16. 13.

A declaration of the hiſtory of the Reſurrection of Chriſt. 3. 25. 3.

Laſt Reſurrection.

Foraſmuch as the faithfull, do chiefely neede hope and patience, leaſt they ſhould faint in the courſe of their callinge: he hath ſoundly profited in the Goſpel which is accuſtomed to a cõtinuall meditation of the bleſſed Reſurrection. 3.25.12.

The article concerning the laſt Reſurrection, cõtaineth a doctrine of great weight, graue and hard to beleue: for the ouercomminge of which hardnes by faith, the Scripture giueth two helps, the example of Chriſt, and the almightineſſe of God. 3.25.3,4.

A confutation of the Sadduces, which deny the Reſurrection: & of the Millenaries which appoint the kingdom of Chriſt to endure but a thouſand yeares. 3.25.5.

A confutation of their errour, which imagine that ſoules at ỹ laſt day ſhall not receiue againe the bodies wherewith they are nowe clothed, but ſhall haue new and other bodies. 3.25,7,8.

Of the maner of the laſt Reſurrection, 3.25.8.

By what reaſon the laſt Reſurrection, which is a ſingular benefit of Chriſt, is cõmon alſo to the wicked and the accurſed of God. 3.25.9.

S.

Sabbath.

AN expoſition of the fourth cõmaundement, the ende thereof, and the three cauſes whereupon we muſt note that it conſiſteth. 2.8.28.

The firſt cauſe is a ſhadowing of ſpirituall reſt, that is to ſay, of our ſanctification: This is proued by diuerſe places to haue bin the chiefe thing in the Sabbath. 2.8.29.

Why the Lorde appointed the ſeuenth day. 2.8.30,31.

This part, foraſmuch as it was ceremonial, is takẽ away by the death of Chriſt. 2.8.31.

The two latter cauſes, that is to ſay, that there ſhoulde be certaine dayes appointed for aſſemblies in the Church, and that there ſhould be giuen to ſeruauntes a reſt from their labour, do ſerue for all ages. 2 8.32.

Of daies of meting in the church to heare the word of God & common praiers: Where is ſpoken of obſeruing of the Sonday, 2.8.32,33 and of ſuperſtition to be auoyded in this behalfe. 2.8.34.

Sacraments.

What is a Sacrament. 4.14.1.

For what reaſon the old writers vſed this word in that ſenſe. 4.14.2, 13.

A Sacrament is neuer without a promiſe going before, which the Lord ſealeth by that meane, wherin he prouideth helpe for our ignorance and dulneſſe, and alſo for our weakenes. 4.14.3,5,6,12.

A Sacrament conſiſteth of the worde & the outward ſigne: But the Sacramentall worde is to be taken otherwiſe than the papiſtes thinke. 4.14.4.

Sacramentes ceaſſe not to be teſtimonies of the grace of God, although

though they be giuen alſo to the wicked, which do gather to themſelues more greuous dānation therby. 4. 14. 7.

Our faith is ſo confirmed by Sacraments, that yet it hangeth vpon the inwarde effectuall working of the Spirite, 4. 14. 9, 10, 11. and no vertue is to be put in the creatures. Sect. 12.

A confutation of the deueliſhe doctrine of the Sophiſtical ſcholes, that the Sacramentes of the newe law do iuſtifie and do giue grace, ſo that we do not ſtop it with deadly ſinne. 4. 14. 14.

Auguſtines good diſtinction betwene a Sacrament and the thinge of the Sacrament, whereby is proued that though God in Sacramēts do truely offer Chriſt, yet the wicked receiue nothinge but the Sacrament, ý is to ſay, the outward ſigne. 4. 14. 15, 16.

We muſt not thinke that there is ioyned or faſtened to the Sacraments any ſecrete vertue, whereby they by themſelues do giue vs the graces of the holy Ghoſt. 4. 14. 17.

In the olde time God gaue vnto his people ſome Sacraments in miracles, and ſome in natural thinges. And there is ſpoken of the tree of life and of the raynebowe. 4. 14. 18.

Sacramentes are on the Lordes behalfe teſtimonies of grace & ſaluation, & on our behalfe tokens of our profeſſion. 4. 14. 19.

The Sacramentes of the olde Church vnder the lawe, tended to the ſame end that our Sacramentes do, that is to ſay, Chriſt: whom yet our Sacramēts do more plainly repreſent. Wherfore the ſcholemens doctrine is to be reiected, which ſay, that the olde Sacraments did ſhew a ſhadow of the grace of God, and ours do giue it preſently. 4. 14. 20, 21, 22, 23. &c.

The fiue falſely called Sacraments.

When we deny thoſe fiue to be Sacraments which are inuented by men, we ſtriue not about the name but the thing: becauſe the papiſtes will haue them to be viſible formes of inuiſible grace. 4. 19. 1.

Many reaſons are brought, why it is not lawfull for men to make Sacraments. Alſo there is a difference to be put betwene Sacraments, and other ceremonies. 4. 19. 2.

The nūber of ſeuen Sacraments can not be proued by the authority of the old Church. 4. 19. 3.

Although the old Church vnder the law, had mo Sacraments, yet at this day, the Chriſtiā church ought to be cōtent with thoſe two, which Chriſt hath ordained: And it is not lawfull for men to make other, nor to adde vnto theſe any thinge of their owne. 4. 18. 20.

Sacrifices.

A difference betwene the Sacrifices of Moſes his law, & the ſupper of the Lord in the Chriſtiā church 4. 18. 12.

What the name of a Sacrifice properly ſignifieth: and of the diuerſe kindes of Sacrifices vnder the lawe: which may be deuided into

two ſortes, whereof ſome may be called of thankeſgiuinge, and other ſome propitiatory or of cleanſinge. 4.18.13.

Our only propitiatory Sacrifice, is the death of Chriſt. Sacrifices of thankeſgiuing we haue many, as all the dueties of charity, praiers, praiſes, giuinge of thankes, and all that we do to the worſhipping of God. 4.18,13,16,17.

This maner of Sacrificing is daily vſed in the church, & in the ſupper of the Lord: And thereupon all Chriſtians are Sacrificing Prieſtes.

Satisfactions Papiſticall.

Of Satisfactiõ, which they make the third thinge in penance, of retaininge the paine, the fault beinge forgiuen, & ſuch like lies, which all are ouerthrowen, by ſetting againſt the free forgiuenes of ſinnes, by the name of Chriſt. 3.4.25.

A confutation of the blaſphemous error of the ſchoolemen, that forgiuenes of ſinnes, and reconciliation is once done in Baptiſme, but after Baptiſme, we muſt riſe againe by Satisfactions. 3.4.26.

By ſuch errour, Chriſt is ſpoyled of his honor, & the peace of conſciences is troubled, foraſmuch as they can neuer certainly determine, that their ſinnes are forgiuen them. 3.4.27.

In Daniel, when Nabuchadonoſer is commaunded to redeeme his ſinnes with righteouſneſſe, that ſame redeming, is referred to God, rather than to men, and the cauſe of pardon is not there ſet foorth, but rather the manner of true conuerſion. The ſame is to be ſaid of certaine other places of Scripture. 3.4.36.

An expoſition of that place in the goſpel, *Many ſinnes are forgiuen her, becauſe ſhe hath loued much:* Meaning that loue is not the cauſe, but the profe of forgiuenes. 3.4.37

The olde wryters of the church did not ſpeake of Satisfactions in ſuch ſenſe as ỹ papiſtes do: for they vnderſtoode, that the penitent do make Satisfaction to the Church, and not to God. 3.4.38,39.

Scripture, the VVorde of God, and the authority thereof.

Men do not ſufficiently knowe God the creator, and diſcerne him from fained gods, by conſideration of his creatures, vnleſſe they be alſo holpẽ by the light of his Word. And God hath kept this order in teaching them that be his, not only ſince that he choſe the Iewes for his peculiar people, but alſo from the beginning, euen toward Adam, Noe, and the other fathers. 1.6.1.

Either by oracles, or by viſions, or by the miniſtery of other, the fathers had the Worde which they were certainly perſwaded to be the word of God, whereby they knew the true God the creator and gouernour of all things: which Word afterwarde, that he might prouide for men in all ages, he cauſed to be written in the law & the Prophets, as it were in publike regiſters, 1.6.2,3. in which place alſo is pro-

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ued by teſtimonies of Scripture, ỹ the doctrine of the Word, muſt be ioyned to the conſideratiõ of creatures, leaſt we conceiue a fickle knowledge of God.

Of them which ſay that the authority of Scripture hangeth vpon the iudgement of the Church, & in how ill caſe we ſhould be, if it were ſo. 1.7.1.

This errour is well confuted by the place of Paule in the ſeconde chapter to the Epheſians, where he ſaith that the faithfull are builded vpon the fundation of the Apoſtles and Prophets. 1.7.2.

In what ſenſe Auguſtine ſayeth, that he woulde not haue beleued the Goſpell, vnleſſe the authority of the church did moue him: which place they do cauillouſly wreſt to the confirmation of their errour. 1. 7.3.

Although there be many other arguments, which do proue, yea, & do enforce the wicked tõ confeſſe, that the Scripture came from God: yet by none other meane, than by the ſecrete teſtimony of the holy Ghoſt, our hearts are truely perſwaded that it is God, which ſpeaketh in ỹ law, in the prophetes, & in the goſpel: And this is proued by many places of Eſay. 1.7.4,5.

The orderly diſpoſition of the wiſdom of God, the doctrine ſauoringe nothinge of earthlineſſe, the goodly agreement of all the partes among themſelues, & ſpecially that baſeneſſe of contemptible wordes, vttering the hie myſteries of ỹ heauenly kingdome, are ſeconde helps to ſtabliſh the credit of Scripture. 1 8.1,2.11.

Alſo the antiquity of the Scripture, whereas the bookes of other religions, are later than the bookes of Moſes, which yet doth not himſelfe inuent a new God, but ſetteth foorth to the Iſraelites, the God of their fathers. 1.8.3,4.

Whereas Moſes, doth not hide the ſhame of Leuy his father, nor ỹ murmuring of Aarõ his brother, and of Mary his ſiſter, nor doth aduaunce his owne children: the ſame are arguments, that in his bookes is nothing fained by man. 1.8.4.

Alſo the miracles which happened, as well at the publiſhinge of the lawe, as in all the reſt of time. 1 8.5.

Which miracles, when the prophane writers could not deny, they cauilled, that Moſes did them by Magicall artes. Which ſclaunder, is confuted by moſt ſtrong reaſons. 1. 8.6.

Alſo whereas Moſes ſpeaking in the perſon of Iacob, aſſigneth the gouernment to the tribe of Iuda, and where he telleth before of the callinge of the Gentiles, whereof the one came to paſſe foure hundred yeares after, and the other almoſt two thouſand yeares: theſe are argumentes, that it is God himſelfe which ſpeaketh in the bookes of Moſes. 1 8.7.

Whereas Eſay telleth before of the captiuity of the Iewes, and their reſtoringe by Cyrus (which was

borne a hundred yeares after the death of Eſay) and where Ieremy before that the people was led away appointeth their exile to continue three ſcore & ten yeres, whereas Ieremy & Ezechiell, being farre diſtant in places the one from the other, do agree in all their ſayings: where Daniell telleth before of thinges to come, for ſix hundred yeares after: theſe are moſt certaine proues, to ſtabliſh the authority of the bookes of the Prophets. 2.8.8.

Againſt certaine vngodly ſcoffers which aske how we know that thoſe are the writinges of Moſes and the Prophetes, which are red in their names: and how we knowe that there was euer any ſuch Moſes 1.8.9.

Alſo of them that aske, from whence the copies of the bookes of the Scripture came to vs, foraſmuch as Antiochus commaũded them all to be burned. And there is ſpoken of the wonderfull Prouidence of God in preſeruinge them ſo many ages, among ſo many enemies, and ſo cruell perſecutions. 1.8.10.

The ſimplicity of ſpeeche of the firſt three Euangeliſtes, containing heauenly myſteries, the phraſe of Iohn thondering from on hie with weighty ſentences, the heauenly maieſty ſhining in the writinges of Peter and Paule, the ſudden calling of Mathew frõ the boorde, the callinge of Peter and Iohn from their fiſherbotes to the preaching of the Goſpell, the conuerſion and calling of Paule beinge an enemy to Apoſtleſhip, are ſignes of ỹ holy Ghoſt ſpeaking in them. 1.8.11.

The conſent of ſo many ages, of ſo ſondry nations, and of ſo diuerſe mindes in embracinge the Scripture, & the rare godlines of ſome, ought to ſtabliſhe the authoritie thereof among vs. 1.8.12.

Alſo the blood of ſo many martyrs, which for the confeſſion thereof, haue ſuffered death with a conſtant and ſober zeale of God. 1.8.13.

Againſt certaine phrentike men, which forſakinge the readinge of Scripture and learninge, do boaſt of the Spirite, & do flie to reuelations. 1.9.1,2.

A confutation of their obiectiõ, that it is not mete that the Spirite of God, to whom all thinges ought to be ſubiect, ſhoulde be ſubiect to the Scripture. 1.9.2.

Alſo where they ſay that we reſt vpon the letter which ſlayeth. 1.9.3.

The Lorde hath ioyned with a mutuall knot the certainety of his doctrine and of his ſpirite. 1.9.3.

Such as the beholding of the heauẽ & earth & other creatures doth depaint out God vnto vs, ſuch doth the Scripture ſet him foorth, that is to ſay, eternal, ful of goodnes, clemẽcy, mercy, righteouſnes, iudgement & truethand alſo to the ſame end. 1.10.1,2.

What is to be thought of the power of the church in expoſition of Scripture. 4.9.13.

The Romiſh doctors do wrongfully

fully abuſe this colour to the confirmation of their errors and blaſphemies. 4.9.14.

Of Singing in the Church.

Voice and Singing auaile nothing in prayer, without affection of the hart. 3.20.31,33.

Of ỹ vſage of Singing in Churches. 3.20.32.

Single life.

Their ſhameleſneſſe which do ſet forth the comlineſſe of Single life for a thing neceſſary, to the great reproche of ỹ olde Church. By what degrees this tyrãny crepte into the Church: and howe it can not be defended by the pretence of certain olde canons. 4.12.26,27,28.

Prieſts were forbidden to marry by wicked tyranny, and againſt the word of God, and againſt all equity. 4.12.23.

An aunſwer to the aduerſaries obiection, that the prieſt muſt by ſome marke differ from the lay people. 4.12.24.

The blaſphemy of the Pope, ſaying that mariage is defiling and vnclenneſſe of the fleſhe. 4.12.24.

It is fonde to defend the forbidding of mariage with the examples of the Leuiticall Prieſts, which whẽ they ſhould go into the ſanctuary lee aſunder frõ their wiues. 4.12.25.

Sinne.

A confutation of Platoes ſaying, that men Sinne not but by ignorance: alſo of their opinion which ſay that in all Sinnes there is an aduiſed malice and frowardneſſe. 2.3.22,23,25.

Againſt the falſe imagination of the Sophiſters concerning veniall ſinnes, which they call deſires without a determined aſſent, which do not long reſt in the hart: it is proued that euery ſinne, euen ỹ lighteſt deſire deſerueth death, and is deadly, except in the ſaincts which obteine pardon by the mercy of God. 2.8.58,59.

A confutation of their fonde diſtinction betweene deadly and veniall ſinnes, and of their ſclaũder when they ſay that we make all ſinnes egall. 3.4.28.

Howe it is to be expounded, that God viſiteth the iniquity of the Fathers vpon the children vnto the third and fourth generation: and whether ſuch reuengement be vnſemely for the righteouſneſſe of God. 2.8.19,20.

Sinne againſt the holy Ghoſt.

The true definition of Sinne againſt the holy Ghoſt, and exãples therof out of the Scripture. 3.3.22.

It is not one or an other particular falling, but a generall forſaking, the deſcription whereof is declared by the Apoſtle. Neither is it any maruell if God will be alwayes vnappeaſable to them that haue ſo fallen, 3.3.23. foraſmuch as he promiſeth pardon onely to them that repent, which they ſhall neuer do. And though the Scripture do ſay that ſome ſuch haue groned and cried, yet that was not repentance or conuerſion, but rather a blinde torment by deſperation. 3.3.24.

Of the Soule.

That the Soule or Spirit of man is not onely a breath, but an immortall ſubſtaũce, although it were created, is proued by conſcience, by the knowledge of God, and by ſo many excellent giftes wherewith the minde of man is endued, yea, and by thoſe things which it conceiueth in ſleepe, and alſo by many argumẽts taken out of the ſcripture. 1.15.2. Finally by this that it is ſaid, that man was created after ỹ image of God. Sect. 3.

Againſt them that vnder the colour of Nature do denie the prouidence and gouernaunce of God vttering it ſelfe in the maruellous & in a maner innumerable powers of the Soule. 1.5 4,5.

A confutation of the errour of the Manichees and of Seruetto, that the Soule is a deriuation of the ſubſtaunce of God: alſo of the error of Oſiander, which acknowledgeth no image of God in man without an eſſentiall righteouſnes. 1.15.5.

Concerning the immortalitie of the Soule, in a maner none of the Philoſophers hath certainly ſpokẽ: but they do bind the powers therof to this preſent life, whereas the Scripture doth ſo geue to it the chiefe rule in gouernaunce of life, that it alſo ſtirreth vp man to the worſhipping of God. Alſo of the diuerſity of Soules, & of the deuiſiõ of the powers of the ſoule according to the Philoſophers. 1.15.6.

An other diuiſion more agreable with Chriſtian doctrine, that is to ſay, that the powers of the ſoule are vnderſtanding and will: and the office and force of either of them in mans firſt eſtate. 1.15.7,8.

That there yet remaineth ſomewhat of the ſeede of religion yet emprinted euen in the corruption of the ſoule. 1.15.6.

Of their error which thought that whole man periſheth by death, and that the ſoules at the laſt ſhall riſe againe with the bodies. 3.25.6.

Of the ſtate of ſoules from death to the laſt day. 3.25.6.

A deſcription taken out of Bernard, of the miſeries of a faithfull ſoule, being conſidered as it is in it ſelfe and of it ſelfe: and on the other ſide, of the aſſured glorying of a faithfull ſoule in Chriſt, which blotteth out all her vnworthineſſes. 3.2.25.

Superſtition.

The ſimplicitie of the ſuperſtitious doth not excuſe them, becauſe their blindeneſſe is found to be mingled with vanitie, pride, and obſtinacie. 1.4.1,3.

When ſuperſtition goth about to pleaſe God, it mocketh him with lying colours. 1.4.3.

The ſuperſtitious do not approche vnto God but againſt their will and with ſeruile feare. 1.4.4.

Whoſoeuer do corrupt the true religion, although they followe the conſent of antiquitie or the cuſtome of any citie, yet they depart from the one and true God. 1.5.12.

It is proued by the etimologie of

of the wordes *Superſtition, Religion, Eusebeia* or godlineſſe, what difference is betwene Religion and ſuperſtition. 1.12.1.

The craft of ſuperſtition, when graunting the chiefe place to the one God, it beſetteth him with a route of ſmaller gods. 1.12.1,3.

Supper of the Lorde.

Of the bread & wine the ſignes in the holy Supper: and it is declared by his owne wordes at his Supper, why the Lorde willed that we ſhould vſe them. 4.17.1.

We gather a great fruit of confidence and ſweteneſſe out of this ſacrament, which teſtifieth that we are ſo growen together into one body with Chriſt, that whatſoeuer is his, we may lawfully call it oures, 4.17.2.

This is declared by the wordes of the Supper. 4.17.3.

The chiefe office of the ſacraments is not to geue vnto vs the body of Chriſt without any hier conſideration, but rather to ſeale that promiſe wherein he teſtifieth that his fleſh is verely meate. 4.17.4.

The Supper maketh not Chriſt then firſt to begin to be the bred of life, but that we ſhould fele ỹ force of that bred. He once gaue his fleſh for the life of the world, and daily geueth it to them that be his. We muſt beware that we do not to much abace or aduaũce the ſignes. The eating of the fleſhe of Chriſt is not faith, but rather the effect of faith. 4.17.5.

So thought Chriſoſtome and Auguſtine: and in what ſenſe Auguſtine ſaid, that in beleuing we eate the fleſhe of Chriſt. 4.17.6.

They do not ſay enough, which paſſing ouer the mention of fleſhe and blood, do thinke that we are made partakers onely of the ſpirit of Chriſt. The miſterie of the Supper is ſo great, that neither the tõge can expreſſe with ſpeaking, nor the harte comprehẽd with thinking the greatneſſe thereof. 4.17.7.

Howe farre the perfect communicating of Chriſt extẽdeth. Where is declared that Chriſt, which from the beginning was the lifegeuing word of the father, made the fleſhe which he toke vpon him to be alſo lifegeuing to vs. 4.17.8,9.

The faithfull do truely eate of the ſame fleſhe howe great diſtance of places ſoeuer there be betwene them and it. 4.17.10.

The miſtery of the Supper conſiſteth of two things, the bodily ſignes, and the ſpirituall truth: Which ſpirituall truth conteineth three things, ſignification, matter, and effect. 4.17.11.

Of the tranſubſtãtiation of bred and wine into the body and blood of Chriſt, which the crafteſmen of the court of Rome haue forged. 4.17.12,13,&c. and 20.

They are without teſtimonie of antiquitie. And in what ſenſe the olde writers ſaid that in the conſecration is made a ſecret turning. Alſo the ſignification of the Supper agreeth not, vnleſſe the ſubſtance

of the outwarde ſignes remaine. 4.17.14.

The breade is a Sacrament to none but to mē to whom the word is directed. And here are confuted certaine arguments of the teachers of tranſubſtantiation. 4.17.15.

Of ſome men, which though they do at one word graunt that the ſubſtance of the ſignes remaineth, yet placing the body of Chriſt in bread and vnder bread, they fall backe into the locall preſence, and faine a being euery where. 4.17.16, 17,18,20.

A confutation of their obiectiōs. 4.17.21,22,23,&c.

It is proued that this doctrine is not mainteined, neither by the teſtimonies of Auguſtine, nor by authoritie of Scripture. 4. 17. 28,29, 30,31.

A confutation of certaine other of their obiections, and chiefely of this that they ſay, that whatſoeuer we teache of ſpirituall eating, is againſt the trewe and reall eating: where alſo is declared that ŷ body of Chriſt is in the Supper offered to the infidels, but they receiue it not. 4.17.33.

Neither can the ſaying of Auguſtine be drawen to this purpoſe, that the Sacraments are nothing appaired by the infidelitie of men. Which is proued by diuerſe other teſtimonies of the ſame man. 4.17.34.

Howe the body and blood of Chriſt is geuen to vs in the Supper, & what maner of preſence of Chriſt we ought to holde therein. 4.17. 18,19,32.

Of the expoſition of the wordes of Chriſt in the Supper. 4.17.20,21.

The body of Chriſt is conteined in quantity, and comprehended in heauen, vntill the laſt day, as it is proued by the ſcriptures. 4.17.26,27.

Of the papiſtes carnall adoration, and concomitance, and conſecration of the hoſt (as they call it) and carrying it about in pompe. 4. 17.35,36,37.

The miſtery of ŷ Supper ought to ſtirre vs vp to geuing of thankes, to exerciſe vs in remembring the death of Chriſt, to kindle vs to holineſſe of life, and chiefely to charity. 4. 17. 37,38.

In the papacie the Supper (the trewe miniſtration whereof is not without the word) is turned into a dumme action. And here is ſpoken of the laying vp of the Sacrament to be extraordinarily deſtributed to ſicke men. 4. 17. 39.

The doctrine of the papiſtes, whē they go about to prepare men to the worthineſſe of eating the body of Chriſt, doth in cruell wiſe torment cōſciences: And the deuell could not by any readier way deſtroy men. Of the beſt remedie to auoide this deſtruction. They erre which in the Supper do require of the faithfull perfection of faith. 4. 17.41,42.

As touching the outward vſage of the miniſtration of the Supper, there are many things indifferent: And how it ought to be miniſtred moſt comely. 4. 17. 43.

Of

Of the ſmall aſſembly at this day at ỳ pertaking of the Supper, which is a token of contempt, wherewith the holy fathers in olde time were much diſpleaſed : And howe the cuſtome which commaundeth men to communicate once euery yeare, was a moſt certaine inuention of the deuell. 4. 17. 44, 45, 46.

It is proued by authority of the Scripture and by the vſage of the olde Church, foure hundred yeares before the death of Gregorie, and by many other arguments, that the conſtitution which toke away from lay men the cup of the Lorde, came out of the deuels workſhop. 4. 17. 47, 48, 49, 50.

Of the concomitance of the blood in the fleſh of Chriſt, which is a popiſhe inuention. 4. 17. 47.

The Supper of the Lorde is profanely abuſed, if it be geuen to all men without choiſe. Of the duty of miniſters in reiecting the vnworthy. 4. 12. 5.

A briefe ſumme of thoſe things which we ought to knowe concerning the two Sacraments. And why the Supper is oftentimes miniſtred, and Baptiſme but once. 4. 18. 19.

Swearinge.

An expoſition of the thirde cõmaundement, in which theſe three things are cõteined, that we neither think nor ſpeake any thing of God, nor of his word and honorable miſteries, nor yet of any of his workes, otherwiſe than reuerently. 2. 8. 22.

A definition of Swearing: where is declared ỳ it is a kinde of worſhipping of God : And therefore we muſt beware that our othes cõteine not any diſhonor to the name of God, which is done in Forſwearing: or any cõtempt of it, which is done in ſuperfluous othes, or in which the name of any other thã of God is vſed. 2. 8. 23, 24, 25.

It is proued by Scripture againſt the Anabaptiſtes, that all othes are not forbidden vs, and that Chriſt in the Goſpell chaunged nothing as touching the rule of Swearing, ſet forth in the lawe. 2. 8. 26. Which is proued by his owne example: and not onely publike, but alſo priuate othes are permitted, keping the moderation which the lawe cõmaundeth. 2. 8. 27.

T.

Temples.

OF Temples of Chriſtian men for aſſemblies of the congregation. 3. 20. 30.

It is proued by the authority of the olde Church, and the reaſons of Auguſtine, that it is not expedient, that there ſhould be any images in Chriſtian temples. 1. 11. 13.

The preaching of the word and the Sacraments, are liuely images which onely are fit to be in Chriſtian Temples. 1. 11. 7, 13.

The wickednes of the Nicene Synode which was holden by the commaundement of Irene the Empreſſe, and the filthy follies thereof in allowing images in Temples, and the worſhipping of them. 1. 11. 14, 15, 16.

Of the garniſhing of Temples

& holy things in the olde Church. 4.4.8.& 4.5.18.

Temptations.

Of diuerſe kindes of Temptations: and in what ſenſe it is ſaid that God tempteth vs. 3.20.46.

Teſtament, olde, and newe.

Of the likeneſſe of the olde and newe Teſtamēt: Where is declared, that they are all one in ſubſtance and matter, but onely do differ in miniſtration. The likenes ſtandeth chiefely in three pointes. 2.10.1,2.

The firſt point is, that the olde Teſtamēt did not holde the fathers in earthly felicitie, but had chiefe regard to the life to come. Which is proued by Paule, which ſaith that the promiſes of the Goſpell are conteined vnder it. 2.10.3.

The ſame alſo is proued by the lawe and the Prophets: Firſt, by conſidering the wordes of the couenaunt: *I am your God.* 2.10.7,8.

Againe, *I will be the God of your ſeede after you:* Sect. 9. Alſo by the life of the holy fathers, as Adam, Abell, Noe, Sect. 10. Abraham, Sec. 11. Iſaak, Iacob. Sect. 12,13,14. And by many teſtimonies of Dauid. Sec. 15,16,17,18. Of Iob. Sect. 19. Generally of all the latter Prophets. Sect. 20. But namely of Ezechiell. Sect. 21. Of Eſaye and Daniell. Sect. 22. A concluſion of this point with rehearſinge certaine teſtimonies out of the newe Teſtament. Sect. 23.

The ſeconde point is that the olde Teſtamēt did not ſtande vpon the merites of men, but vpon the free mercy of God. The third point is that the couenant of the fathers with God, did then ſtande vpon like knowledge of Chriſt the Mediator. 2.10.4.

Alſo in ſignification of Sacraments, the Iſraelites vnder the lawe were egall with ỹ Chriſtian people. 2.10.5,6.

There are foure differences of the olde Teſtament from the newe, wherunto we may alſo adde a fifth. The firſt is, that although in the olde time alſo the Lordes will was to directe the ſoules of his people to the heauenly inheritaunce: Yet to the ende that they might be the better nouriſhed in ỹ hope therof, he gaue it them to be beholden, and after a certaine maner taſted vnder earthly benefites: But nowe the grace of the life to come, being more clerely reueled by ỹ Goſpell, hee directeth our mindes ỹ ſtreight way to the meditation thereof, leauing the inferior maner of exerciſing which he vſed among the Iſraelites. 2.11.1.

Therfore ỹ olde Church is compared to an heire vnder age, which is gouerned by Gardians. 2.11.2.

For this reaſon, the fathers ſo much eſteemed this life, and the bleſſings thereof. 2.11.3.

The ſecond difference is in figures, wherewith the olde teſtamēt did ſhewe forth the image and ſhadowe of ſpirituall good things: The new teſtamēt geueth the preſent truth and perfect body. There is alſo a reaſon ſhewed why the Lorde

Lorde kept this order: And a definition of the olde teſtament. 2.11.4.

In this ſenſe it is ſaid, that the Iewes were by the introduction or ſcholing of the law led vnto Chriſt. before that he was deliuered in the fleſhe: 2. 11. 5. which appeared in the moſt excellent Prophets that were endued with ſingular grace of the ſpirit. Sect. 6.

The thirde difference, is taken out of the one and thirty chapter of Ieremy, and the thirde chapter of the ſeconde Epiſtle to the Corinthians, that the olde teſtament is literall, and the newe teſtament is ſpirituall: the olde bringeth death, the new is the inſtrument of life. 2. 11.7,8.

The fourth difference is, that the ſcripture calleth the olde teſtament, the teſtament of bondage, bycauſe it engẽdreth feare in mens mindes: but the newe is called the Teſtament of liberty, bycauſe it raiſeth them vp to confidence and ſurety. The three latter differences are cõpariſons of the lawe and the Goſpel. The firſt, conteineth alſo the promiſes made before the lawe. The fathers liued ſo vnder the lawe and the olde teſtament, that they ſtayed not there, but alwayes aſpired to the newe, yea and embraced a certaine cõmunicating therof. 2.11.9,10

The fifth difference is, that before the comming of Chriſt, the Lorde had ſeuered one nation, in which he would kepe the couenãt of his grace, in the meane time neglecting all other nations. So the calling of the Gentiles, is a certaine ſigne, wherewith the excellencie of the newe teſtament is ſet foorth aboue ỹ olde: a thing ſo incredible, that it ſeemed yet newe to the Apoſtles themſelues, being exerciſed in reading of the Prophets, and endued with the holy Ghoſt. 2.11.11,12.

A concluſion of this matter, and an aunſwere to diuers obiections of ſome mẽ, which ſay that this variety in the Church, this diuers maner of teaching, ſo great change of vſages and ceremonies, is a great abſurditie. Where is declared that the conſtancy of God appeareth in this chaunging, and he hath done nothing but wiſely, righteouſly, and in mercy, when he gouerneth his Church, after one ſorte in childehode, & after an other ſort in riper age, & alſo when he did keepe cloſe in one people the ſhewing forth of his grace before the comming of Chriſt, which afterward he poured forth vpon all nations. 2.11.13,14.

Theft.

An expoſition of the 8. Commaundement: where is entreated of diuerſe kindes of Theftes, and ſome which although mẽ iudge otherwiſe, yet are accõpted Theftes before God: And ſo he that doth not performe that which by the office of his calling he oweth to other, is a Thefe. 2.8.45.

What we ought to do, that we may obey this commaundement, is ſhewed by diuerſe examples according to the diuerſity of perſons and offices. 2.8.46.

Traditions.

Foraſmuch as the Lorde, willing to teache a rule of trewe righteouſneſſe, hath drawen all the partes thereof to his owne will, thereby it appeareth, that all the good workes which men deuiſe of their owne wittes, are nothing worth before him: But the trewe worſhipping ſtandeth vpon obedience onely, which is the beginning, mother, and preſeruer of all vertues. 2. 8. 5.

Of Traditions of men, that is to ſay, ordinaunces proceding from men, concerning the worſhipping of God: And of the vngodlineſſe and neceſſitie of them. 4. 10. 1, 2, 5, 6, 7, 8.

A diuiſion of popiſhe conſtitutions, which they call Traditions of the Church, into ſuch as conteine ceremonies, and other which are ſaid to perteine to diſcipline. The wickedneſſe of both ſortes, bycauſe they place the worſhip of God in them, and conſciences are bounde with preciſe neceſſity of thē. 4. 10 9.

For them the commaundement of God is made voide. 4. 10. 10.

A trewe marke of mens Traditions, which ought to be reiected of the Church, and of all Godly men. 4. 10. 16.

A confutation of the pretence which ſome men vſe that defende popiſhe Traditions to be of God, bycauſe the Church cannot erre, and is gouerned by the holy Ghoſt. 4. 10. 17.

It is a meere mockery to ſay, that the Apoſtles were authors of the Traditions, wherewith the Church hath heretofore bene oppreſſed. 4. 10. 18, 19, 20.

The example of the Apoſtles, when they commaunded the Gentiles to abſteine from things offered vnto Idols, from ſtrāgled, and from blood, is falſely alledged to excuſe the tyranny of the popes lawes. 4. 10. 21, 22.

The Lordes kingdome is taken from him, when he is worſhipped with the lawes of mennes Traditions: which is proued by examples and teſtimonies of Scripture, to haue alway bene a moſt hainous offence in the ſight of God. 4. 10. 23, 24.

The inuentions of men can not be defended by the example of Menoha, which being a priuate mā offered ſacrifice, nor of Samuel which ſacrifiſed in Ramath, 4. 10. 25. nor of Chriſt, which willed men to beare the burdens that the Scribes and Phariſees did binde together. 4. 10. 26.

Of holy & profitable ordinances of the Church, and the ende that they tende vnto. 4. 10. 1.

Of ſuch ordināces of the Church, as ought to be accompted holy, namely thoſe which ſerue for comlineſſe, or do preſerue order and peace in the Church. 4. 10. 27, 28, 29. We muſt wiſely conſider, which be of that ſorte. 4. 10. 30.

It is the duty of Chriſtiā people, to obſerue ſuch ordinances: And what errors herein are to be taken heede of: And howe in the meane time,

time, the libertie of conſciences may ſtill be preſerued ſafe. 4. 10. 31,32.

Tributes.

Of Tributes, Taxes, Impoſitiõs, and Finances, which are payed to Princes: And howe Princes may vſe them with a good conſcience. 4.10.13.

Trinitie.

In one ſimple eſſence of God, we muſt diſtinctly conſider three perſons, or (as the Grekes call them) *Hypoſtaſes*. 1.13.2.

A confutation of them which in this matter do condemne the name of perſon, and reiect it for newenesse. 1.13.3,4,5.

The holy doctors haue bin compelled to inuente certaine newe words, to defende the truth of God againſt certaine ſubtle men, which mocked it out with ſhifting: As againſt Arrius they inuented this word *homoouſion* Conſubſtãtiall, and againſt Sabellius the name of three properties or perſons. 1.13.4,16.

The diuerſe ſentences of Hierome, Hilarie, and Auguſtine, in the vſe of theſe wordes. 1.13.5.

What we call a perſon, when we entreate of the Trinitie. 1.13.6.

Of the error of Seruettus, in the taking of this word Perſon. 1.13.22.

As God hath more clerely opened himſelfe by the comming of Chriſt, ſo he is ſince that time more familiarly made knowen in ŷ three perſons. 1.13.16.

Teſtimonies of ſcripture, whereby is ſhewed the diſtinction of the father from the Worde, and of the Word from the ſpirit. 1.13.17.

Alſo in the ſcripture there is a diſtinction made of the father, from the Word and the ſpirit, and of the ſpirit from them both, as well by obſeruatiõ of order, as by prophecies aſcribed to them. 1.13.18.

This diſtinction of perſons maketh not againſt the moſt ſimple vnitie of God. 1.13 19.

In what ſenſe the fathers ſay, that the father is the beginning of the ſonne, and yet that the ſonne hath his eſſence of himſelfe. 1.13.19.

A breife ſumme of thoſe things which we ought to beleue concerning the one eſſence of God and the three perſons. 1.13.20.

And herein we muſt diſpute ſoberly, and with great moderation, that neither our thought, nor our tong, do paſſe beyond the boundes of the word of God. 1.13.21.

A confutatiõ of the doting errors of Seruettus in this point of doctrine. 1.13.22.

A confutation, of the error of certaine lewde men, which ſay, that the father is trewly and properly the one only God, which in making the ſonne and the holy Ghoſt, did poure his Godhed into thé. 1.13.23.

It is falſe which they ſay, that when mention is made of God in the ſcripture, onely the father is meant thereby. 1 13.24.

Alſo it is falſe which they dreame of vndeuided ſubſtances, of which euery one hath a parte of the eſſence. 1.13.25.

An aunſwere to their obiection, that Chriſt, if he be properly God, is wrongfully called the ſonne of God. 1.13.26.

An aunſwere to many places which they bringe out of Ireneus for proſe of their opinion, where he affirmeth the father of Chriſt to be the one onely and eternall God of Iſrael. 1.13.27.

Alſo to the places of Tertullian. Sect. 28.

It is proued that Iuſtine, Hilarie, and Auguſtine, do make of our ſide. 1.13.29.

The Sonne is of the ſame ſubſtaunce with the father. 4.8.16.

V.

Laſt Vnction, as they call it.

WHat maner of adminiſtratiō is of the popiſhe laſt Vnctiō, and in what forme of wordes: And howe it can not be defended by the authority of Iames, or by the exāple of the Apoſtles. 4.19.18.

Foraſmuch as the grace of healing which was in olde time geuen to ỹ Apoſtles, hath long ago ceaſſed in the Church. Sect. 19, 20. And though it ſtill remained, yet this their wicked obſeruation is farre from that holy ceremony of the Apoſtles. A declaration of the blaſphemies thereof, when they coniure the oile, and aſcribe vnto it that which is propre to the holy Ghoſt. 4.19.21.

Vocation.

See Callinge.

Vowes.

Of Vowes which are made againſt the expreſſe word of God: whether they may well be Vowed of Chriſtian men, and howe they are to be eſteemed. 4.13.1,6.

Three things are to be conſidered in Vowes: Who it is to whom wee Vowe, namely God which deliteth in obedience. 4.13.2. Who we be that do Vowe, that we meaſure our owne ſtrength and loke vpon our Calling, that we neglect not the benefite of liberty which God hath geuen vs. Sect. 3. And with what minde we Vowe. Sect. 4.

Of the Prieſts, Monkes, and Nonnes Vowe of ſingle life. 4.13.3,17,18,19.

There be foure endes of Vowes, two haue reſpect to the time paſt, and two to the time to come. 4.13.4,5.

There is one common Vowe of all the faithfull which they make in Baptiſme. 4.13.6.

Of the raſheneſſe and ſuperſtition of the worlde in making of Vowes. 4.13.1,7.

W.

Of VVarres.

Warres are lawfull, when Magiſtrates are driuen of neceſſity to take weapon in hand, to execute publike reuenge vpon thoſe that trouble the peace of their dominion, whether they be ciuile or foreine enemies. 4.20.11.

It maketh not to the contrary hereof, which many alledge, that there is not in the newe Teſtament any teſtimony or example which proueth that Warre is a thing lawfull

full for Christians. But Magistrates ought to take great heede, that in taking of weapon in hand, they nothing at all followe their owne lustes. As Warre, so garisons also, leagues and ciuile fortifications, are things lawfull for Christians to vse. 4.20.12.

Will of God.

Of the secret Will of God. Also of an other Will, whereunto aunswereth Willing obedience. 3.20.43.and 3.24.1,7.

Will of Man.

Whether the Will of man be in euery part through defiled and corrupted so that it bringeth forth nothing but euell: Or whether it yet reteine some liberty of choise. Where is declared the common saying taken out of the Philosophers, that all thinges by naturall dispositiō couet that which is good. And there is shewed that the liberty of Will can not be proued thereby. 2.2.26.

The soule hath not onely a weake power but no power at all of it selfe to aspire to goodnesse. And sith the whole man is subiect to the dominion of sinne, it is proued by testimonies of Scripture and of Augustine, that the Will of man is bound with most streight bōdes. 2.2.27.

Man by his fall lost not his will, but the soundnesse of his Will, so that he can not moue, much lesse apply himselfe to goodnesse, but is necessarily drawen or led into euell, howbeit not by compulsion but voluntary. Which is proued by Augustine and Bernarde. A large declaration of the difference betwene compulsion and necessitie. 2.3.5.

Sith the Lorde both beginneth and perfiteth good in our hartes, sith he worketh in vs to will, that is to say the good will, sith he createth a newe harte, taketh away the stony harte and geueth a fleshly hart, it followeth, that the Will of man is vtterly corrupted and hath no goodnesse at all. 2.3.6.

It is clerely proued by reasons and diuerse testimonies of Scripture, that God worketh good will in them that be his, not onely in preparing or turning them from the beginning so as it may afterward do some good of it selfe: But bycause it is his onely worke that Will conceiueth a loue of goodnesse, that it is enclined to the study thereof, that it is stirred and moued to an endeuour to followe it, and againe that the choise, studie, and endeuour do not fainte, but procede to effect, finally that man goeth constantly forward in them and continueth to the ende. 2.3.7,8,9.

Therefore it is proued by the authority of Scripture and of Augustine that this which hath bene taught these many ages, that God so moueth our Will, that it is afterward in our owne choise, to obey or disobey his motion, and other like sayings are vtterly false. 2.3.10, 11,12,13,14.

Alſo in doinges, which of themſelues are neither righteous nor vnrighteous, and belonge rather to the bodily than the ſpirituall life, the will of man is not free, but by the ſpeciall motion of God is enclined to clemency, mercy, wrath, feare, and other diuerſe affections, when it pleaſeth him to make way for his prouidence. Which is proued by Scripture, by daily experience, and by the authority of Auguſtine. 2.4.6,7.

VVorkes.

A compariſon of the pureneſſe of God with all the righteouſneſſe of men. 3.12.4,5.

Al the offspring of Adam being deuided into foure kindes of men, it is proued that they haue no holineſſe or righteouſnes: Firſt in them which are endued with no knowledge of God, in whom although there do ſometime appeare excellent qualities (which are the giftes of God) yet there is in them nothing pure. 3.14.1,2,3,4,5,6.

The ſame is ſhewed in them, which being profeſſed by Sacraments, are Chriſtiãs onely in name, denying God in their deedes: Alſo in hypocrites which with vaine falſe colours do hide the wickedneſſe of their heart. 3,14.7,8.

Finally, it is proued that euen the children of God trewly regenerated by his Spirit, can not ſtande by any righteouſnes of their owne Workes before the iudgement of God, becauſe they can bringe forth no good Worke ẏ is not ſprinkled with ſome vncleannes of the fleſh, and therefore damnable. Moreouer although they coulde bringe forth any ſuch Worke, yet one ſinne is enough to blot out the remembrance of all former righteouſnes. 3.14.9,10,11.

A confutation of the papiſtes ſhiftes concerning the righteouſneſſe of Workes: And ſpecially of the ſame horrible mõſter of Works of ſupererogatiõ. 3.14.12,13,14,15.

When we entreate of Workes, we muſt thruſt two peſtilences out of our mindes: that we put no truſt in the righteouſneſſe of our owne Workes, and that we aſcribe no glory vnto them. 3.14.16.

The Scripture ſetteth out and declareth foure kindes of cauſes in ſtabliſhing our ſaluation: And it is proued that in them all there is no regard of Workes. 3.14.17.

Where ſometime the ſainctes do bolden themſelues with remembrance of their owne innocence and vprightneſſe: howe the ſame is to be taken: and howe it doth in no wiſe abate any thing from the free righteouſneſſe in Chriſt. 3.14.18, 19,20.

Where the Scripture ſaith that the good Works of the faithfull do moue God to do them good, the order is therein rather expreſſed than the cauſe. 3.14.21.

Why the Lorde in the Scripture calleth good Workes oures, and promiſeth rewarde to them. 3.15.3.

A confutation of the Sophiſters inuention, concerning morall Workes,

Workes, whereby men be made acceptable to God, before that they be grafted in Chriſt. 3. 15. 6. and 17.4.

Thoſe rewardes are geuen to the Workes of the faithfull, which the Lorde in his lawe hath promiſed to the followers of righteouſneſſe: but thereof there are three cauſes to be conſidered. 3. 17. 3.

We may note in the ſcripture two acceptances of man with God, of which the latter although it haue reſpect to the good Workes of the faithful, yet is alſo of the free mercy of God. 3. 17. 4, 5.

When it is ſaid that God doth good to them that loue him, here is not rehearſed a cauſe why he ſhould do them good, but rather the maner of what ſorte they be by his grace. 3. 17. 6.

An expoſition of certaine places wherein ỹ ſcripture geueth to good Workes the name of righteouſnes. And there is ſhewed that thoſe places are not againſt the doctrine of iuſtification of faith. 3. 17. 7.

One good Worke or many do not ſuffice for righteouſneſſe before God, although one ſinne ſuffice to condemne. And here the principle hath no place, the contraries haue all one rule. 3. 18. 10.

Why the Lorde ſaid that he rendreth to Workes that which hee had freely geuen before Workes. 3. 18. 3. And therein he helpeth our weakeneſſe leaſt we ſhould be diſcouraged. 3. 18 4, 6, 7.

Hereuppon hangeth the righteouſnes of the good Workes which the faithfull do, that by pardō they are allowed of God. 3. 18. 5.

VVorlde.

See Creation of the VVorld.

THE ENDE OF THE TABLE.

TO THE CHRISTIAN AND STVDIOVS READERS OF THIS BOOKE, AVGVSTINE Marlorate Wiſſheth Health.

WHo ſo euer ſhall reade and peruſe theſe two Tables following, and eſpecially the latter, may marueil what I meane (after ſo many impreſſions and corrections of this worke) to collect and gather all the places of holy ſcripture therein alledged: and a great parte of the authorities therein expounded, whereas if any frute or proffit thereof were to be had, the ſame longe before might haue bene done: and eſpecially about there yeares paſt, when the author him ſelfe was ſo diligens therein: who beſides the many and profitable ad-

ditions (which it conteineth) he himſelfe ſetting the ſame in order, with his owne handes, and reducing it to a moſt exacte perfection, did then ſet and publiſhe it forth, in ſuch ſorte, that in fower bookes being deuided into chapters and diuerſe ſections, he hath right worthely and in familier maner, compriſed the ſumme of the whole Chriſtian religion. And certainely I cannot denie but it woulde haue bene very good and commodioſe, if that any one man would haue taken the paine, faithfully and trewly to haue collected thoſe places: which thing I thought ones to haue donne by the aduiſe of the imprinter, ſauing that my chardge and office did elſe where call me: as alſo when I had peruſed and ſet it in an other order then it was before, and had euen finiſhed it, I was compelled to omit it, or at the leaſt, to ſurceſe for the time. And after that this booke being put forth both in Latine and French, was ſet to ſale in euery place, becauſe I ſawe no man, who then did take the paine, to reduce the places of Scripture to a Table, and vnderſtanding howe profitable the ſame would be to all men: I could not chooſe but after my power, and as leaſure ſerued in thoſe troubleſome times, to employ my whole care & trauell therein. And becauſe all things ſhould be done and come forth more certaine and in better order: I would not geue credite, nor truſt to the numbers which the imprinter had before ſet and made: for when I had diligently conferred them all, I found many falſe, many omitted, and ſome diſorderly ſet: And ſurely that happeneth very ſone to ſuch as are not beſt ſkilfull in examining and peruſing the places of holy Scripture to be ſone deceaued. Wherefore all things diligētly reſtored, & that ſupplied which ſemed to want, I did ſo order the places of Scripture collected out of the olde and newe teſtament, that if there were any, through forgetfulneſſe, or by any other meanes omitted or ouerſkipped: (as it can not be but that in a great haruеſt ſome one eare of corne ſhall eſcape the reapers hande) I durſt warrant ſo fewe ſhall be found, that this Table being brought to triall you ſhall not finde one much more plentifull or larger. Neuertheleſſe I do pray and requeſt the readers, that if they do finde any, they will aduertiſe the imprinter, wherby the ſame may better be examined and corrected. And this is to be noted, that ſuch whole verſes as I haue compriſed in this table, they were not wholy but in part alleged, much leſſe expounded in the Inſtitution: which thing I did vpon good conſideration. For oftentimes it happeneth that in diuerſe places of the Inſtitutions, ſome authorities are alleged, which are proued but by ſome part of the verſe. And becauſe in noting the places and numbers, we muſt vſe repetitions. (which for the moſt part bring a loathſomneſſe to the reader) I thought it better to put in the whole verſe, then by often diuiſions, to vſe vaine and ſuperfluous repetitions. And as concerning the commoditie which the reader may gather by this my trauell: (beſides that which by vſe and experience I am taught by thoſe Tables, which for mine owne priuate ſtudy and exerciſe I wrote vpon the Inſtitutions heretofore ſet forth) I durſt to affirme this much, that they which are not

exerciſed

exercised in entreating the holy Scriptures, and yet desirous to serue the Church of God, do diligently endeuor themselues thereunto, they shall finde a large and aplaine way, both with dexteritie to expound the writinges of the Prophets and Apostles, as also aptly to apply the authorities here alleged, and such like to the edifying of the Church, which is the very ende of the whole. And although we vse not good Commentaries to discouer vnto vs the naturall sense of the Scripture, which we do nowe study and apply: yet because they who wrote the same, and who with good successe haue trauelled therein, were contented with the plaine and sincere exposition of the text: none could tell by the vse of the said Commentaries onely (vnlesse they were well practised in the principales of religion) howe and to what common place they ought to apply the argument then in hande. But who so can be contented to vse this Table, whensoeuer he shall finde the places which he entreateth, he shall see howe and to what ende the same is to be applied, whether to the confirmation of true doctrine, or to the confuting of the aduersaries, or to the reconciling of such places as seeme to be repugnant. And this shalbe very commodious and profitable, not onely for the amplifying of any argument, but also to satisfie them, which are desirous to be confirmed in the principall pointes of Christian Religion. For it is manifest howe simple and slender is their oration and speech, which bring and allege nothing els, but as they read in the Commentaries: where the authors themselues (being most worthy and well learned) do cheefly desire breuitie, because the readers should vse and study the common places themselues, to the ende they should the more largely be applied to those things which in the Cõmentaries are but breefly expounded. Againe, forasmuch as we haue not alwayes in readinesse, what good authors haue written vpon the scriptures: and very fewe commentaries vpon some bookes, and namely vpon this Institution, are to be founde or had. This Table expoundinge the obscure and harde authorities, shall greatly further and helpe the readers: For they shall either finde some ready interpretation, or some entrance whereby to searche and finde out the trewe sentence. And as touching the translation, I trust it shall not seeme straunge to the reader, in that I haue rather followed the selfe same wordes, as they be in the Bible, then as they be alledged by Caluin in this his institution: For he being a man most excellently well learned, and of great reading (as by his works it doth appeare, how ready and familier the Scriptures were to him) had not alwayes the bookes in readines, or lying open before him, whem he wrote: neither was it necessary that whatsoeuer he did auouche out of the olde or new Testamẽt, he should expresse or write it in the selfe same words: for it is sufficiẽt, that the sense be faithfully retained, & the trew propriety of the words obserued, & so to eschew the cauilings of all men, sauing such as will finde fault in that, which in the least parte cannot be followed nor obserued. Being therfore perswaded that neither he himself will be offended, nor the reader mislike, if the sentences in the Bible be translated

according to the Hebrewe, as concerning the olde Teſtament, and according to the Greeke, as touching the newe Teſtament: I haue aduentured to aduouche the authorities of the Scriptures in an other order (as concerning the wordes) then they are alledged in this booke of Inſtitutions. And therefore ſometimes that which is recited in the thirde perſon, this Table doth expreſſe it in the ſeconde, and ſo contrariwiſe: but yet ſo, that the ſenſe and meaning is alwayes reſerued, which thing euery man ſhall eaſily perceaue, if diligently and without haſty iudgement, he do conferre euery thing together: for elſe curioſe readers do loſe that fruict, which by aduiſed reading they might haue and receiue. And as concerning the names and nombers of the bookes, and of the Chapters of the olde Teſtament, we haue not followed the common tranſlation, but that which is moſt agreable to the Hebrew. And therefore we do aduertiſe the readers, that they do not take the firſt booke of the Kinges, for the firſt of Samuell: nor the ſeconde of Kinges, for the ſeconde of the ſame Prophete: which is ſo done by them, who heretofore haue coted the Chapters in this imprinted Booke, bycauſe they followed the Concordances of the Bible, called the great Cõcordances, which is collected according to the common tranſlation: and by that meanes, as it may euidently appeare to all men, ſome bookes of the olde Teſtament, are not rightly intituled: and the Pſalmes otherwiſe and in an other order deuided, then did the Hebrewes. And foraſmuch as all the principall pointes of religion, are in this booke copiouſly and faithfully expounded, we may eaſily refute the falſe opiniõs of the aduerſaries. VVhoſoeuer ſhall come to the reading thereof, either with a minde to learne, or a deſire to proffit: there is no doubte, but he ſhall very much proffit himſelfe, and helpe others: whoſe conſciences he may ſo ſtrengthen and aſſure, as they neede not to quaile in any pointe, bycauſe they be aſſured, that their faith is grounded vpon the firme foundation of the Prophets and Apoſtles, who wrate and ſpake, being inſpired by the holy Ghoſt, who hath willed and commaunded his moſt pretioſe and deere word, to be redde, heard, and handled, in all feare and reuerence, without adding thereunto, or takinge from the ſame: leaſt we be worthily reproued of our folly. Let vs therfore, in all ſimplicity and feare of God, reade ſo wholſome and neceſſary thinges, and daily proceede therein, in the grace and knowledge of God, who onely is the ſauior, hedde and Doctor of the Church: To whom nowe and for euer be all glory.

Calend. Maij. 1562.

THE

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GENESIS.

1.1. IN the beginning god created heaué and earth. 1.14 20

2. And the ſpirite of god vvas vpon the deepes. 1.13.14.& 1.13.22

3. And God ſaid, let light be made, & light vvas. 1.13.7.& 1.13.8.& 1.16 2

11. Let the earth ſhoote forth greene floriſhing herbes, and bearing ſeede according to his kinde. 1.16.5.

26. Let vs make man to our image and likeneſſe. 1.13.24.& 1 15.3

27. And God created man to his image and ſimilitude, he created them to the image of God, male and female. 1.11.14.& 1.15.3 & 2.1.1

28 And rule you ouer the fiſhes of the ſea, & ouer the fovvles of the heaué, and ouer euery beaſt that moueth on the earth. 1.14.22

31. And God ſavv all things that he had made, and they vvere exceding good. And Euening & Morning vvas made the ſixte day. 1.14.22.& 3.23.8

2.1. Therefore heauen and earth vvas finiſhed, and all the garniſhing of them. 1.14.4

2. God did throughly finiſhe the 7. day his vvorke that he had made, and he reſted the 7. day frō all the vvorke that he had done. 1.14.2.& 2 8.30

7. The Lord God therfore did faſhion man of the ſlime of the earth, and inſpired into his figure the breth of life, and man vvas made into a liuing ſoule. 1.15.5.& 2.14 8

9. And the tree of life vvas in the middeſt of Paradiſe, and the tree of the knovvledge of good & euill. 4.14.18

17. In vvhat day ſoeuer you ſhall eate thereof, you ſhall dy vvith death. 3.2.7

18. It is not good that man be alone, let, vs-make him a helpe like to himſelfe. 4 13.3

23. This, novv bones of my bones, and fleſh of my fleſh, ſhe ſhall be called vvoman, becauſe ſhe vvas taken of man. 2.12.7 & 4.19.35

3.4. The Serpent ſaid to the vvomā, ye ſhall not dy. 1.14.15

6. Therfore the vvoman ſavv that the tree vvas good to eate, & beautifull to the eye, and pleaſaunt to looke vpon, & ſhe toke of the frute therof, and did eate, and did geue to her huſband, vvhich did eate. 2.1.4

15. I vvill put hatred betvvene thee and the vvoman, betvvene thy ſeede and the ſeede of her, ſhe ſhall bruſe ſmall thy head, and thou ſhalt lay vvaite to intrappe his heele. 1.14. 8 & 2.13.2

17. In thy labours thou ſhalt eate thereof all the dayes of thy life. 3.14 13.& 2.10.10.

22. Nowe therefore leaſt he ſtretch forth his hand, and take alſo of the tree of life, and eate thereof and liue for euer, let vs caſt him out. 4.14.12

4.4. And the Lord had regard to Abell and to his giftes. 3.14.8

7. And her deſire ſhalbe ſubiect vnto thee, and thou ſhalt be Lorde ouer it, or thou ſhalt rule ouer it. 2.15.16

8. And vvhen they vvere in the field, Cain roſe vp againſt his brother Abell, and ſlue him. 2.10.10

10. The voice of the blood of thy brother, crieth vnto me from the earth. 3.2.7

13. My iniquitie is greater then that I may gette pardon. 3.3 4

6.3. My ſpirite ſhall not abide in man for euer, becauſe he is fleſh, &c. 3.14.1

5. But the Lorde ſeing that there vvas much vvickedneſſe of men on the earth, & that euery thought of their hartes vvas bent to euill at all times, 2.2.25

6. Then it repented the Lorde that he had made man on the earth. 1.17.12

18. I vvill make my couenaunt vvith thee. 4.14.6

22. Noe made all things that the Lord had commaunded him. 2.10.10

8.21. The vnderſtanding & thought of mans hart, be prone to euill frō their youth. 2 2.25.& 2.2 27.& 3 14.1

9.2. And the feare and dread of you be vppon all beaſts of the earth, and vpon all birdes of the aire, vvith euery thing that moueth vppon the earth, all the fiſhe of the ſea be geuen to your handes. 1.14.22

9. Beholde, I do ordaine my couenaunt vvith you, and vvith your ſeede after you. 4.14.6

13. I vvill put my bovve in the cloudes, and it ſhall be a ſigne of the league betvvene me & betvvene the earth. 4.14.18

24. But Noe being avvaked from his vvine, vvhen he had learned vvhat his youngeſt ſonne had done vnto him. 2.10.10

25. He ſaid, curſed be Chanaan, he ſhall be a ſeruaunt of ſeruauntes to his brethren. 1.11.8

27. Let God inlarge Iapheth, and let Sem dvvell in Tabernacles, and let Chanaan be his ſeruaunt. 1.11.8

12.4. Therefore Abraham vvent forth as the Lorde had commaunded him. 2.10.11

10. But there vvas a dearth in the land, and Abrahā vvent dovvn into Egypt that he might dvvell there. 1.10.11

13. Say therfore I pray thee, that thou art my ſiſter. 1.10.11

17 But the Lorde did puniſhe Pharao and his houſe for Sara the vvife of Abraham 2.8.19

13.7. And there roſe a ſtrife betvvene the ſhepeheardes of the flocke of Abraham, and the ſhepeheardes of the flockes of Loth. 2.10.11

11. And the one of them vvere ſeparated from his brother 2.10.11

14.13 And beholde one that eſcaped tolde it to Abrahā the Hebrue. 2.10.11

18. But Melchiſedec king of Salem, bringing forth bread and vvine (for he vvas the prieſt of the almighty) &c. 4.18.2

15.1. Feare not Abrahā, I am thy defender, and thy revvard is very great. 2 11.1.& 3.25.10.& 4.10.11.& 4.16.24

5. Looke vp vpon the heauens, and number the ſtarres if thou canſt: and he ſaid vnto him, ſo ſhall thy ſeede be. 3.18 2

17. Therefore vvhen the Sunne vvas ſette there roſe a darke miſte, and there appeared a ſmoking fornace, &c. 4.14.18

18. I vvill geue vnto thy ſeede this coūtrey, from the flud of Egypt vnto the great flud Euphrates. 4 16.11

16.2. Beholde, the Lorde hath ſhut me vp, that I ſhoulde not bringe forth: go thou in to thy handmaid, if peraduenture at the leaſt, &c. 3.2.31.

5. And Sarai ſaid to Abraham, thou dealeſt vniuſtly vvith me. 2.10.11. I gaue my handemaide into thy boſome. 3 2.31

9. And the Angell of the Lorde ſaid vnto

vnto her, returne vnto thy mistresse. 1.14.16
6. Agar brought forth a sonne to Abraham. 2.10.11
17.2. I vvill make my agreement betvvene me and thee, and I vvill multiply thee vvonderfull much. 3.18.2
5. I haue ordained thee a father of many Nations. 2.10.11
7. And I vvill put my couenaunt betvvene me and thee, and betvvene thy seede after thee in their generations by an euerlasting truce, that I may be thy God and the God of thy seede after thee. 2.8.21. & 2.10.9. & 2.13.1. & 4.15.20. & 4.16.3
10. Euery male of you shall be circumcised 4.14.20. & 4.16.3
11. And you shall circumcise the flesh of your vncircumcision, and it shall be a signe of the league betvvene me and you 4.16.24
12. The child of 8. dayes shall be circumcised amongest you, euery male in your generations. 4.16.5. & 4.16.6 & 4.16.30
13. And my couenant shall be in your flesh for an euerlasting league 4.17.22
14. The male, the flesh of vvhose vncircumcision hath not bene circumcised, that soule shall be vvyped out frō amongest his people, because he hath broken my couenaunt. 4.16.9
21. I vvill ordaine my couenaunt vvith Isaac. 4.14.5
18.1. The Lorde appeared vnto him in the valley of Mamre. 1.14.5
2. There vvere three men appeared vnto him standing by him. 1.14.9
10. Returning, I vvill come vnto thee about this time, and thy vvife Sarai shall haue a sonne. 3.18.2
23. If there shall be 50. iuste in the Citie, shall they perish the also? & vvilt thou not spare that place for 50. iuste, if they shall be in it? 3.20.15
27. Because I haue begōne once, shall I speake vnto my Lorde, being duste and ashes? 1.13
19.1. And tvvo Angels came to Sodome in the euening. 1.14.9
20.2. And he said of Sarai his vvife, she is my sister. 2.10.11
3. VVhether or no vvilt thou die for the vvomā vvhich thou broughtest? for she hath a husband. 1.17.14
18. For God did shutte vp euery vvombe of the house of Abimelech, for Sarai the vvife of Abrahā 2.8.19
21.2. And Sarai conceaued, and bare a sonne to Abraham in her age. 2.10.11
10. Cast out this handmaide and her sonne. 2.10.11. & 4.2.3
12. All things that Sarai shall say vnto thee, harke vnto her, because in Isaac shall thy seede be called 3.22.5
24. And Abraham said, I vvill svveare. 2.8.27
25. And Abraham blamed Abimelech for the vvell of vvater vvhich his seruauntes tooke avvay by force. 2.10.11
22.1. The vvhich after they vvere done, God tempted Abraham. 3.8.4 & 3.20.46
2. Take thou thy onely sonne Isaac, vvhom thou loueste, and goe into the land of visions, and offer him in sacrifice. 2.10.11
3. Therfore Abraham rising by night, sadled his Asse, carrying vvith him tvvo young men and his sonne Isaac, and vvhen they had cut vvoode for sacrifice, he vvent into the place that God had commaunded him 3.18.2
8. My sonne, God vvill prouide to himselfe an offering of sacrifice. 1.16.4
12. Novve I knovve that thou fearest the Lorde, and hast not spared thy onely sonne for me. 3.8.4
16. I haue svvorne by my selfe (saith the Lorde) because thou hast done this thing, and hast not spared thy onely sonne, &c. 3.18.2
17. I vvill blesse thee, and multiply thy seede as the starres of heauen, and as the sand that is by the shore of the sea. 3.18.2
18. And all the natiōs of the earth shall be blessed in thy seede, because thou obeyedst my voice. 2.13.1. & 4.14.21

23.4. I am a ſtraunger and pilgrime among you, geue me the right of buriall vvith you, that I may burie my dead. 3.25.8
7. Abraham aroſe, and did vvorſhip the people of that countrey, that is to ſay, the ſonnes of Heth. 1.12.3
12. Abraham did vvorſhip before the Lorde and the people of that countrey. 1.12.3
19. And Abraham buried his vvife Sara in the double caue of the field, vvhich caue vvas right ouer againſt Mamre, this is Hebron in the land of Canaan. 3.25.8
24.7. He vvill ſende his Angell before thee. 1.14.6.& 1.14.12
12. Lord God of my maiſter Abraham, helpe me this daye, and deale mercifully vvith my maiſter Abraham. 1.14.12
25.27. Iſaac loued Eſau, becauſe he did eate of his Veniſon. 3.2.31
26.1. A dearth being riſen in that lād, after that barrenneſſe vvhich happened in the dayes of Abraham: Iſaac vvent to Abimilech king of Paleſtine in Gerara. 2.10.12
4. And I vvill multiply thy ſeede as the ſtarres of heauē, and I vvill geue to thy poſteritie all theſe regions, and all nations ſhall be bleſſed in thy ſede. 2.13.1
7. And he aunſvvered, ſhe is my ſiſter, for he feared to cōfeſſe that ſhe vvas aſſociated vnto him in mariage. 2.10.12
15. For this, the Paleſtines enuying him, they dammed vp all the vvels that the ſeruauntes of his father Abram had digged, at that time filling them vp vvith earth. 2.10.12
20. But there alſo vvas a bravvling of the ſhepeheardes of Gerara againſt the ſhepeheardes of Iſaac. 2.10.12
31. And riſing in the morning, they ſvvore one to the other. 2.8.27
35. VVhich both did offend the minde of Iſaac and Rebecca. 2.10.12
27.9. Goe thy vvayes forth to the flocke, & bring vnto me tvvo good Kiddes, &c. 3.2.3
14. He vvent and brought, and gaue vnto his mother. 2.10.12
27. So ſoone as he ſented the ſmell of his garmentes, bleſſing him, he ſaid, beholde the ſmell of my ſonne as the ſmell of a full field the vvhich the Lorde hath bleſſed. 3.11.23
38. Eſau vvith a great houling vvept. 3.3.24.& 3.3.25
39. Thy bleſſing ſhall exceede in the fatneſſe of the earth, & in the dewe of heauen. 3.3.25.
28.5. Iſaac therefore let Iacob depart. 2.10.12
11. And he ſavve in his ſleepe a ladder ſtanding on the earth, and the top thereof touching heauen. 2.9.3
12. And alſo the Angels of God going vp and going dovvne by the vvay. 1.14.12
18. Iacob therefore riſing early, tooke the ſtone vvhich he did lay vnder his head, and he reared it vp for a remembraunce, pouring oile therupon. 1.11.15
22. I vvill offer the tenthes vnto thee, of all things that thou ſhalt geue me. 4.13.4
29.20. Iacob ſerued for Rachell 7. yeares. 2.10.11
23. And in the euening he brought in Lelia his daughter to Iacob. 2.10.12
27. Fill vppe the vvecke of dayes of this coupling, and I vvill geue her vnto thee for the vvorke by vvhich thou ſhalt ſerue me in 7. other yeares 2.10.12
30.1. But Rachell ſeing that ſhe vvas vnfrutefull, ſhe enuied her ſiſter, and ſaid vnto her huſband, geue me children, othervviſe I vvill die. 2.10.12.
2. VVhether or no am I a God that hath taken from thee the frute of thy vvombe? 1.16.7
31.19. And Rachell ſtole avvay the Idoles of her father. 1.11.8
23. VVho tooke his brethrē vnto him, and follovving after him 7. daies, he tooke him in the moūt Gilead. 2.10.12

31.40. Day and night I vvas oppreſſed vvith heate & colde, and ſleepe vvas fare from mine eyes 2.10.12

35. Therefore Iacob ſvvore by the feare of his father Iſaac. 2.8.27

32.1. Iacob vvent on the iourney that he had taken in hande, & the Angels of the Lord met him. 1.14.5

7. Iacob feared vvonderfully, &c. 2 10.12

10. I am not vvorthy of the leaſt of all thy compaſſions, & all the trueth vvhich thou haſt shevved vnto thy ſeruaunt: for vvith my ſtaffe haue I paſſed ouer this Iordan. 3.20.14.& 3 20.26

11. Deliuer me from the hande of my brother Eſau, becauſe I feare him very much, leaſt he comming, do ſtrike the mother vvith her ſonnes. 2.10.12 & 3.20.14

28. For if thou vvere ſtronge againſt God, hovve much more ſhalt thou prevaile againſt men? 1.14.5

29. Iacob asked him, tell me vvhat is thy name? he aunſvvered, vvhy doſt thou ſeeke after my name the vvhich is marvelous? and he bleſſed him in that place. 1.13.10

30. And Iacob called the name of that place Phanuel, ſayinge, I ſavve the Lord face to face, & my ſoule is ſafe. 1.13 10

33.3 And he going foorth vvorshipped proſtrate on the earth ſeuen times, vntill his brother drevve nie. 2.10.12

34.5 Iacob vnderſtode that he had raviſhed his daughter Dina. 2.10.12

25. Simeon and Leui the brethren of Dina vvent into the Citie boldely vvith their ſvvordes, and al the male being ſlaine, &c. 2.10.12.& 4.1.24

29. You haue troubled me, and haue made me be hated of the Chananites & Phareſites inhabiters of this contrey. 2.10.12

35.18 But her ſoule departinge for greefe, & death being novv at hand ſhe called, &c. 2.10.12

22. Ruben vvent, and ſlept vvith Bala the Cõcubine of his father, that vvas not vnknovven vnto him. 2.10.12 & 4.1.24

37.28. And the Madianites Marchaunts paſſing by, they drevv him out of the Ceſterne, they ſolde him to the Iſmaelites for 20. peeces of ſiluer money. 4.1.24

32. They tooke his coate, ſending thẽ vvhich bare it to his father, &c. 2, 10 12

38.18 Therefore the vvoman conceiued at one copulation, &c. 2.10 12 & 4.1.24

42.6. The brethren of Ioſeph came & did reuerence vnto him. 1.12 3

36. You haue made me to be vvithout childrẽ: Ioſeph is not aliue any more, Simeon is holden in chaines, & you cary Beniamin avvay: all theſe euils hath fallen on me. 2.10.12

43.14 My omnipotẽt God, make him fauorable tovvards you, and that he let looſe vvith you your brother that he holdeth in chaines and this Beniamin: for I shalbe as one deſtitute vvithout children. 2.4.6

45.8. I vvas not ſent hither by your counſell, but by the vvill of God. c 17.8

47.7. And Iacob ſaluted Pharao. 1.11 15

9. The daies of pilgrimage of my life be 130. yeares: fevv and euill 2.10.12 And they came not vnto the dayes of my fathers, in the vvhich they vvere pilgrimes. 2.10.13

29. Thou ſhalt keepe promiſe & ſhalt deale pitifully vvith me, that thou bury me not in Egypt. 2.10.13

30 But I vvill ſleepe vvith my fathers, and thou ſhalt cary me from this contrey, and put thou me in the ſepulcre of my Auncеſtors. 2.10.13 & 3.25 8

31. VVho ſvvearing, Iſraell vvorshipped the Lord, turning to the head of the bed 1.11.15

48.14. And Iſraell ſtretchinge out his right hande, put it on the head of Ephraim. 4.3.16

16. The Angell vvhich hath deliuered me from all euils, bleſſe theſe boyes. 1.14.6

And let the names of my fathers Abraham and Iſaac be called vpon them. 3.20.25

19. But his younger brother ſhall be greater then he, and his ſeede ſhall grovv into nations. 3.22.5

49.5. Simeon & Leui brothers, vvar like veſſels of iniquity. 1.8.4

9. Iuda the vvhelp of a Lyõ: my ſonne thou aſcendeſt to the pray, beinge ſtill thou diddeſt lye as a Lyon, and as a ſhe Lyon: vvho ſhall raiſe thee? 1.8.4

10. The Scepter ſhall not be carried avvay from Iuda, neither the Captaine from his home, vntill he come that is to be ſent, & he ſhall be that the Gentiles looke for. 1.8.7

18. I vvill looke for thy ſaluation O Lord. 2.10.4

50.20. You haue imagined euill of me but God vvill turne that into good, that he might exalt me as you ſee preſently. 1.17.8

25. VVhen God ſhall viſite you, cary avvay vvith you my bones from this place. 2.10.13

EXODVS.

2.12. When he looked here and there, and ſavve that no body vvas preſent, he hid the Egyptiã vvhich he ſtroke, or killed, in the ſand. 4.20.10

3.2 And the Lord appeared vnto him in a flame of fire from the middeſt of a bramble bush. 4.17.21

6. I am the God of thy father, the God of Abraham, the God of Iſaac, the God of Iacob. 2.8.15. & 2.10.9

8. I haue come dovvne that I may deliuer them from the handes of the Egyptians, and that I may bring them out of that contrey. 4.20.30

10. But I came, that I might ſend thee to Pharao, that thou mighteſt lead avvay my people. 4.8.2

14. VVhich is, ſet me vnto you. 1.13.23

21. I vvil giue fauour vnto this people before the Egyptians, & vvhen you go forth you ſhall not go forth empty. 1.17.7

4.3. And the Lord ſayd, throvve it on the earth, he threvv it, and it vvas turned into a ſnake. 4.17.15

11. VVho hath made the mouth of man, or vvho hath framed the dumme and deafe, the ſeeinge & the blinde? not I? 1.14

21. See thou do all things openly before Pharao vvhich I haue put into thy handes, I vvill harden his hart, & he ſhall not let the people go. 2.4.4 & 3.24.13

I vvil harden his hart, & he ſhall not let the people go. 1.18.1

25. Sephora tooke therefore a ſharp ſtone, and circumciſed the vncircũciſion of her ſonne. 4.15.22

6.7. And I vvill take you vnto me for a people, & I vvil be your God 2.10.3

23. Aaron tooke Elizabeth to vvife the daughter of Aminadab the ſiſter of Nahaſon, vvhich bare vnto him Nadab, and Abiu, and Eleazar and Ithamar 2.13.3

7.1. And the Lorde ſayd vnto Moſes, beholde, I haue ordained thee the god of Pharao, and Aaron thy brother ſhall be thy Prophet. 1.13.9

3. But I vvill harden his hart, and vvil multiply my ſignes and vvonders in the laande of Egypt. 1.18.2 & 2.4.3 & 2.4.4

10 Aaron tooke his rod before Pharao & his ſeruantes, & it vvas turned into a ſnake. 4.17.15

11. Pharao called his vviſe men & inchaunters, and they made vnto him likevviſe certaine vvonders through Egypcie all inchauntements. 1.8.6

12. And they in like maner caſt foorth their rods, vvhich vvere turned into dragons, but the rod of Aaron deuoured their rods. 4.17.15

8.15. But Pharao ſeeing that quietnes vvas giuen him, he made his hart vvorſe 1.18.2

10.1 And the Lorde ſayd vnto Moſes, go in vnto Pharao: for I haue hardned

hardened his hart, and the harts of his ſeruaunts, that I may make theſe tokens on him. 2.4.4

11.3. The Lorde vvill giue fauour to his people before the Egyptiãs. And Moſes vvas a great man in the contrey of Egypt before the ſeruants of Pharao & all the people. 2.4 6

12.5. It vvas a Lambe vvithout ſpot, a he Lambe of a yeare olde. 4.16.31

26. And vvhen your children ſhall ſay vnto you, vvhat religion is this? 4.16 30

43. This is the religiõ of paſſing ouer, euery ſtraunger ſhall not eate thereof. 4.17.22

46. Neither ſhal you breake the bones thereof. 1.16.9

13.12. Sanctifie to me euery firſt borne that doth opẽ the vvombe amõgeſt the children of Iſraell, as vvell of mẽ as of beaſt, for they be al mine. 4.16.31

14.19. And the Angell of the Lorde, liftinge vp himſelfe, vvhich did goe before the campe of Iſrael, vvent after them. 1.14.6

21. And vvhen Moſes had extended his hande againſt the ſea, the Lorde tooke it avvay, a mightie vvinde blovving and burninge all the night. &c. 4.15 9

26. And the Lorde ſayd vnto Moſes, ſtretch out thy hande ouer the ſea, that the vvaters may returne to the Egyptians & vpon the chariots and horſemen of them. 4.15.9

31. The people feared the Lorde and beleued in him, and in his ſeruaunt Moſes. 4.8.2

15.3. The Lord as a champion, omnipotent is his name. 1.13.24 & 4.17.23

16.7 And in the morninge you ſhall ſe the glory of the lord, I haue heard you murmuring againſt the Lord: But vve, vvhat be vve that you do murmure againſt vs priuily. 1.8.5

14. And vvhen the devv vvas aſcẽded that vvas fallen, beholde vppon the vpper part of the earth there appeared a litle thinge in a manner of the likenes. &c. 4.17.34 & 4.18.20

17.6. Beholde, I vvill ſtande there before thee vpon the rocke horeb, and thou ſhalt ſtrike the rocke, and vvater ſhall proceede there from, that the people may drinke. 4.17.15. & 4 17.21. & 4 18.20

15. And Moſes did build an altar, and called the name thereof *Iehouah-Niſſi* 1.13.9

18.16. And vvhen there ſhall be any diſputation amongeſt them, they ſhall come vnto me, that I may iudge betvvene them, & that I may shevve the commaundements of God & his lavves. 4 11 8

19.5. You ſhal be vnto me as the treſure and beſt of all the people, for all the earth is mine. 4.16.13

6. And you ſhal be vnto me a kingely Prieſthode, and a holy people 2.7.1

16. And novv the third day vvas come, and it vvaxed bright in the morning, and beholde thundering beganne to be hard, and lightninges to flashe, and thicke cloudes to couer the hill, and the ſounde of the trompet did make a noyſe very vehemently, and the people did feare vvhich vvere in the tentes. 1.8 5

20.3 Thou ſhalt not haue ſtraunge gods before me. 1.13 24

4. Thou ſhalt not make to thy ſelfe a grauen image, neither any likeneſſe that is in heauen aboue the earth, neither that is in the earth beneath, neither of thoſe thinges that be in the vvaters beneath the earth 1.1.1 & 1.11.12 & 1.13.24

5. Thou ſhalt neither vvorship them nor ſerue thẽ: I am thy mighty Lord God, gelious, viſiting the iniquity of the fathers vpõ the children, to the third and fourth generatiõs of them that hate me. 1.12.1

6 And being merciful vnto thouſands of them that loue me and keepe my commaundements. 2 10.9

13. Thou ſhalt not kill. 4.20.10

24. In vvhich ſhall be the memory of my name, I vvill come to thee and bleſſe thee. 4.1.5

21.13. But he that hath not lyen in vvaite, but that God hath giuen him into his handes, &c. 1.16.6.& 1.18.3
17. He that shall curse his father or mother, shall dye the death. 2.8.36
22.1. If any man shall haue stollen an Oxe, or a Sheepe, and shall haue killed him or sold him, he shall restore fiue Oxen for one Oxe, and foure Sheepe for one Sheepe. 4.20.16
8. If the theefe be not found, the master of the house shall be brought to the Iudges, and he shall svveare that he hath not &c. 4.20.4
11. An oth shal be betvvene thē, that he hath not stretched out his hande to the thing of his neighbour. 2.8.26
29 Thy tenthes and first frutes thou shalt not be slacke to pay. 3.7.5
23.1. Thou shalt not admit a lye, neither shalt thou ioyne thy hand, that thou shouldest beare false vvitnesse for the vvicked. 2.8.47
4. If thou shalt meete the Oxe or Asse of thy enemy going altray, bring him backe vnto him. 2.8.56
5. If thou shalt see the Asse of him that hateth thee lye vnder his burdē, thou shalt not passe by, but shalt lift it vp together vvith him. 2.8.56
12 That thy Oxe & thy Asse may take rest, and that the sonne of thy handemaiden may be refreshed, and the straunger. 2.8.32
13. And ye shall not svveare by the name of outvvard Gods, neither shal it be hearde out of your mouth. 2.8 25
19. Thou shalt cary the first of thy frutes into the house of the Lord thy God. 3.7.5
20. Beholde, I vvill sende my Angell, vvhich may go before thee, and may kepe thee in the vvay, and may bring thee into the place vvhich I haue prepared. 1.14.6
24.18 And Moses entring the middest of the cloude, ascended into the hill, & vvas there 40. daies & 40. nightes. 1.8.5.& 4.12.10
25.17. Also thou shalt make a mercy seate of fine golde, tvvo cubites and a halfe longe, and one cubite and a halfe broad. 1.11.3
18. Thou shalt also make tvvo golden Cherubins, beaten out on both sides of the Oracle. 1.11.3
20. They shall couer both sides of the mercy seate, stretchinge out their vvinges, and coueringe the Oracle, & their faces one to an other, to the mercy seate vvardes, by the vvhich the Arke is couered: in the vvhich thou shalt put the testimony that I shall giue thee. 1.11.3
40. Looke in, and do according to the example vvhich vvas shevved thee in the mountaine. 2.7.1.& 4.14.20
28.9. And thou shalt take tvvo Onix stones, and thou shalt graue on them the names of the children of Israell. 3.20.18
10. Six names in one stone, and the other sixe on the other stone, according to the birth of them. 3.20.18
12. And Aaron shall cary the names of them before the Lord, vppon either shoulder, for a remēbraunce. 3.20.18
21. And the stones shall be accordinge to the names of the children of Israell, 12. accordinge to their names, grauen as signets, euery one according to his name, and they shall be for the 12. tribes. 3.20.18
29.9. And thou shalt gird them vvith girdles, both Aaron and his sonnes, and thou shalt put on them bonets, and they shall be priestes to me by a perpetuall religion, &c. 4.2.9
36 And thou shalt offer a Calfe euery day for reconciliation, & thou shalt clense the altar, &c. 2.17.4.& 4.18.13
30.10 And Aaron shal make reconciliation vppon the hornes thereof once a yeare, vvith the bloud that is offered for sinne. 2.15.6
30. Thou shalt annoint Aaron and his sonnes, and thou shalt sanctifie them, that they may minister vnto me in the Priestes office. 4.19.31
31.3. And I haue filled Beseleell vvith the spirit of God, vvith vvisedome, vnder-

derstandinge, and knovvledge in echvvorke. 2.2.16
31. See that you kepe my Sabaoth, because it is a signe betvvene me & you in your generations. 2.8.29
32. Arise, make vs gods that may go before vs, for vvhy, vve knovve not vvhat hath happened to this manne Moses, that brought vs out of the land of Egypt. 1.11 8
4. And they sayd, these be thy gods, O Israell, vvhich brought thee fourth of the land of Egypt. 1.11 9
27. Lette euery man put his svvord by his side, and go to and fro from gate to gate throvve the hoste, and slay euery man his brother, and frend, & neighbour. 4.20.10
32. Either pardon them this fault, or else if thou do it not, vvipe me out of the booke vvhich thou hast vvritten. 3 20.35
33.19. I vvill haue mercy on vvhom I vvill, and I vvill be fauorable vnto vvhom it shall please me. 2.5 17.& 3 11.15.& 3.22 6,8 & 3 24.15
20. Thou canst not see my face, for mā shall not see me and liue 1.11.3
34.6. The Lord passing before him, he sayd: the Lorde, the Lorde, stronge, mercifull, and gracious, pacient and of much mercy. 1.10.2
7. VVhich doest pay the iniquitie of the fathers to the childrē, and vpon the childrēs children, vnto the third and fourth generation. 2.8. 9
28. Therefore Moses vvas there vvith the Lord 40. daies & 40. nightes, he eate neither bread, nor dronke vvater. 1.3.5.& 4.12 20
29. And vvhen Moses came dovvne from the mount Sinai, the tvvo Tables of testimony vvere in his hands (and he vvist not that the skinne of his face did shine bright after that God had talked vvith him.) 1.8.5
35.2. You shal vvorke six daies, the seuenth day shall be vnto you the holy Sabaoth of the Lordes rest. 2.8 29
30. Beholde, the Lord hath called by name Beseleel the sonne of Vri, the sonne of Hur of the Tribe of Iudah. 2 2 16
40.34. And a cloude did couer the Tabernacle, the maiesty of the Lorde glittering and shining. 1.8.5

LEVITICVS.

1.2. WHosoeuer of you shall offer a sacrifice vnto the Lord, ye shall offer it of cattel, as of Beefes and of sheepe. 4.14 20
4. And he shall put his hand vpon the heade of the sacrifice, and it shall be acceptable and profitable for his attonement. 4.3 16
5. And he shall offer vp the calfe before the Lord. 4.18.11
4.2. A soule vvhē it shall sinne through ignoraunce in any of the commaundementes of the Lord, &c. 4.1.28
5.13. And the priest shall make an attonement for him as touchinge his sinne, that he hath sinned in one of these pointes, & it shall be forgiuen him, &c. 2.17.4
8.6. And all the multitude being gathered together before the dore of the Tabernacle, he vvashed Aaron & his sonnes. 4.3.15
11.44. Be you holy because I am holy. 4.19.25
16.2. Speake vnto Aaron thy brother, that he enter not eche time into the sanctuary that is betvvene the vale before the propitiatory, &c. 2.15 6
21. And Aaron putting both his hāds vppon the liue Goate confessed all the iniquities of the children of Israell, &c. 3.4.10
18.5. The vvhich thinges if a man do, he shall liue in them. 2.8.4.& 2.17.5 & 3 14.13 & 3.17.3
6. None shall come neere any of the next of his blood that he should reueale their shamefulnesse. 4 19.13
19.2. Be you holy, because I the Lord your God am holy. 2.8.14.& 3.6.2 & 4. 19 25
12 Thou shalt not forsvveare in my

name, neither shalt thou defile the name of thy God. I am the Lord, &c. 2.8.24

16. Thou shalt not be a falſe accuſer nor a vvhiſperer amongeſt the people. 2.8.47

18. Thou shalt not ſeeke auengement, neither shalt thou be mindfull of the vvronge of thy Citizens to thee. 2.8.56.& 4.20.19

31. You shall drawe avvay your promiſes from them that vvorke vvith ſpirits, neither inquire you any thing of ſoothſaiers that you should be polluted by them. 4.1.5

20.6 The ſoule vvhich followeth after coniurers and ſoothſayers, and goeth a vvhooringe after them, I vvill put my face againſt him, &c. 1.8.5

7. Sanctifie your ſelues, and be you holy, becauſe I your Lorde God am holy. 4.19.25

9. He vvhich curſeth his father or mother, shall dye by death. 2.8.36

26.3. If you shall vvalke in my vvaies, and shal keepe my cõmaundements, and do them. 2.5.10

4. I vvill giue you raine in his time. 1.16.5.& 2.8.4

12. I vvill vvalke amongeſt you, and I vvill be your God, & you shal be my people. 2.10.8

20. Your ſtrength shall be conſumed in vaine, the earth shall not bringe forth her frute, neither the trees, &c. 3.20.44

23. Yet if by theſe you vvil not receiue my diſcipline, but vvill vvalke contrary vnto me. 1.17.8

26. Aftervvardes I shall haue broken the ſtaffe of your bread, in ſuch ſorte, that tenne vvomen may bake bread in one ouen, and they shall deliuer them by vvaygh t, &c. 3.20.44

33. But you I vvill diſparce amongeſt the nations, and I vvill drawe out a ſvvord after you, and your land shall be deſert, &c. 2.11.1

36. And ſuch of you as shall remaine, I vvill cauſe feare in your heartes. 1.18.2.& 2.4.6

NVMBERS.

6.5. ALL the vvhile of his ſeparation, the raſor shall not paſſe ouer by his head. 4.19.26

18. Then the Nazarite shall be shauen before the dore of the Tabernacle of promiſe, by the lockes of his conſecration and he shal take his heare and put it vppon the fire. 4.19.26

9.18. All the daies that the cloude did ſtande vppon the Tabernacle, they did erect their tentes there accordinge to the commaundement of the Lorde. 4.15.9

11.9. And vvhen the devv did fall by night vpõ the campe, the Manna did fall together vvith it. 1.8.5

18. Be you ſanctified, to morrovv you shall eate flesh. 3.20.51

31. A vvinde going out from the Lord, brought quailes from beyonde the ſea. 1.16.7

33. As yet the flesh vvas betvvene their teeth, neither as yet vvas chavved, and beholde the vvrath of the Lord vvas ſtirred amõgeſt his people, &c. 3.20.51

12.1. Mary & Aaron ſpoke againſt Moſes for his vviues ſake, vvhich vvas an Ethiopian. 1.8.4

14.43. The Amalekites & Chananites are before you, by vvhoſe ſvvorde you shal fall, for becauſe you vvould not ſtay your ſelues vpon the Lorde, neither vvil the Lorde be vvith you. 2.5.11

15.32. It came to paſſe vvhẽ the children of Iſraell vvere in the deſert, and hadde founde a man gatheringe ſtickes on the Sabaoth. 2.8.29

16.24. Commaund all the people, that they be ſeparated from the Tabernacles of Chore, Dathan, and Abiron. 1.8.5

20.10 The multitude being gathered before the rocke, he ſaid vnto them, harken you rebels and infidels, vvhether

ther or not shall vve bringe you vvater out of this rocke? 1.85
26. And vvhen you shal haue ſtripped the father from his garmēt, cloth Eleazar his ſonne vvith it. 4.3.15
21.8. Make a Braſen Serpent, and put him for a ſigne, vvhoſoeuer beinge ſtroken and looke vppon him, ſhall liue 4.18.20
9. Moſes made therefore a Braſen Serpent, and ſette him for a ſigne, the vvhich vvhē they that vvere ſtroken did beholde, they vvere healed 2.12 4
23.10. Let my ſoule dye the death of the righteous, and let my laſt end be like to theirs. 2.10.14
19. God is not as man, that he ſhould lye, nor as the ſonne of man, that he ſhould be chaunged 1.17.12
28.2. Theſe be the ſacrifices that you ſhoulde offer, tvvo Lambes of tvvo yeares olde vvithout ſpot, daily for a continuall ſacrifice. 4.1.5

DEVTERONOMIVM.

1.16 HEare them, and iudge you that is right, vvhether he be a Citizen or ſtraunger 4.20.4,6,9
39. Your litle ones vvhome you ſayd ſhould be caried captiues, and your ſonnes vvhich this day knevv not good from euill, they ſhall enter in. 4 16.19
2.30. The Lord thy God vvill harden his ſpirite, & vvill make his hart obſtinate. ſo that he ſhall be deliuered into thy handes. 1.18 2.& 2.43 & 3 4.4
42. You ſhall not adde to the vvorde vvhich I ſpeake vnto you, neither take therefrom. 4.9.2
7. Neither is there a nation ſo great, vvhich hath the gods ſo at hande, as our God is at hande at euery of our requeſtes. 3.24.15
9. Kepe thy ſelfe therfore & thy ſoule carefully, that thou forgette not the vvords that thy eies haue ſeene, and let them not depart out of thy hart all the daies of thy life, &c. 2.8.5
11. And you came vnto the foote of the hill, vvhich did burne to heauen, there vvas therin darkenes, cloudes, and miſtes. 1 11.3
15. Keepe your ſoules therefore carefully: you ſavv not any likenes in that day that the Lord ſpake vnto you. 1 11.2
16. Leaſt that beinge deceiued, you ſhoulde make vnto your ſelues ſome grauen ſimilitude, or image of male or female. 2.8.17
17. The likenes of euery beaſt that be vpon the earth, or of flyinge birdes vnder the heauens. 2.8.17
5.14. That thy ſeruaunt and handmaid may reſt as vvell as thou. 2.8.32
17. Thou ſhalt not kill. 4.20.10
6.5. Loue the Lord thy God vvith all thy hart, & vvith all thy ſtrength 2.7 5.& 2.8.51.& 3.19.4
13. Thou ſhalt feare the Lorde thy God, and ſerue him onely, and thou ſhalt ſvveare by his name. 2.8.25
16. Thou ſhalt not tempt the Lorde thy God, as thou tempteſt him in the place of temptation. 4.13.3
25. He vvill haue mercie vpon vs, if vve doe keepe and doe all his commaundementes before our Lorde God as he hath commaunded vs. 3 17.7
7.6. Becauſe thou art a holie people vnto the Lord thy God: the Lord thy God hath choſen thee, that thou ſhouldeſt be vnto him a peculiar people of al the people vvhich be on the earth. 2.8.14
7. Not becauſe you did proceede in number the reſt of the nations, is the Lord ioined vnto you and hath choſen you, vvhen as you be the leaſt of all nations. 3.22.5
8. But becauſe the Lord loued you, & did keepe his othe that he ſvvore to your fathers, &c. 3.22.5
9. And thou ſhalt knovv, becauſe the Lord he is the ſtronge God & faithfull, keepinge couenant and mercie vvith them that loue him, and vvith them that keepe his commaundement. 3.17.5

12. If after you shall heare theſe iudgementes, you shall kepe and do them, the Lorde thy God vvill keepe the couenant and mercy vvith thee, vvhich he ſvvore to thy fathers. 3.17 1

13. And he vvill loue thee, and bleſſe & multiply the frute of thy vvombe, and the frute of thy lande, &c. 3.17 1

8.2. And thou shalt remember all thy iourney by the vvhich the Lorde thy God leade thee fortie yeares by the deſert, that he might affli& thee and proue thee. 3.20 46

3. That he might shevve thee, that man liueth not onely by bread, but by euery vvord that goeth out of the mouth of the Lorde. 1 16.7.& 3.20 44

9.6. Knovve thou therefore, the Lorde thy God gaue thee not this good countrey for to poſſeſſe for thy righteouſneſſe ſake, vvhen as thou art a people of a moſt hard necke. 3.21 5

10.12. And novv Iſrael, vvhat doth the Lord thy God require of thee, but that thou shouldeſt feare the Lorde thy God, &c. 2 8.51

14. Loe, beholde the heauen, and the heauen of heauens, the earth, and all that be in thē be the Lord thy Gods. 2.11.11 & 3.21.5

15. And yet notvvithſtandinge the Lorde vvas ioyned vnto thy fathers, and loued them, & choſe their ſeede after them, &c. 3.21.5

16. Circumciſe therefore the vncircumciſion of your hartes, and harden not your necke any more. 2.5.8 & 3 3.6.& 4.16.3.& 4.16.21

20. Thou shalt feare the Lorde thy God and shalt ſerue him onely, thou shalt cleaue vnto him, and shalt ſvveare by his name. 2.8.25

11.26. Loe, I put before your ſight this day a bleſſinge and a curſinge. 3 17.1

12.13. Bevvare thou offer not thy burnt offringes in euery place that thou shalt ſee. 4.2.9

14. But in that place that thy Lorde God hath choſen, in one of thy tribes there thou shalt offer thy offerings, & thou shalt do vvhatſoeuer I commaund thee. 4.2.9

28. Keepe and harken to all that I cōmaund thee, that it goe vvell vvith thee, and thy children after thee for euer, &c. 2.8.5

32. Thou shalt not adde nor diminiſh any thing. 4.10.17

13.3. The Lorde your God proued you, that it might appeare, vvhether you loued him or not vvith all your hart, and vvith all your ſoule. 3.10.46

14.2. Thou art a holy people to the Lorde thy God, and he choſe thee, that thou mighteſt be to him a peculiar people, out of all the nations of the earth 2.8.14

16.10. And thou shalt celebrate the holie day of vveekes vnto the Lord thy God a vvillinge offeringe of thy handes, vvhich thou shalt offer according to the bleſſing of the Lord thy God. 2.18.8

19. Thou shalt not reſpe& perſons nor take bribes, becauſe bribes doe blinde the eyes of the vviſe, and doe chaunge the vvordes of the iuſt. 4 20.9

17.8. If thou shalt perceiue hard and doutfull iudgement betvvene blood and blood, and cauſe and cauſe, &c. 3.4.4

9. Thou shalt come vnto the Prieſt of the Leuites, and to the Iudge that shall be at that time, and thou shalt ſeeke of them, &c. 3.4.4.& 4.8.3

11. And they shall teache thee according to that lavv, and thou shalt folovv their iudgement. 4.8.3

12. VVhoſoeuer shall be proude, not vvillinge to obey the gouernment of the Prieſt, vvhich that time ſerueth before the Lorde the God, by the ſentence of the Iudge that man ſhall die, and thou shalt take avvay euill from

from Iſraell. 4.8.2
16. And vvhē he ſhall be ordained, he ſhall not encreaſe his horſe, neither ſhall he cary the people backe into Egypt. 4.20.9
18.11. Neither he vvhich ſeeketh the trueth at the dead. 3.5.6
13. Thou ſhalt be perfect and vvithout ſpotte vvith thy Lorde God. 2.8.51
15. The Lorde thy God vvill raiſe vp a Prophet vnto thee of thy nation, and of thy brethren like vnto me, him thou ſhalt heare. 4.1.5
19.19. They ſhall giue vnto him, as he hadde thought to haue done vnto his brother. 4.20.16
21.18. If a manne ſhall beget a contumelious & ſtubborne ſonne, vvhich vvil not be ruled by his father or mother, and ſhall contemne to obey to be chaſtened, &c. 2.8.36
23. He is curſed of God that hangeth on a tree. 2.7.15 & 2.16.6
23.5. And he vvill turne his curſe into a bleſſinge, becauſe he did love thee. 3.21.5
24.13. But byandby thou ſhalt reſtore vnto him his pledge before the ſunne ſet, that ſleepinge in his garment he may bleſſe thee, and that thou mayſt haue righteouſnes before the Lorde thy God. 3.17.7
26.18. Beholde, the Lord hath choſen thee this day, that thou ſhouldeſt be vnto him a peculiar people, as he told thee, and that thou mighteſt keepe all his preceptes. 2.8.14
27.26. Curſed be he that doth not abide by the vvordes of this lavv, and that doth not throughly do them in vvorke. 2.7.5.& 2.7.15.& 2.16.6 & 3.11.19.& 3.12.1.& 3.14.13.& 3.17 1.& 3.17.9
28.1. If thou ſhalt heare the voice of the Lord thy God, that thou do and keepe all his commaundements that I commaund thee this day, the Lord thy God vvill make thee excellenter than all nations that dvvell on the earth. 1.17.8.& 2.5.19
2 All theſe bleſſinges ſhall come vpon thee, and ſhall ouertake thee if thou ſhalt harken to thoſe precepts. 2.8.4
12. The Lord ſhall open his beſt treſure the heauen, & he ſhall giue raine vnto thy land, &c. 1.16.5
29. And alvvayes thou ſhalt ſuffer reproche, and thou ſhalt be oppreſſed by violence, neither haſt thou any to deliuer thee. 4.20.25
36. The Lorde ſhall lead thee and the kinge vvhich thou doeſt ordaine ouer thee, into a nation vvhich thou doeſt not knovv, neither thy fathers, &c. 2.11.1
65. For the Lord ſhall giue vnto thee a fearefull heart, and failed eyes, and a ſoule conſumed vvith greefe. 2.4.6
29.2. You haue ſeene al that the Lord did before you in the land of Egipt, &c. 2.2.20
4. And the Lord gaue not vnto you an vnderſtanding hart, and ſeeing eies, and eares vvhich might heare, vntill this preſent day. 2.2.20
18. Leaſt there be amongeſt you a mā, or vvomā, or family, or tribe, vvhoſe hart this day is contrary frō the Lord our God, that it ſhoulde go & ſerue, &c. 3.17.5
19. And vvhen he hath heard the vvordes of this othe, he bleſſe himſelfe in his heart, ſayinge: Peace ſhall be vnto me, and I vvill vvalke in the vvickedneſſe of my hart: and ſo he take vvith dronkenneſſe thirſt. 3.17.5
20. And the Lorde ſhall not forgiue him, but thē moſt of all ſhal his rage fume and his zeale againſt that man, and all the curſes ſhall light vppon him that are vvritten in this booke, &c. 3.3.7
29. The ſecrete thinges belonge vnto our Lord God, but thoſe that be manifeſt, vnto vs and our children for euer, that vve may do euery thing of this lavv. 1.17.2.& 3.21.3
30.2. And thou ſhalt returne vnto him, and thou ſhalt be obedient vnto his gouernment, as I haue commād-

ded thee this day, vvith thy children, &c. 3 3.6
3 The Lord thy God shall bringe thee backe from thy captiuitie, and he shall haue mercie of thee, and he shall gather thee together againe from amongeſt all the nations amongeſt vvhome he hadde ſcattered thee. 4.1.24
6. The Lord thy God vvill circumciſe thy hart, and the heart of thy ſeede, that thou maieſt loue the Lorde thy God, &c. 2.5.8.& 2.5.12.& 3.3.6 & 4.16.3
10. If thou ſhalt for all this heare the voice of the Lord thy God, and ſhalt keepe his preceptes and ceremonies vvhich be commaunded in this lavv, &c. 1.7.5
11. The commaundement that I doe commaunde thee this day, is not aboue thee, neither a far of. 2.5.12
13. Neither is it ſet beyond the ſea, that thou ſhouldeſt ſay: vvho of vs ſhall go ouer the ſea and fetche it vs, that vve may heare it? 2.5.12
14. But the vvorde is very neere vnto thee, in thy mouth and hart, that thou maieſt do it. 2.5.12.& 3.24.3
15. Conſider that this day I haue put before thy ſight life & good, & contrariviſe, death and euil. 3.17.1
19. I do cal heauen and earth this day to vvitneſſe, that I haue put before you, life and good, bleſſinge and curſinge: chooſe therefore life, that thou mayſt liue and thy ſeede. 2.5.4 & 2.7.3
32.5. They haue corrupted themſelues tovvarde him by their vice, not being his children, but a frovvard & crooked generation. 1.8.6
8. VVhen the almightie deuided the nations, vvhen he ſeparated the ſonnes of Adam, he appointed the boundes of the people, &c. 2.11.11 & 3.21.5
15. The vvell beloued is vvaxen fatte: he hath kicked, beinge ſvvolen vp vvith fatte, hath forſaken God his maker, &c. 3.8.5
17. They haue offred vp to Deuills, & not to God. 4.13.17
21. They haue prouoked me vvith that vvhich vvas not God. 1.13.15
35 Vengeance is mine, and I vvill revvard, &c. 2.8.56 & 4.20.19
46. Set your harts vpon all the vvords that I teſtifie vnto you this day, that you may commaunde them vnto your children, that they may obſerue and do all the vvordes of the lavve. 2.7.3
33.3. All holy menne be in his hand. 2.10.9
29. Bleſſed art thou O Iſraell, vvho is like thee O people, vvhich art ſaued in the Lord? &c. 2.10.8
34.5. And Moſes the ſeruaunt of the Lord died in the lande of Moab, the Lord commaunding. 4.6.11

IOSVAH.

1.7 SVVarue not from it, neither to the right hand nor to the left, that thou mayſt vnderſtād all things that thou doeſt. 4.9.12
8. The volume of this Lavve ſhall not departe from thy mouth, but thou ſhalt meditate theron day & night, &c. 4.9.12
2.1 VVho goinge foorth, entred the houſe of a vvoman harlot, named Rahab, &c. 3.24.11
9 I haue knovven that the Lord hath deliuered vnto you the lande, for vvhy, the feare of you hath fallen vpon vs, and all the inhabitātes of the land hath fainted. 2.46
11. And vve hearinge theſe thinges, feared vvonderfully, and the hart of vs faynted, neither vvas there any courage left in vs at the entraunce of you: For the Lorde your God, he is God in heauen aboue, and in earth beneath. 2.46
5.14. I am the chiefe of the hoſt of the Lorde. 1.14.5
7.19. And Ioſuah ſaid to Acam, my ſonne, geue glory vnto the Lorde God of Iſraell, and cōfeſſe and ſhevv vnto mē vvhat thou haſt done. 2.8.24
10.13. And the Sunne and Moone ſtoode

floode ſtill. 1.16.2

11.20. It vvas the iudgement of the Lord, that their harts ſhould be hardned, & that they ſhould fight againſt Iſraell. 1.18.2

24.2. Your fathers dvvelt beyond the ſud, from the beginning, euen Thare the father of Abraham, and the father of Nachor, and they ſerued ſtraunge gods. 1.11.8. & 3.24.2

3. I tooke your father Abraham from the borders of Meſopotamia, and I brought him into the land of Chanaan, &c. 3.24.2

IVDGES.

2.1. AND the Lorde vvent vp from Gilgall to a place of, &c. 1.14.6

18. And vvhen the Lorde had raiſed them vp Iudges, in thoſe dayes, he vvas moued vvith compaſſion, and did heare the grones of their afflictions, &c. 3.3.25. & 3.20.15

19. Yet after the Iudge vvas dead, they vvere turned, and they did much vvorſe then their fathers did, followving ſtraunge gods. 3.3.25

3.9. And they cried vnto the Lorde, vvhich raiſed vnto then a ſauior, and he deliuered thē. 3.20.15. & 4.20.30

12. And the children of Iſraell began againe to do euill in the ſight of the Lorde. 3.20.15

15. And aftervvardes they cried vnto the Lorde, vvhich raiſed them vp a ſauior, &c. 3.20.15

6.11. The Angell of the Lorde came and ſatte vnder the Oke. 1.14.6

14. And the Lorde looked vpon him, and ſaid: go in, this thy ſtrength and thou ſhalt deliuer Iſraell from the hand of the Median. 1.13.10. & 1.14.5

34. But the ſpirit of the Lorde clothed Gedion, vvho ſounding a trompet, called together the houſe of Abiezer that it ſhould followve him. 2.2.17

37. I vvill put this fleece of vvoll in the threſſhing place: if devve ſhall be in the onely fleece, and drineſe on all the ground, &c. 4.14.18

8.27. And Gedion made thereof an Ephod, and put it in his Citie Ephra, and all Iſrael vvēt a vvhooring there after it, vvhich vvas the deſtruction of Gedion and his houſe. 4.10.25

9.20. But if frovvardly, let fire come forth from Abimelech, and conſume the inhabitaūtes of Sechem, and the tovvne of Mello, &c. 3.20.15

11.30. Iephthe vovved a vovve vnto the Lord, ſaying: if thou ſhalt deliuer the ſonnes of Ammō into my handes, &c. 4.13.3

13.10. Beholde, the man appeared vnto me vvhich I did ſee before. 1.14.6

16. To vvhom the Angell aunſvvered, if thou compell me, I vvill not eate of thy bread, but if thou vvilt make burnt offering, offer that vnto the Lorde. 1.13.10

18. VVhy doeſt thou inquire after my name, that is maruellous? 1.13.10

19. Therefore Manoah tooke a kidde of the goates and meate offerings, and put it vppon the ground, offering it vnto the Lord. 4.10.25

22. VVe ſhall die the death, becauſe vve haue ſeene the Lorde. 1. 13.10 & 1.14.5

23. If the Lorde vvould kill vs, he vvould not haue receiued a burnt offering and meate offeringes at our handes. 1.11.10

16.28. O Lorde my God be mindfull of me, and geue me novve mine olde ſtrength, that I may reuenge me of my enemies. 3.20.15

21.25. In thoſe dayes there vvas no king in Iſraell, but euery one did that that ſeemed right in his ovvne eyes. 4.20.9

RVTH.

3.13. IF he vvill not haue thee, I vvill take thee vvithout any doubt: The Lorde liueth. 2.8.27

1. SAMVEL.

1.13. BVt Anna ſpake in her hart, and only her lippes did moue, and her voice vvas not at all heard, vvherfore Heli thought ſhe vvas dronken. 3.20.31

2.6. The Lorde doth kill and quicken, he doth lead vnto hell and bringeth backe againe. 3.20.52
9 He vvill kepe the feete of his Sainctes: and the vvicked ſhall keepe ſilence in darkneſſe. 2.18.18
10. And he vvill gene rule vnto his king: and he vvill exalt the horne of his annointed. 2.6.2
25. And they heard not the voice of their father, becauſe the Lord vvould kill them. 1.18 3.& 3.24.14
34. And this ſhall be a ſigne vnto thee, that ſhall come vpō thy tvvo ſonnes Ophne and Phinees: they ſhall die both on one day. 1.18.1
6.9. And you ſhall ſee, and if ſo it go vppe by the vvay of his coaſtes againſt Bethſames, he did vs this great euill, &c. 1.16.9
7.3. If you do turne vnto the Lorde, vvith all your hartes, put avvay the ſtraunge Gods from amongeſt you, Baalem and Aſcaroth, and prepare your hartes vnto the Lord, &c. 3.3.5
6. And in that day they faſted, & they ſaid there: vve haue ſinned againſt the Lorde. 4.12.17
27. He built there an altar to the Lord. 4.10.25
8.7. They haue not caſt of thee, but me, that I ſhould not rule ouer thē. 4.26.6
11. This ſhall be the right of your king, vvhich ſhall rule you, he ſhall take your ſonnes & put them in his chariots, &c. 4.20.26
10.6. And the ſpirit of the Lorde ſhall come vpon thee, and thou ſhalt propheeie vvith them, and thou ſhalt be chaunged into an other man. 2. 2.17.& 2.3.4
9. Therefore, vvhen he had turned his backe to go from Samuell, God gaue him an other hart, & all theſe ſignes chaunced in that day. 3.2.12
26. Saule alſo vvent home to Gibeah, and vvith him part of the armie, vvhoſe hart God had touched. 2.2.17
11.6. Then the ſpirit of the Lorde came vpon Saule, vvhen he heard theſe vvordes, &c. 2.4.6
15. And all the people aroſe in Gilgal, and made Saule their king before the Lorde, &c. 1.8.6
12.22. And the Lorde vvill not forſake his people, for his great names ſake, becauſe the Lorde ſvvore he vvould make you his people. 3.21.5
14.44. And Saule ſaid, God do ſo, and more alſo vnto me, thou ſhalt dy the death Ionathan. 2.8.24
15.11. It repēteth me, that I haue made Saul king, becauſe he hath forſaken me, and hath not done as I commaunded him: and Samuell vvas ſad, and cried vnto the Lorde all night. 1.17.12 &.3.20.5
22. VVhether vvill the Lorde haue burnt ſacrifice and offerings, and not rather that the voice of the Lorde ſhould be obeyed, &c. 4.10.17.& 4 18.9
23. For rebellion is as the ſinne of vvitcherafte, and not to truſt in the Lorde as the ſinne of idolatry, for that thou haſt caſt avvay the vvorde of the Lorde, &c. 3.4.33.& 4.10.17
29. For the triumpher in Iſraell vvill not ſpare, neither vvill he be chaunged by repentaunce, neither is he man that he ſhould repent. 1.17.13
30. But he ſaid, I haue ſinned: but honor me, I pray thee, before the ſeniors of my people, &c. 3.3.4
35. But Samuel did bevvaile Saule: and it repented the Lorde that he had made Saule king ouer Iſraell. 3.20.15
16.1. And the Lorde ſaid vnto Samuell, hovve long vvilt thou bevvaile Saule? ſeing I haue curſed him, as that he ſhall not reigne, &c. 3.20.15
13. Samuell toke therefore his horne of oile, and annointed him in the middeſt of his brethren. 1.8.7.& 2 2.17
14. And an euill ſpirite did vexe him from the Lorde. 1.14.17.& 2.4.5
18.10. And after an other daye, the euill ſpirit of God entred Saule. 2.14 17 & 2.4.5
19.9. And the euill ſpirit of the Lorde vvas

was vpon Saule, and he satte in his house, and helde a laueline in his hand, &c. 2.4.5

15.16. And Saule and his men vvent on the one side of the hill, and Dauid & his men on the other side. 1.16.9

25. And a messenger came vnto Saule, and said: make haste & come, because the Philistines haue inuaded the coūtrey. 1.16.9

24.7. The Lord keepe me, that I do not this thing vnto my Lord the annointed of the Lorde, that I should lay my hand vpon him, vvhich is the annointed of the Lorde. 4.20.28

11. But mine eye hath spared thee: for I said, I vvill not stretch out my hād against my Lorde, because he is the annointed of the Lorde. 4.20.28

26.9. And Dauid said vnto Abisai, kill him not: for vvho shall stretch forth his hand against the annointed of the Lorde, and be blameless? 4.20.28

12. All of them did sleepe, because the drovvsinesse of the Lord fell vpon them. 1.18.2

23. The Lorde shall revvarde euery man according to his righteousnesse and faithfulnesse, for the Lorde hath deliuered thee into my handes, &c. 3.17.14

31.13. And they tooke their bones, and buried them in a groue at Iabes, and they fasted 7. dayes. 4.12.17

2. SAMVEL.

3.8 THerfore it is said in a prouerbe, the blinde and lame shall not enter into the temple. 4.16.31

7.14. The vvhich if he shall do any thing vvickedly, I vvill correct him vvith the rodde of men, and in the plagues of the sonnes of men. 3.4.32

27. Because thou O Lorde God of the hostes of Israel, hast reuealed vnto thy seruaunt, saying: I vvill builde a house to thee, &c. 3.20.13

28. Novve therefore, O Lorde God, thou art God, and thy vvordes are true, thou hast spoken vnto thy seruaunt these good things. 3.20.14

10.12. Be thou a stoute man, and let vs fight for our people, and for the citie of our God, and the Lorde vvill do that seemeth good in his ovvne eyes. 1.17.9

11.4. Dauid hauing sent messengers, brought hir, vvho vvhen she came vnto him, he slept vvith hir. 4.1.24

15. He vvrote in a letter: put Vrias in the front of the battel vvhere the greatest scermishe is, and forsake him, that being stroken he may dy. Ibidem.

12.12. Thou dideſt it priuilie, but I vvill do this thing in the sight of all Israel. 1.18.1

13. And Dauid said vnto Nathan, I haue sinned against the Lorde. And Nathan said vnto Dauid: the Lorde hath put avvay thy sinne, thou shalt not dy. 3.3.4.& 3.4.10.& 3.4.31.& 4.1.24

14. Notvvithstāding for because thou madeſt the enemies of the name of God blaspheme for this thing, the sonne that is borne vnto thee shall dy. 3.4.33

16.10. The Lorde hath commaunded him that he should curse Dauid, and vvho is it that dare say, vvhy hast thou done so? 1.17.8.& 1.18.1.& 1.18.4

22. Therefore they spred Absolon a tent vpon the toppe of the house, and he vvent in vnto the concubins of his father, before all Israell. 1.18.1 & 1.18.4.

17.7. And Chusay said vnto Absolon: it is not good counsell that Achitophel gaue this time. 1.17.7

14. The profitable counsell of Achitophel is scattered abrode by the becke of the Lorde, that the Lorde might bring vpon Absolon euell. 1.17.7.& 3.4.6

22.20. And he brought me forth into largenes, he deliuered me because it pleased him, 3.17.5

21. The Lorde hath geuen vnto me according vnto my righteousnesse, and according vnto the cleannesse of my handes. 3.17.5

24.1. And the vvroth of the Lorde vvas againe kindeled againſt Iſraell, and he moued Dauid againſt them in that he ſaid vnto Ioab, go number Iſraell and Iuda. 1.14.18

10. But the harte of Dauid ſtroke him after he hadde numbred the people: and Dauid ſaid, &c. 3.3.4

20. And going forth, he vvorſhipped the king, groueling vvith his face tovvard the earth. 1.12.3

1. KINGES.

1.16. BEthſabee bovved hir ſelfe and vvorſhipped the king. 1 12.3

21. It ſhall comme to paſſe, vvhen my Lorde the king ſhall ſleep vvith his Fathers, my ſonne and I ſhalbe counted offenders. 3.11.3

2.5. Thou knovveſt vvhat Ioab the ſonne of Seruiz hath done vnto me, and vvhat he hath done to the tvvo capitaines of the hoſt of Iſraell. 4 20.10

6. Thou ſhalt do therefore according to thy vviſedome, and thou ſhalt not bring his gray heares peaceabley vnto the graue. 4.20.10

8. Thou haſt alſo vvith thee Semey the ſonne of Gera the ſonne of Gemini, of Bahurim, vvhich curſed me vvith an euell curſe, &c. 4.20.10

8.23. VVhich kepeſt couenant and mercies vvith thy ſeruantes, vvhich vvalke before thee vvith all their harte. 3.17.5

46 If they ſinne againſt thee (for there is not a man that ſinneth not) and being angry thou ſhall deliuer them vnto their enemies, &c. 2.7.5 & 3 14 9.& 4.1,25

47. And if they ſhall repēt them vvith all their harts in the place of their captiuitie, &c. 4.1.25

58. That he may bovve our harts vnto him, that vve may vvalke in all his vvayes, and that vve may kepe his commaundements and ceremonies, &c. 2.3.9

11.12. Notvvithſtanding, in thy daves I vvill not do it for Dauid thy fathers ſake, But I vvill rent it out of the hand of thy ſonne. 2.6.3

23. God ſtirred him vp an aduerſarie, &c. 1.18.1

31. I vvill rent the kingdom out of Salomōs handes, & I vvill giue vnto the ten tribes. 1.18.1

34. Nether vvil I take the vvhole kingdome out of his hand, but I vvill ordaine him a captain all the dayes of his life for Dauids ſake, &c. 2.6.3

39. And I vvill for this, afflict the ſeed of Dauid, but not for euer. 2.6.3

12.10. And the yonge men ſaid vnto him vvhich vvere brought vp together vvith him, ſpeake thus vnto this people, &c. 1.17.7

15. And the kinge harkened not vnto the people, becauſe the Lorde vvas aduerſarie vnto him, &c. 1. 7.7.& 1 18.4 & 2.4.6

20. Neither did any follovv the houſe of Dauid, but the tribe of Iuda only, &c. 1.18.4

28. Counſell being taken, he made tvvo golden calues, and ſaid vnto them: go not further vp to Ieruſalem, behold thy Gods Iſraell vvhich brought thee, &c. 4.2.8

30. And this thing turned to ſinne, for the people vvent to vvorſhip euen to day. 4.20.32

31. And he made a houſe in highe places, and prieſts of the raſcals of the people vvhich vvere not of the Sōnes of Leui. 4.2.8

15.4. But for Dauids ſake the Lorde his God gaue him a light in Ieruſalem, that he ſhould raiſe vp his ſonne after him, and that he ſhould eſtabliſhe Ieruſalem. 2.6.3

18.10. The Lord thy God liueth, there is no nation or kingdome into the vvhich my Lorde hath not ſent. &c. 2 8.27

41. And Elias ſaid to Acab: cum vp and eate and drinke, becauſe there is a ſounde of much raine. 2.20.3

42. But Elias came vp vnto the top of Carmel, and he put his face groue-ling

ling on the earth betvvene his knees. 2.20.3
13. And he ſaid vnto his boy, go vp and loke tovvardes the ſea: vvho vvhen he vvent and ſavve and had beholden, he ſaid, there is nothing: and he ſaid vnto him againe, returne ſeuen times. 2.20.3
19.8. And he vvalked in the ſtrength of that meat 40 dayes & 40. nights, euen vntill the hill of God Horeb. 4.12.10
18. I haue left vnto my ſelfe in Iſraell 7000. men, vvhoſe knees haue not bovved before Bale. 4.1.2
21.12. They proclaimed a faſt, and ſet Naboth amongeſt the chiefe of the people. 4.12.17
28. And the vvord of the Lorde came vnto Elias the Theſbyte, ſaying. 3 3 25
29. Haſt thou not ſene Achab humbled before me? becauſe he vvas humbled before of me, I vvill not bring the euell in his dayes, &c. 3 3. 25. & 3 20.15
22.6. The king of Iſraell gathered therefore about 400. Prophets. 4.9.6
21. A ſpirit vvent forth and ſtode before the Lorde, and ſaid, I vvill deceiue. 1.14.17 & 1.17.7 & 1.18.1
22. And he ſaid, I vvill go out and I vvill be a lying ſpirit in the mouth of all his Prophets. 4.9.6
27. Thus ſaith the king, ſend this man into priſon, and maintaine him vvith the bread of tribulation and vvith the vvater of greife, vntill I retourne in peace. 4.9.6

2. KINGES.

5.17. AND Naaman ſaid, as thou vvilt: but I pray thee graunt vnto me thy ſeruaunt, that I take the burden of tvvo Aſſes of earth: for heareafter thy ſeruaunt vvill offer no burnt offering nor ſacrifice to ſtrāge Gods, but vnto the Lorde. 3.2.32
18. This is the onely thing that thou ſhalt pray vnto the Lorde for thy ſeruaunt, vvhen my Lorde ſhall go into the Temple, &c. 3.2.32
19. And he ſaid vnto him, depart in peace, he vvent therfore from thēce a furlonge of ground. 3 2 32.
6.15. Out alas maiſter, vvhat ſhall vve do? 1.14.11
16. There be mo vvith vs then vvith them. 1.14.13
17. Lorde open the eyes of this boy, that he may ſee. And the Lorde opened the eyes of the ladde, & he ſavve, and beholde, a mountaine full of horſes and chariots of fire round about Elizei. 1.14.7, 8, 11
31. The Lorde do ſo, and ſo vnto me, if the head of Elizei the ſonne of Saphat ſhall ſtand vppon him this day. 2.8.24
10.7. And vvhen letters came vnto them, they toke the ſonnes of the king, and ſlue 70. men, &c. 1.18.4
10. Knovve novve that there ſhall fall vnto the earth nothing of the vvord of the Lorde the vvhich the Lorde hath ſpoken, &c. 1.18.4
16.10. And vvhen he had ſene the altar that vvas at Damaſcus, he ſent to Vria the Prieſt the paterne therof, and the likeneſſe, according to the vvorke thereof. 4.10.23
17.24. The king of Aſſyria brought me frō Babilon & frō Cutha, &c. 4.10.23
25. And vvhen they beganne to dvvell there, they feared not the Lord, and the Lorde ſent Lions vnto them that they might kill them. 4.10.23
32. Thus they feared the Lorde, and appointed out prieſts out of themſelues for the hy places, &c. 3 2.13. & 4.10.23 & 4.15.28
33. And vvhen they feared the Lorde, they did ſerue alſo their gods, according to the maner of the people from vvhence they vvere brought, &c. 3. 213.
34. Euen vnto this preſent day they followe the auncient cuſtome, they feare not the Lorde, neither keepe his ceremonies, &c. 3.2.13.
19.4. And make prayer for the reſt that be found. 3.20.14.
35. It came to paſſe in that night, the

Angell of the Lord came and ſtroke in the campe of the Aſſyrians one hundreth fovverſcore and fiue thouſand. 1.14.6.

20.1. Set thy houſe in an order, for thou ſhalt die & not liue. 1.17.12.

2. Then Ezechias turned his face to the vvall, and he prayed to the Lord. 3.3 4.

3. I beſeech thee Lord remēber I pray thee, hovve I haue vvalked before thee in truth and in a perfecte hart, and haue done the thing that thou likeſt of. 3.14.19.& 3.20.10.

5. Behold, I haue healed thee, the third day thou ſhalt goe vp to the temple of the Lorde. 1.17.12

9. VVill thou that the ſhadovve goe forvvardes 10. degrees, or that it go backvvard ſo many 4.14.18

11. And Iſaias called vppon the Lord, and he brought backe the ſhadovve by the lines by the vvhiche it vvent dovvne into the clocke of Achab. 1.16.2.

21.4. And he built altars in the houſe of the Lord, of the vvhich the Lorde ſpake, I vvill put my name in Ieruſalem. 4.10.23.

16. Moreouer Manaſſes ſhedde innocent bloode ouer much, till he filled vp Ieruſalem vnto the mouth, &c. 3.24.11.

32.3. And he did the thing that pleaſed the Lorde, and he vvalked in all the vvayes of his father Dauid, and declined not neither on the right hand, nor left. 4.10.13

8. And Heclias the hy Prieſt ſaid vnto Saphan the ſcribe, I haue found the booke of the Lavv in the houſe of the Lorde, and Heclias gaue it to Saphan the ſcribe, and he read in it. 1.8.8

1. CHRONICLES.

28.2. And the footeſtoole of the Lord our God. 4.1.5

2. CHRONICLES.

19.6. SEE vvhat you do, ſaid he: you do not execute the iudgement of man but of the Lord. 4.20.4. & 4.20.6

The 2. of Eſdras, othervviſe called NEHEMIAH.

1.4. AND after that I had heard theſe things, I ſatte dovvn & vvept, and I bevvailled many dayes, and did faſt and pray before the face of the God of heauen. 4.12.16

5. I pray the Lorde God of heauen, mightie, great, and terrible, vvhich keepeſt couenaunt and mercy vvith them that loue thee, &c. 3.17.5

7. VVe haue bene carried avvay by vanitie, and haue not kept thy commaundements, ceremonies, & iudgements, vvhich thou commaundeſt vnto thy ſeruaunt Moſes. 3.4.11

9.14. And declareſt vnto them thy Sabaoth to be ſanctified. 2.8.29

IOB.

1.6. NOvv on a day vvhen the childrē of God came before the Lord, Sathan vvas alſo amongeſt them. 1.14 17.& 1.14.19.& 1.18.1.& 2.4.5

12. The Lord ſaid therefore to Sathan, behold, all things that he hath be in thy handes, onely ſtretch not out thy hand vpon him. 1.17.7

17. And he ſpeaking, there came an other and ſaid, the Chaldees made three bandes & inuaded thy Camels, and carried them avvay, and killed the boyes vvith the ſvvorde, and I only haue fled that I may tell it thee. 2.4.3

21. The Lorde hath geuen, the Lorde hath taken avvay, the name of the Lorde be bleſſed. 1.17.8.& 1.18.1.& 1.18.3.& 2.4.3

2.1. And Sathan came amongeſt them that he might ſtande in the ſight of the Lorde. 1.14.17. & 1.14.19. & 1 18.1

4.17. VVhether ſhall a man be Iuſtified in compariſon of God, or ſhall a man be purer then his maker? 3.12.1

18. Beholde, they vvhich ſerue him be not ſtedfaſt: And he found vvickednes in his Angels. 3.12.1.& 3.17.9

19. Hovve much more, they vvhich dvvell in hovvſes of clay, vvhich haue a earthly foundation, ſhalbe conſumed,

ſhmed, euen as a moth. 1.15.1.& 1 15.2.& 3 12.1.

17. Bleſſed is the man that is corrected of the Lorde: reproue not therefore the correction of the Lorde. 3.4.32.

9.2. I knovv for a truth that it is ſo: And that man ſhall not be Iuſtified, in compariſon of God. 3.12.2.

20. If I vvold Iuſtifie my ſelf, my mouth ſhall cõdẽne me: If I vvolde ſhovve my ſelfe innocent, he ſhoulde make me manifeſt to be vvicked. 3.12.5

10.15. And if I ſhalbe vvicked, it is vvoe vvith me: and if I be iuſt, I vvill not lift vp my head, beinge filled vvith affliction and miſerie. 3.14.16

12.18. He loſeth the coller of kings, and he girdeth their raynes vvith a corde. 4.20.28

20. He changeth the ſpeache of the faythfull, and taketh avvay the learning of the auncient. 2.4.4

13.15. Although hee ſhall kill me, I vvill truſte in him. 2.10.19.& 3.2.21

14.4. VVho canne make cleane of vncleane? not thou onelie vvhich art alone. 2.1.5.& 3.12.5

5. Short be the daies of man, the nomber of his mõthes is vvith thee: thou haſt ordeined the limites thereof, vvich can not be paſſed. 1.16.9

17. Thou haſt ſealed vp my vvickednes as in a bagge, & thou haſt had care of my iniquitie. 3.4.29

15.15. Beholde, amongeſt his Sainctes there is none immutable, and the heauens be not cleane in his ſight. 3.12.1

16. Hovv much more abhominable and vnprofitable is man, vvhich drinketh iniquitie as vvater. 3.12.1.5

19.25. I knovve that my redemer liueth, and that I ſhall ryſe out of the earth in the latter daye. 2.10.19.& 3. 25.4

26. And I ſhall bee compaſſed about agayne vvith my skinne, & I ſhall ſee God agayn in my fleſhe. 2.10.19.

27. VVhom I my ſelfe ſhall ſee, and my eyes ſhall behold and none other, &c. 2.10.19

21.13. They leade their daies in happynes, and in a moment they goe dovvn to the graue. 2.10.17

25.5. Behould, the Moone doth not ſhine in his ſight, & the Starres be not cleane. 3.12.1

26.14. Lo, theſe be parte of his vvaies: but hovv litrell a portion heare vve of him? And vvho can vnderſtand his fearefull povver? 1.17.2.

28.12. VVhere is vviſedome found, and vvhat place is there of vnderſtãding? 1.17.2.

21. It is hid from the eyes of all liuing, from the foules of the ayre it is alſo kept cloſe. Ibidem.

23. But God vnderſtandeth the vvay thereof, and he knovveth the vvay thereof. Ibidem.

28. And he ſayd vnto man, behold, the feare of the Lorde is vviſedome, and to depart from euill is vnderſtanding. 1.17.2.& 3.2.26.

34.30. VVho cauſeth an hypocrite to ragine for the ſins of the people. 4.20.25.

36.27. VVho reſtrayneth the drops of rayne, and poureth dovvn ſhovvers in maner of ſtreames. 1.5.5.

41.2. And vvho gaue me firſte that I ſhould geue him? againe, al that is vnder the heauen bee myne. 3.14.5.

PSALMES.

1.1. THe man is bleſt that hath not led his life according to the counſel of the vvicked, neither that hathe abidden in the vvay of ſinners. 3.17.10.

2. But his vvil is in the Lavv of God, & in his lavve vvill meditate day and night. 2.7.13

2.2. The kinges of the earth ſtoode together, and the Princes aſſembled in one, againſt the Lorde, and againſt his anoynted. 2.16.3.

3. Let vs breake the bands a ſonder, and let vs throvv from vs their yock. Ibidem.

4. He that dvvelleth in heauen ſhall laughe thẽ to ſcorne, the Lord ſhall haue thẽ in deriſion. 1.5.1.& 2.16.3.

2. Aske of me & I vvill giue thee the gētels for an inheritaúce, & forthy poſſeſſiōs the endes of the earth. 2.11.11.
9. Thou shalt rule them vvith an yron rodde, and thou shall breake them as an earthen veſſell. 2.15.5. & 4.1.19.
22. Laye hould of diſciplie, leaſte that the Lorde bee angrie, and you perish from the righte vvay. 2.6.2. & 4.20.5 & 4.20.29.
3.5. I ſlept and ſlombred, and roſe vp againe, becauſe the Lorde toke vpon him to keep me. 3.2.17.
4.7. The light of thy countenaúce hath ben ſealed vpon vs. 1.11.14.
5.4. I vvill be early preſent before thee & I vvill vveate: for thou art a god that loueth not iniquitie. 3.20.12.
8. I vvill enter into thy houſe in the multitude of thy mercie, and I vvill vvorshippe at thy holy temple in thy feare. 3.2.23. & 3.20.11.
6.1. O Lorde reproue me not in thy furie, and correct me not in thine angre. 3.4.32
7.6. Ariſe O Lorde in thy angre, and be thou exalted in the quarters of my enemies, &c. 3.20.15
9. Iudge me O Lord according to my righteouſneſſe, & according to the innocencie of my cauſe. 3.17.14
8.3. Thou haſt made parfect thy praiers by the mouth of infants & ſuclings. 1.16.3
5. VVhat is mā that thou art mindefull of him? or the ſonne of mā that thou doeſt viſit him? 1.5.3. & 2.13.2
9.10. And they may truſt in thee, that haue knovven thy name. 3.2.31
10 13. He ſayd in his harte, God hath forgotten, he hath tourned avvay his face that he ſhould not ſee at the ende. 1.4.2.
11 4. The Lord in hit holy tēple. 1.5.1.
12 2. They haue ſpoken vaine thinges euery mā to his neighbour: deſeytfull lippes, &c. 4.14 8.
7. The vvords of the Lorde, are pure vvords: as the ſiluer tried in a fornis of earth fined vij. fould. 3.2.15.
14.1. The folish man ſayd in his harte there is no God. 1.4.3
3. The Lord looked from heauen vpon the children of men, to ſee if there vvere any that vnderſtode or ſought after God. 3.14.1
4. There is not that doeth good, no not one. 3.3.2
15.1. Lorde vvho ſhall dvvell in thy tabernacle? or vvho ſhall reſt in thy holie hill? 3.17.6 & 3.24.8
2. He that vvalketh vvithout ſpot, and vvorketh righteouſnes, vvhich ſpeaketh the truth in his hart. 3.6.2
16.2. Thou art my God and haſte no neede of my goods. 2 & 53.
3. To thy Saincts that be in earth: all my delight is in them. 1.11.14, & 2 & 53 & 3.7.5.
5. The Lorde is the portion of my inheritaunce & cuppe, thou art he that doſt reſtore vnto me my inheritaúce. 2.11.2. & 3 25.10.
10. Thou shalt not leaue my ſoule in hell, neither ſhalt thou ſuffer thy holy one to ſee corruption. 3 25 3
17.1. Heare O Lord righteouſnes: geue eare vnto my prayer. 1.17.14
3. Thou haſt proued my harte and viſited it by nighte, thou haſt tried me by fier, and haſt not found in me iniquitie. Ibidem.
15. I vvill appeare in righteouſnes before thy preſence, I ſhall be ſatisfied vvhen thy glorie ſhall appeare 2.10. 17. & 3.25.10.
18.1. I vvill loue thee O Lorde my fortitude. 3 20.28.
20. And he brought me into largenes: he made me ſafe, becauſe he vvould. 3.17 5
21. And the Lorde ſhall geue vnto me according to my righteouſneſſe, and according to the purenes of my hand ſhall he geue vnto me. 3.17.5. & 3.17. 14.
28. Bycauſe thou doeſt ſaue the húble and thou ſhalte bring lovve the eyes of the provvde. 3.12.6.
31. The vvorde of the Lorde is tried by fier, he is a defēder of all that truſt in him. 3.2.15

19.1 The

19.1. The heauēs shovv forth the glory of God. 1.5.1. & 1.6 4
8. The Lavve of the Lorde is pure, conuerting soules: the testimonie of the Lorde is faythfull, geuinge vvisedome to the simple. 2.7.12. & 4.8.6
13. VVho vnderstandeth his faultes, clense me from my secrete sinnes. 3. 4.16. & 3.4.18. & 3.17.2
20.3. Let him remember all thy offeringes, and let him make thy burnt offerings fatte. 3.20.18.
10. Lorde saue the kinge, & heare vs vvhen vve call vpon thee. 2 6.2
22.1. O God my God, vvhy haste thou forsaken me? 2.16 11.
5. Our fathers trusted in thee: they trusted & thou dideste deliuer thē. 3.20.26.
26. I vvill pay my vovves in the sight of them that feare him. 4.13.4
23.4. For although I shall vvalke in the middest of the shadovve of death I vvill feare no euel bicause thou art vvith me. 1.17.11. & 3 2.21. & 3.2.28.
6. And thy mercies shall followve me all the dayes of my life. 2.3.12.
24.3. VVho shall ascend into the hill of the Lorde? or vvho shall stand in his holy place? 3.6.2.
4. VVho hath innocent handes and a cleane harte, vvho hath not lift vppe his minde vnto vanitie, nor hath not svvorne to the deceite of his neighbour. 3.6.2
6. This is the generation of them that seeke him. 3.24.3
25.1. Vnto thee, O Lord, haue I lift vp my soule. 3.20.5.
6. Remember O Lorde thy tender mercies and louing kindnesse vvhich be for euer. 3,20.9
7. Remember not the faultes and ignorauances of my youth, but according to thy kindnesse remember thou me. 3.3.18 & 3.20.9.
10. All the vvaies of the Lorde are mercye and truth to thē that seeke after his vvill. &c. 3.20.7. & 3.17.2.
11. For thy name sake, O Lorde, th u shalt be mercifull vnto my sinne, for it is great. 3.17.2.
18. Loke vpon my affliction & trauell, and forgeue all my sinnes. 3.20.9.
26.1. Iudge me O Lord, for I haue vvalked in my innocēcie: & trusting in the Lorde, I shall not slide. 3.17.14
2. Proue me Lorde, and trye me, examine my raines and hart. 3 20.46.
5. I haue hated the cōgregation of the vvicked, and I vvill not sit vvith the vngodly. 3.17.14.
8. O Lorde I haue loued the beautie of thy house, & the place of the habitation of thy glory. 1.11.14
9. Destroy not my soule vvith the vvicked, and vvith men of, &c. 3 17.14.
27.1. The Lord is my light & my health vvhom shall I feare? 1.17.11.
3. If campes shall stand against me, my hart shall not feare. 1.17.11
10. My father & mother hath forsakē me but the Lord hath takē me vp 3.20.36
14. Hope in the Lord, and be strong & he vvill comfort thy hart, & trust in the Lord. 3.2.17.
28.8. The Lorde is the strēgth of his people, & the strēgth of the saluatiō of his annointed. 2.6.2. & 2 6 3.
29.3 The voice of the Lord is vpon the vvaters, the God of maiestie hath thundred, the Lorde (is) vpon great vvaters. 1 6.4.
30.6. VVeping may abide at euening, but ioy cōmeth in the morning. 1.10 3
7. And in my prosperitie, I said, I shall neuer be moued:
8. For thou O Lord of thy goodnes dideste geue strēgth vnto my beautie thou turneste thy face from me, and I vvas troubled. 3.8.2.
31.1. I haue trusted in thee O Lorde, I shall not be cōfoūded for euer: deliuer me in thy righteousnesse. 3 11.12.
6. I commend my spirite into thy handes, thou hast redemed me, O Lorde God of truth. 3.20.26.
16 My lots are in thy handes. 1.17.11.
23. I said in the heat of my mind, I ā cast out from the face of thine eies. 3 1.4.
32.1. Blessed are they vvhose iniquities be remitted, and vvhose sinnes are couered. 3.4 29. & 3.11.11. & 3.14.

11.& 3.17.10.
5. I haue made my fault knovven vnto thee, and I haue not hid mine vnrighteousnesse. I haue said, I vvill cõfesse against my selfe vnto the Lord mine iniquities, &c 3.4.9.
6. For this shall euery one that is holy in time conuenient, &c .3.20.7.& 3.20.26.
33.6. The heauens vvere established by the vvorde of the Lord, & by the spirit of his mouth all the povvers of them. 1.13.15.& 1.16.1.
12. Blessed is the people vvhose God is the Lorde, a people vvhom he hath chosen for an inheritaunce vnto him selfe 2.10.8,& 3.2.28.& 3.21.5.
13. The Lorde looked from heauen and savv all the children of men. 1.16.1
18. Beholde, the eies of the Lorde be vpon them that feare him, and vpon them that trust on his mercy. 3.20.40
22. O Lorde let thy mercy be vpon vs as vve trust in thee. 3.20.12
34.7. This poore man cried, and the Lorde heard him, and he saued him from all his tribulations. 3.20.26.
8. The Angell of the Lorde pitcheth round about them that feare him, & he shall deliuer them. 1.14.6.& 1.14.8 & 3.20.23.
15. Depart from euill and do good. 3.3.8.
16. The eies of the Lorde be vpon the iuste, and his eares to their praiers. 1.16.7.& 3.20.3.& 3.20.10.
17. The countenaunce of the Lorde is vpon them that do euill, that he may roote frõ the earth their memorie. 1.16.17.
22. The death of the vvicked is euill. 2.10.14.& 2.10.18.
23. The Lorde redeemeth the soules of his seruauntes. 2.10.16
36.1. The vvicked man said to him selfe that he might doe euill: there is no feare of God before their eies .1.4.2.
2. For he hath done deceitfully in his ovvne sight, that his iniquitie may be found to hatred. 1.4.2.
5. Thy mercie, O Lord, reacheth vnto the heauens, and thy truth vnto the cloudes. 3.2.7
7. Thy iudgementes are vvonderous depe. 1.17.2.& 3.23.5
10. VVith thee is the fountaine of life and in thy light vve shall see light. 2.2.20
37.7. Be subiect to the Lorde and entreate him. 3.2.37.
22. For bicause those that be blessed of him, shall possesse the earth: but they that be cursed of him, shall perishe. 2.1.2
38.1. O Lorde in thy vvrath reproue me not, neither in thy anger correct me. 3.4.32.
5. Mine iniquities haue gone ouer my head, & as a heauie burden they haue vvayed vpon me. 3.4.16
39.10 I vvas domme and opened not my mouth, bicause thou diddest it. 1.17.8
13. I am a straunger and a pilgrime vvith thee, as all my fathers vvere. 2.10.15.
14. Let me pause, that I maye come to my selfe before I depart, and be no more. 3.20.16.
40.4. And he put in my mouth a nevv song, a verse to our God: many shall see & feare, & they shall trust in the Lorde. 3.20.26.& 3.20.28.
6. Many hast thou made, O Lorde, thy marueillous vvorkes, and there is none that is like to thee in thoughts. 1.5.9.& 1.17.1
7. Thou vvouldest not sacrifice and offering, but thou madest vnto me eares. 3.22.10.
8. Then I said, beholde, I come: it is vvritten of me in the chapter of the booke. 2.16.5.
9. I desired to do thy good vvill, O my God, and thy lavv is in the middest of my hart. 2.16.5
11. I haue shevved forth thy truth & saluatiõ. I haue not hidde thy louing kindnesse and truth from the great congregation. 3.2.7.
12. Thy louing kindnesse & truth haue alvvaies preserued me. 3.2.7

41.5. Heale my ſoule, for I haue ſinned againſt thee. 3 20 12
42.3. My ſoule thirſted after the ſtrong God, euen the liuing God. vvhe ſhall I come and appeare before the face of God? 4.17.21
5. I paſſed to the houſe of God vvith the voice of mirth & praiſe, &c. 3.4.9
6. VVhy art thou ſadde my ſoule? and vvhy doeſt thou trouble me? truſt in the Lorde. 3 2.16
43.5. VVhy art thou ſadde, O my ſoule? & vvhy doeſt thou trouble me? truſt in the lorde. 3.2.16
444 Neither did they poſſeſſe the lande by their ovvne ſvvord, & their ovvne arme did not ſaue them, but thy right hand and thy arme, and the light of thy countenance: becauſe thou diddeſt fauor them. 3.21.5
21. If vve haue forgotte the name of our God, and haue ſtretched forth our hãds vnto a ſtrange God. 3.20 27
22. Shall not God ſearch this out? for he knovveth the ſecrets of the harte. 3.20 27
23. For thy ſake be vve ſlaine all the day long, vvee be eſteemed as ſheepe for the ſlaughter. 3.25.3
45.7. Thy ſeate, O God, endureth for euer, the rodde of thy kingdome is a rodde of direction. 1.13 9
8. Thou haſt loued righteouſneſſe and hated iniquitie, therefore God thy God hath annointed thee vvith the oile of gladneſſe aboue thy compa nions. 2.15.5. & 4.19.18. & 4.20 10
13. And all the daughters of Tirus vvith the riche of the people, ſhall do homage before thy face vvith gifres. 1.11.15
46.2. God is our refuge and ſtrength, our helper in time of tribulatiõ. 3.2.37
3. For all that vve vvill not feare, vvhileſt the earth is troubled, and the mountaines be carried into the hart of the ſea. 3.2.37
6. God is in the middeſt therof, it ſhall not be moued. 4.1.3
47.3. The lorde is high and terrible, a great king aboue all the earth. 1 13.24
5. He hath choſen vnto vs his inheritaunce, the beautie of Iacob vvhom he hath loued. 3.21.5
48.9. As vve haue heard, ſo vve haue ſeene in the citie of the Lorde of povver, in the citie of our God: God hath built it for euer. 1.11.14
11. According to thy name O God, ſuch is thy praiſe through out the earth, thy right hand is full of righteouſneſſe. 3.20.41. & 4.16.32
49.7. They that truſt in their ovvne ſtrength, and glory in the multitude of their riches. 2.10.17
8. He can by no meanes redeeme his brother, he ſhall not pay his raunſome to God. 2.10.17
11. VVhen he ſhall ſee vviſe men die, & ignorant perſons and fooles periſhe. 2 10.17
12. The building of them from generations to generatiõs, they called their names by their landes. 2.10.17
13. And man vvhen he vvas in honor, knevve not thereof: he vvas cõpared vnto fooliſhe beaſtes, and he vvas made like vnto them. 2.10.17
14. This vvay vnto them is the ſtumbling blocke of them, & aftervvardes they delight themſelues in the honor thereof. 2.10.17
15. As ſheepe they be put into hell: death feedeth vpon them: and the righteous ſhall rule ouer them in the morning. 2.10.17
50.15. And call vppon me in the daye of trouble: and I vvill deliuer thee, and thou ſhalt honor me. 3.20.13,28 & 4 17.37
23 He that offereth vp praiſes, he doth glorifie me: and this is the vvay by the vvhich I vvill ſhevve him the ſaluation of God. 4.18.17
51.3. Haue mercy vpon me, O God, for thy goodnes ſake, &c. 3.4 9
6. That thou mareſt be acknovvledged pure, vvhen thou halt iudged. 1.18.3 & 3.11.11. & 3 23.2
7. Beholde, I vvas faſhioned in iniquitie, and my mother conceaued me in ſinne. 2.1.5. & 3.3.18 & 3.20.9

&4.16,17
12. Create in me O God, a cleane hart, and renue a right ſpirit vvithin me. 2.2.25,27,& 2.3 9
17. Open thou my lippes, O lorde, and my mouth ſhall ſhevve forth thy praiſe. 3.20.28
19. The ſacrifice to God is a broken ſpirit: a contrite and broken hart, O God, thou vvilt not deſpiſe. 3.20.16
21. Then thou ſhalt be delighted vvith offerings, vvith the ſacrifice & burnt offering of righteouſneſſe, then they ſhall lay calues vpō thine altar. 4.18.17
52.10. But I vvill be like the greene Oliue tree in the houſe of the lorde. 2.10 17
53.4. There is not one that doth that vvhich is good. 2.3.2
55.23. Caſt thy burden vpon the lord, and he ſhall vpholde thee: he vvill not ſuffer the righteous to fall for euer. 1.17.6.& 2.10.17
24. Thou in the meane time O God, ſhall throvve dovvne theſe blood thirſtie and deceatfull ones, into the pit of deſtruction. 2.10.17
56.5. I haue truſted in God, I feare no thing that fleshe may do vnto me. 1. 17.11
10. So often as I call vpon thee, mine enemies geue backe: in this I am aſſured, that thou art my God. 3 20.11
13. I vvil make vovves vnto thee, O God: I vvill ſhevve forth thy praiſe. 4.13.4
59.11. Thy goodnes O Lord may preuēt me, bring it to paſſe O God, that I may ſee thy vvorks on my enemies. 2 3 12
60.14. In God vve ſhall do valiantly, and he ſhall tread dovvne our enemies 3.20 46
62.9. Poure out your hartes before him, for God is our refuge. 3.20.5
10. The ſonnes of men be vaine, the ſonnes of men be liers: if they vvere put in a paire of ballaunce, they vvould be lighter then vanitie it ſelfe. 2.3 1
63.4. Thy louing kindneſſe is more to be vvished for then life it ſelfe. 3.2 28.& 3 17.14
65.1. Vnto thee, O God, is praiſe in Sion, vnto thee ſhall the vovve be paide. 3.20.29
3. Thou heareſt prayers, becauſe of this ſhall all fleshe come vnto thee. 3.20 13
5. Bleſſed is he vvhom thou chooſeſt, be ſhall dvvell in thy courtes, &c. 3.21.5
68.19. Thou art gone vp on hy, and haſt led captiuitie, &c. 1.13.11
21. Vnto the Lorde God belong the iſſues of death. 3.25 4
36. Thou art terrible O God out of the holy places: the God of Iſraell he geueth ſtrēgth to the people 1.11.14
69.3. I am ſonke dovvne into a deepe mier, in the vvhich there is no bottome, &c. 4.7.13
5. That I am cōſtrained to repay that I toke not. 2.16.5
22. For they gaue me in my meate gall: and vvhen I thirſted they gaue me vineger to drinke. 4.17.25
29. Let them be vviped out of the booke of the liuing, and let them not be vvritten amongeſt the iuſt. 2.10 18.& 3.24.9
71.2. For thy righteouſnes ſake reſcue me, and deliuer me. 3 11 12
72.8. He ſhall rule from ſea to ſea, and from the fluddes vnto the endes of the earth. 2.11.1
11. And all kings ſhall vvorship him, and all natiōs ſhall ſerue him. 4.5.17
73.2. It vvanted but a little but my feete vvere readie to fall, my ſteppes had almoſt ſlidden. 2.10.16.& 3.9.6
17. Vntill I entred the ſecrete places of God, and I vnderſtoode vvhat ſhould become of them at the laſt. 2 10.16.& 3.9.6
26. My fleshe and hart is cōſumed, but God is the rocke of my hart, and my portion for euer 2.11.2
74.2. Be mindfull of thy flocke vvhich thou diddeſt purchaſe long agone: & of thine alotted inheritaunce vvhich thou haſt redeemed: the mount Sion in vvhich thou vvalt vvont to dvvell. 3.20.14

74. VVe ſee not our ſignes, there is not one Prophet more, nor any vvith vs that knovveth hovv long. 15.1
75.7. For neither from the Eaſt, nor from the VVeſt, nor from the South doth preferment come. 1.16 6
77.10. VVhether or not hath God forgotten to be mercifull? vvill he ſhut vp his mercies in diſpleaſure? 3.2 17
81. At laſt I thought, this is my infirmitie, the right hand vvill chaunge the courſe of the moſt high. 3 2.31
78 8. And let them not be as their fathers, a diſobedient and rebellious nation, a generatiō that ſet not their hartes aright, and vvhoſe ſpirites neuer beleued God truely. 2.5.11
36. They flattered him vvith their coū tenaunces, but they lied vnto him vvith their tounges. 3 3.25
37. Their hart vvas not right tovvard him, neither vvere they faithfull in his couenaunt. 3.3.25
49. He caſt vppon them the fiercenеſſe of his anger, violence, indignation, and vexation, by the ſending out of euill ſpirites 1.14.17
60. That he might leaue the Tabernacle Silo, the Tabernacle vvhere he dvvelt amongeſt men. 2.6.2
67. And he put avvay the Tabernacle of Ioſeph, and choſe not the tribe of Ephraim 2.6 2.& 3.21.6
70. And he choſe Dauid his ſeruaunt, from the foldes of sheepe tooke he him. 2.6 2
79.9. Helpe vs, O God of our ſaluatiō, for the glory of thy name, & deliuer vs, and be mercifull vnto our ſinnes for thy names ſake. 3.20.14
13. And vve thy people and sheepe of thy paſture ſhall praiſe thee for euer: and from generation to generation vvill ſet forth thy praiſe. 3.7.10
80.2. Thou vvhich ſitteſt betvveene the Cherubins ſhevve thy brightneſſe. 1.13.24.& 2.8.15.& 4.1 5
4. Turne vs againe O God, and cauſe thy face to ſhine that vve may be ſaued. 3.2.28
5. O Lorde God of hoſtes, hovve long vvilt thou be angry againſt the praier of the people? 3.20 16
18. Let thy hande be vvith the man of thy right hand, vvith the ſonne of man, vvhom thou haſt made ſtronge for thy ſelfe. 2.6.2
81.11. I am the lorde thy God vvhich haue brought thee out of the land of Egypt. 3.2.31
82.1. God ſtandeth in the aſſembly of God, he playeth the iudge in the middeſt of gods. 4.20.4 & 4 20.6.& 4.20.29
3. Reuenge the poore & fatherleſſe, let looſe the miſerable & afflicted. 4.20.9
4. Deliuer the feeble and needy, from the handes of the vvicked. 4.20.9
6. I haue ſaid, you are gods, and you are all ſonnes of the moſt high. 1.14 5 & 4 20.4
84.2. O Lord of hoſtes, hovve amiable are thy Tabernacles. 4.1 5
3. My ſoule longeth & fainteth for the courtes of the lord, my hart & fleſhe crie vnto the liuing God. 2.11.2
8. They ſhall goe from ſtrength to ſtrength, eche of them ſhall appeare before God in Sion. 4.17 21
86.2. Keepe my life becauſe I am one that doth good to other: O God keepe thou thy ſeruaunt. 3 20.10
5. For thou O lorde, art good & mercifull, of great kindneſſe vnto all that call vpon thee. 3 2.29
11. Direct me O lorde in thy vvayes, then ſhall I vvalke in thy truth: cōſtraine my hart that it may feare thy name. 2.2.27.& 2.3 9
88 17. Thy furies hath paſſed ouer me, & thy terrors haue deſtroied me. 3.4 34
89 4. I haue made a couenaunt vvith my choſen, I haue ſvvorne to Dauid my ſeruaunt. 4.1.17
5. Thy ſeede I vvill eſtabliſh for euer, and vvill ſet vp thy throne from generation to generation 4.2 17
31. If his children forſake my lavve, and vvalke not in my iudgements. 3.4 32 & 4 1.27
32. If they breake my ſtatutes, & keepe not my commaundements. 3.4 32

33. I vvill viſite their tranſgreſſions vvith the rodde, and their iniquities vvith vvhippes. 3.4.32.&4.1.27

34. And my louing kindneſſe vvill I not take from him, neither vvill I falſifie my truth. 3.4.32.&.4.1.27

36. I haue once ſvvorne by my holineſſe, I vvill not faile Dauid. 2.15.3

37. His ſeede ſhall be for euer: and his throne ſhalbe before me as the ſunne. 2.15.3

38. It ſhall abide ſure as the Moone, vvhich is a ſure vvitneſſe in heauen. 2.15.3

90.4. A thouſand yeares is before thee as yeſterday e vvhich is paſt, yea as a vvatch in the night. 3.2.42

7. For vve are cõſumed by thine anger, and by thy vvrath are vve troubled. 3.4.34

9 For all our dayes vvere ſpent, thou being angry vve ended our yeares ſooner then a thought. 3.25.12

11. VVho knovveth the povver of thine anger? as euery man feareth thee, ſo is the indignatiõ of thy anger fearce tovvardes them. 3.25.12

91.1. The man ſitting in the ſecrete of the moſt high, ſhall abide vnder the ſhadovve of the almightie. 1.17.6 & 2.8.42

3. For he vvill deliuer thee from the ſnare of the hunter, and from the noiſome peſtilence. 1.17.11.

11. For he vvill commaund his Angels for thy ſake, that they keepe thee in all thy vvayes. 1.14.6.& 2.8.42. & 3.20.23

15. He vvill call vppon me, therefore I vvill heare him, I vvill be preſent vvith him in affliction, I vvill deliuer him, and vvill make him glorious. 3.20.14

92.6. Hovve great are thy vvorkes O lorde, vvonderfull profound be thy counſels. 2.10.17

7. A dullerd doth not knovve this, neither doth a foole vnderſtãd it. 1.5.9

13. The iuſt ſhall floriſhe as the Palme, and ſhall grovve as a Ceder in Libanus. 2.10.17

14. Thoſe that be planted in the houſe of the lorde, ſhall floriſhe in the courtes of our God. 2.10.17

93.1. The lorde is king, and is clothed vvith maieſtie, he hath, I ſay, put on ſtrength, & hath girded himſelfe. the vvorld alſo ſhall be ſo eſtabliſhed that it can not be moued. 1.6.3

5. Holineſſe becommeth thy houſe, O lorde, for euer. 1.6.4

94.11. The lorde knovveth that the thoughtes of man are vaine. 2.2.25 & 3.14.1

12. Happie is the man O lorde, vvhom thou haſt chaſtened, & vvhom thou haſt inſtructed in thy lavve. 3.4.34

19. In the paſſions of many thoughtes, vvithin me thy confortes recreated my ſoule. 3.20.7

95.7. If to day you ſhall heare his voice. 3.2.6

8. Harden not your hartes as in Meribah, and in the day of Maſſa in the vvilderneſſe. 2.5.19

96.10 Say amongeſt the nations, the lorde raigneth, & the vvorld ſhall be ſtabliſhed that it ſhake not, &c. 1.6.3

97.1. The lord raigneth: let the earth reioice: and let the multitude of the Iles be glad. 1.6.3

7. VVorſhip him all ye gods. 1.13.11

10. The lord keepeth the ſoules of his Saincts, he vvill deliuer them out of the handes of the vvicked. 2.10.16

11. Light is ſovven for the righteous, and gladneſſe for them that be of an vpright hart. 2.10.16

99.1. The lord raigneth, let the people tremble: he ſitteth betvvene the Cherubins, let the earth be moued. 1.6.3 & 2.8.15

5. Exalt the lorde God and fall dovvne before his footeſtoole: for he is holy. 1.11.15.& 4.1.5

9. Exalt the lorde our God and fall dovvne before his holy mountaine: for our lorde God is holy. 1.11.15

100.3. Knovve ye that the lord is God: he made vs and not vve our ſelues: vve be his people and the ſheepe of his paſture. 2.3.6.& 3.21.5

101.3. I

101.3. I vvill ſet no vvicked thing before mine eyes, I hate them that fall avvay, they ſhall neuer cleue vnto me. 4.20.9
8. Betime vvill I deſtroy all the vvicked of the lande, that all vvicked doers, may be cut of from the citie. 4.20.10
102.14. Thou vvilt ariſe, that thou mayeſt haue mercie on Sion. 1.13.11
16. And all natiõs ſhall feare the name of the lorde, and all the Kings of the earth thy glory. 1.13.11
18. And he ſhall haue conſideration of the prayer of the humble, and not deſpiſe their prayer. 3.20.28
19. The vvhich ſhalbe vvritten for generations to come: and the people that ſhall be created, ſhall praiſe the lorde. 3.20.28
22. That men may celebrate the name of the lorde in Sion, and his praiſe in Ieruſalem. 3.20.28
26. For firſt, thou layedſt the foundations of the earth: and the heauens be the vvorke of thy handes. 1.13.11 & 2.10.15
27. The vvhich ſhall periſhe, but thou doeſt abide, and all things ſhall vvaxe olde as a garment, &c. 2.10.15
28. But thou art the ſame for euer, & there ſhalbe no ende of thy yeares. 2.10.15
103.8. The lorde is full of compaſſion and mercy, ſlovve to anger, and of much mercie. 3.2.29
17. But the louing kindenes of the lorde, endureth for euer and euer, tovvardes thẽ that feare him. 2.10.15
20. Shevve forth the lorde, ye his Angels vvhich excell in povver, execute his vvill in obeying the voice of his vvordes. 1.14.5. & 3.20.43
104.2. He is clothed vvith light, as vvith a garment. 1.5.1
4. VVhich maketh his ſpirites his embaſadors, and his miniſters a flame of fier. 1.16.7
15. And vvine that maketh the heart of man glad, and oile that maketh his face ſhine. 3.10.2
27. All things depende vpon thee, that thou maiſte giue them their meate in due time. 1.16.1
28. And thou geuing, they do gather: and thou opening thy hande, they be filled vvith good things. 1.16.1
29. But if thou hide thy face, they are troubled: & if thou take their Spirit from them, they die, & they be tourned into duſt. 1.16.1
30. Againe, liuing things be created if thou ſend forth thy Spirit, & thou doeſt renevve the face of the earth. 1.16.1
105.4. Seeke alvvayes his face. 4.15
6. O ye ſeede of Abraham vvhich loue him, ye ſonnes of Iacob vvhich be his elect. 3.21.5
25. He tourned their harts to hate his people, that they might deale craftely vvith his ſeruaunts. 1.18.2 & 2.4.4
106.3. O bleſſed vvhich kepe Iudgement, and vvhich do alvvayes that vvhich is right. 3.17.10
4. Remembre me o lorde, vvith the fauour vvherevvith thou fauoreſt thy people, and haue regard of me, vvith thy ſauing health, that I may ſee the happines that is prepared for the elect, and that I may reioyſe the ioye of thy people. 4.1.4
13. But incontinent they forgot him, neither followed they his counſell. 3.20.15
31. And it vvas imputed vnto him for righteouſneſſe for euer. 3.17.7,8
37. For they killed their ſonnes and daughters, for ſacrifices to deuils. 4.13.17
46. And made them be fauoured of all them that ledde them captiues. 2.4.6
47. Saue vs o lorde our God, and gather vs from among the nations, that vvee may confeſſe thy holy name, and celebrate thy prayers. 3.20.28
107.4. VVhich vvandred in the deſertes, in the ſolitarie place thorovv pathes, vvho found not a citie to dvvell in. 1.5.7
6. They cried vnto the lorde in their perrils, vvho deliuered them out of their anguiſhes. 3.20.15

13. Then thy cried vnto the lorde in their trouble, and he deliuered them from their distres 3.20.15
16. For he hath broken the gates of brasse, & burst the barres of iron. 2.16.9
19. And they cried also vnto the lord, &c. 3.20.15
25. VVho by his commaundement, doth stirre vp the stormy vvindes, vvhich doth lift vp on hy, the vvaues thereof. 1.16.7
29. And the storme being still, he maketh the sea calme, so that the vvaues ceasse, &c. 1.16.7
40. For God poureth cõtempt vppon Princes, and maketh them to erre in desert places out of the vvay. 1.18.2 & 1.2.17. & 2.4.4
43. VVhosoeuer therfore is vvise, vvill remembre these things, and he vvill consider the louing kindnes of the lorde. 1.5.7
110.1. The lorde said vnto my lorde, sit thou on my right hande, vntill I make thy enemies thy foote stole. 2 15.3. & 2.16.16
4. The lorde sware, neither repenteth it him, that thou arte an euerlasting priest according to the order of Melchisedek. 2.11.4. & 2. 5.6. & 4.18.2 & 4.19.28
6. Messias shall iudge among the nations, and all shall be full of dead bodies, vvhe he shall smite the heads ouer many nations. 2.15.3
111.1. I vvill praise the lorde vvith my vvhole heart, in the assemblie and congregation of the Iust. 4.14.8
2. Great are the vvorkes of the lorde, vvhich are inquired out of all them vvhich be delighted therevvith. 1.16.3
10. The beginning of vvisedome is the feare of the lorde. 2.3.4. & 3.2.26
112.1 The man is blesse that feareth the lord, and is greatly delighted vvith his commaundements. 3.17.10
6. The memory of the righteous shall remaine vntill. 2.10.16
9. His righteousnesse remaineth for euer, and his horne shalbe exalted vvith glorie. 2.10.16
10 The vvicked shall not attaine that that they desire. 2.10.16
113.6. And he doth abase himselfe, to beholde things in heaue and in earth. 1.16.5
7. VVho raiseth vp the seable out of the dust, and lifteth the poore out of the durte 1.5.7
9. VVhich maketh the barren vvomã to dvvell vvith a familie, and a ioiful mother of children. 1.16.7
115.3. And our God is in heauen, vvho doth vvhat he vvill. 1.16.3. & 1.18.1 & 1.18.3. & 3.24.15
4. Their Images be siluer and gold, a vvorke that vvas vvrought out by the vvorke of man. 1.11.4
8. To vvhom they be like that make them, & so is he, vvhosoeuer trusteth in them. 1.11.4
116.1. I loue the lorde because he hath heard my prayer 3.20.28
7. Retourne o my soule vnto thy quiet place, because the lorde hath bene beneficiall vnto thee 3.2.17
12. VVhat shall I repay the lorde for all his benefites bestovved on me? 3.20.28
13. The cup being taken, vvhervvithall thanks being geuen, I vvill call vpon the name of the lorde, for receiued saluation. 3.20.28
14. And I vvill pay my vovves novve vnto the lorde before all his people. 4.13.4
15. For pretious in the sight of the lorde, is the death of his Saincts. 2.10.14. & 2.10.18
18. I vvill pay my vovves novv before all the people. 4.13.4
117.2. For his louing kindnes doth excell tovvard vs, & the truth of the lorde shall continue for euer. 3.2.7
118.6. The lorde standing vvith me, I vvill not feare vvhat soeuer man doth endeuor to bring against me. 1.17.11
18. The lorde hath chastened me sore, but he hath not suffered me that I should dy. 3.4.32
25. Ah lord, saue I pray thee: Ah lorde giue

giue I pray thee prosperous succesſe. 2.6.2

26. VVe vvishe vnto him all good things, that commeth in the name of the lord & vve haue vvished vnto you good thinges out of the house of the lord. 2.6.2

119.1. O blessed be they vvhich in their life vvalkinge do keepe the straight vvay, accordinge to the lavve of the lord. 3.17.10

10. VVhen I do seeke thee vvith all my heart, lette me not stray from thy commaundementes. 2.2.25.& 4 14.8

14. I am delited in the vvay of thy testimonies, more then in all riches. 3 2.15

18. Pull the vale from my eyes, that I may see the vvonderful vvisdom that is hid in thy lavv. 2.2.21

34. Teach me that I may hold thy lavv, and that I may keepe it vvith all my hart. 2.2.25

36. Incline my hart vnto thy testimonies, and not to couetousnesse. 2.3.9 & 2.5.11

41. And let thy louing kindenes come vnto me. & thy saluation, accordinge to thy vvorde. 3.2.31

43. And take not altogether out of my mouth the vvorde of trueth, for I looke for thy Iudgementes. 3 2 17

71. It vvas good vnto me that thou dideſt hūble me, that I might learne thy righteoulnes. 3.4.32

76. I pray thee that thy louing kindenesse may happen vnto me, that it may comforte me, accordinge to thy vvorde, that hath giuen hope vnto thy seruaunt. 3.3.4. & 3.20 14

80. Lette my heart be holie in thy statutes, that I be not ashamed. 2.2 27

89. Thy vvorde, O lord, abideth euerlasting in heauen. 48.6

103. Hovve sweete is thy vvorde vnto my taſt, truely vnto my mouth it is more sweeter then honie. 3.2 15

105. Thy vvord is a lanterne vnto my feete, & a light vnto my vvaies. 1. 7 2.& 2.7.12.& 4.8.6

111. Thy testimonies haue bin vnto me as an euerlastinge heritage, for they be the ioy of my hart. 3.2.15

112. I haue sette my minde vppon thy decrees that I might keepe them vnto the ende, and that for euer. 2.5 11

127. VVherefore I haue loued thy preceptes more then golde. 3 2. 15

133. Frame my steps according to thy vvord, and let no vanity haue rule ouer me. 2 3 9

121.4. Beholde, he neither slumbreth nor sleepeth that keepeth Israel. 3 20.3

130.1. From the depth of euills I haue called vppon thee, O lord. 3.20 4

3. If thou O lorde vvilt marke iniquities, O lord vvho shal stād vnder it? 3.12.1.& 3.17.14

4. But vvith thee is mercy, & therfore thou art feared. 3.3.2.& 3.16.3

131.2. It vvere euill vvith me, if I haue not compared and iudged my soule, like vnto a vveaned childe vvith his mother, and my soule in me is like vnto a vveaned childe. 3 7 9

132.2. Be thou mindefull, O lorde, of all thinges vvith the vvhich Dauid hath bin afflicted. 3.20.25

7. Let vs go vnto his tabernacle and vvorship before the footestoole of his feete. 4.1.5

11. Of the frute of thy body vvill I set vp thy throne. 2.13 3

13. The lorde hath chosen Sion, and hath taken it vnto him for a seate. 4.1.17

14. This is my rest for euer, here vvill I dvvell because I haue chosen her. 4 1.5

133.3. Because the lord hath cōmaunded that there shalbe their blessinge and life euerlasting. 3.11.3

135.15. The Idols of the Gentiles be ſilner & gold, a vvorke brought forth by the handes of men. 1.11.4
138.1. I vvil confeſſe thee vvith all my vvhole heart, and before the iudges vvill I praiſe thee. 4.14 8
2. I vvill confeſſe thy name for thy louing kindeneſſe, and for thy trueth. 3.2.7
8. Forſake not the vvorks of thy hãds 3.24.6
140.14 Surely the righteous vvill praiſe thy name, & the vertuous vvill abide in thy ſight. 2.10.16
141.2. Let my prayer be eſteemed as inſence before thee, and the liftinge vp of my hands as the euening ſacrifices. 3.20.14 & 4.18.19
142.6. Therefore O lorde I call vnto thee, & ſay: thou art my hope & portion in the land of the liuing. 2.16.2
8. And I vvill be vnto the iuſt as a crõvvne, becauſe thou haſt bin beneficiall vnto me. 3.20 26
143.2. Deale not vvith thy ſeruant O lord according to the lavv, for there is none liuinge iuſt before thee. 2.7 5.& 3.12.2.& 3.14.16.& 3.17.14 & 3.20.8
5 Yet I remẽber the times paſt, I meditate of all thy vvorkes. 3.2.31
144.15. Bleſſed be the people that liue ſo, yea bleſſed be the people vvhoſe God is the lorde. 2.10 8.& 3.2.28
145.3 Great is the lord & moſt vvorthy to be praiſed, vvhoſe greatnes is vnſearchable. 1.15.8
5. I vvill talke of the comelines of the maieſty of thy glory, and of thy admirable vvorkes. 1.15.8
8. The lord is gracious and mercifull, pacient and of great goodnes. 1.10.2 & 3.20.9
9. The lorde is good vnto all, and his mercie excelleth all his vvorkes. 1.5.5
13. Thy kingedome is an euerlaſtinge kingdom, & thy dominiõ doth raine throvv out all ages. 1.13.24
18. The lorde is neere to all that call vpon him, yea to all that call vpon him in trueth. 3.20.3.& 3.20.7.& 3 20.14
19. He doth vvhatſoeuer they vvoulde that feare him, and he heareth their cries and ſaueth them 3.20.5.& 3.20 13
147.9. VVhich giueth to beaſt their foode, & to yong rauens that call vpon him. 1.16.5
10. He doth not allovv of the ſtrength of a horſe, & is not delighted vvith the legges of man. 2.2.10
20. He hath not dealt thus vvith al nations, neither hath he declared vnto them his iudgementes. 3.21 6

PROVERBES.

1.7. THe feare of the lorde is the beginninge of knovvledge. 3 2.26
2.22. The righteous ſhall inhabit the earth, and the vpright ſhall liue long therein. 2.11.2
22. But the vvicked ſhalbe cut frõ the earth, and the tranſgreſſor ſhall be vtterly taken therfrom. 2.11.2
3.11. Bevvare thou be not againſt the chaſtiſement of the lord, my ſonne, neither do thou lothe at his corrections. 3 4.32.& 3.8 6
12. For vvhome the lorde loueth, he doth chaſtice, and he is delited vvith him as a father vvith his childe. 3.8.6
8.15. By me, Princes raigne, & kinges decree Iuſtice. 4.20.4,7
22. The lorde poſſeſſed me in the beginninge of his vvayes, I vvas then before his vvorks. 1.13.7
23. I vvas ordayned from euerlaſting, and from the beginninge before the earth. 1.13.7
24. As yet the depthes vvas not whẽ I vvas formed, as yet the fountaines did not abound vvith vvaters. 1.13 7 & 2.14.8
9.10. The beginning of vviſdom is the feare of the lord. 3.2.26
10.7. The memory of the Iuſt is lavvdable, but the memory of the vvicked is filthy. 2.10.18.& 3.17.15
12. Hatred doth breede occaſion of cõtention, but loue coueretha l treſpaſſes.

ſpaſes. 3.4.31.& 3.4.36

11.14. It shalbe giuen to euery man, accordinge to his vvorke. 3.18.1

18. In the path of righteouſnes is life, & the ſame doth not lead vnto death 3.17 15

13.13. He that feareth the commaundement, shalbe revvarded. 3.18.1

14.21. He that contemneth his neighbour, ſinneth: but he that dealeth kindely vvith the afflicted, is bleſſed. 3.17.10

26. In the feare of the lorde is an aſſured ſtrength, and it shalbe a defence alſo for his children. 3.14.19

15.3. In euery place the eyes of the lord doth beholde the good and the euill. 4.17.23

8. The lord doth abhorre the ſacrifice of the vvicked, but the prayer of the righteous is moſt acceptable vnto him. 3.14.8

16.1. Manne may diſpoſe his hart, but the aunſvvere of the tonge is of the Lord. 1.16.6

2. To man all his vvayes do ſeeme to be cleane in his ovvne eyes, but the lorde doth diſpoſe the ſpirite. 3.12 5

4. The lorde doth vvorke all thinges for his ovvne ſake, ye the vvicked alſo againſt the day of euill. 3.23 6

6. By mercy and trueth iniquity shalbe forgiuen, and by the feare of the lord they depart from euill. 3.4.31 & 3.4.36

9. The hart of man doth deliberate of his vvay, but the lord doth direct his ſteppes. 1.17.4

12. To commit vvickednes ought to be abominable to kinges: for the throne ought to be eſtabliſhed by iuſtice. 4.20.10

14. The anger of the kinge is the meſſenger of death, but the vviſe manne can pacifie it. 4.20.32

33. The lots are caſt into the lap, but the vvhole diſpoſing of the is of the lord. 1.16.6

17.4. A ſeditious perſon ſeeketh onely ſtriſe, vnto this perſon a cruell meſſenger shalbe ſent againſt him. 4 20.10

15. The lorde doth alike hate as vvell him that doth cleare the vvicked, as him that doth condemne the innocent. 4.20 10

18.10. The name of the lord is a ſtrōg tovvre, the righteous runneth thither and is vvithout the caſtinge of earth. 1.13.13.& 3.20.14

19.17. He doth let out vnto the lord, vvhoſoeuer doth good vnto the poore: & it shalbe requited him, according to his good deede. 3.18.6

20.7. The iuſt doth vvalke in his vprightnes, his children be bleſſed after him. 2.8.21

8. A king ſitting in the throne of iudge ment, doth chaſe avvay all euill vvith his eyes. 4.20.10

9. VVho vvill ſay, my heart is cleane, I am pure from ſinne? 3.13.3

12. The hearing of the eare, & the ſight of the eye, both theſe the lord made. 2.4.7

20. He that curſeth his father or mother, his light shalbe put out in obſcure darkenes. 2.8.36

24. The ſteps of the mighty are ruled by the lord, hovve then can a manne knovv his ovvne vvayes? 1.16.6

26. A vviſe kinge ſcattereth the vvicked. & cauſeth the vvheele to turne ouer them. 4.20 10

21.1. The heart of the kinge is in the hand of the lord, as the riuers of vvaters: vvhether ſoeuer he vvill he turneth it. 1.18.2.& 2.4.7.& 4.20.9

2. Euery mannes vvayes ſeemeth right vnto himſelfe. 3.12.5

24.21. Feare the lord my ſonne & the king. 4.20.22

24. He that ſayeth vnto the vvicked, thou art righteous: him the people vvill curſe, and the nations shall deteſt him. 4.20.10

25.2. The glory of the lord is to conſeale a thing ſecrete, but the kinges honor is to ſearch out a thing. 3.21.3

4. Take the droſſe from the ſiuer, and

there shall proceede a veſſel for the ſame: let the vvicked be taken from the ſight of the kinge, and then his throne shalbe ſure throvve righteouſnes. 4.20.10

21. If he hunger that doth hate thee, fede him: if he thirſt, giue him drinke. 2.8.36

27. As it is not good to eate much hunny, ſo he vvhich doth ſearch out glorie shalbe oppreſſed thereof 3.21 2

26.10. The excellent that formed all things, both revvardeth the foole, & the tranſgreſſors. 3.23.4

28.2. For the tranſgreſſions of them that inhabite the lande, it cõmeth to paſſe oftẽtimes that others rule. 4.20 28

14. Bleſſed is the man that feareth alvvaies, but he that hardneth his hart shall fall into euill. 2.2.23

29.13. The poore and the vſurer mete together, and the lorde lighteneth both their eyes. 1.16.6

30.4. VVhat is his name, & his ſonnes name if thou do knovve? 2.14.7

5. Euery vvorde of God is pure, and a shield vnto thẽ that leane vnto him. 3.2.15

6. And not vnto his vvordes, leaſt he reproue thee, and thou be founde a lyer. 4.10.17

ECCLESIASTES.

2.11. ANd I turned my ſelfe vnto all the works that my hãds had vvrought, & to the labour that I had done, & beholde all vvas vanity and griefe of minde. 2.2.12

3.19. The ſelfe ſame things are vvont to happẽ vnto mẽ & beaſtes: & vvhat maner of death one hath, the ſame hath the other, and the ſelfe ſame ſpirit is in all: neither hath man any thinge more excellent then beaſtes: for vvhy all thing is vanity. 3.2.18

21. VVho knovveth vvhether the ſpirite of man do aſcende vpvvarde, or the ſpirite of beaſt deſcend dovvnevvard into the earth? 3.25.5

7.30. God made manne righteous: but they being made haue folovved many vaine thoughts. 2.1.10. & 2.5.18

9.1. No man knovveth other loue or hatred of all thinges that is before them. 3,2.38. & 3.13.4

2. All things come a like vnto all both to the iuſt and vvicked, &c. 1.16. 9

4. A liue dogge is better than a deade Lyon. 3.25.5

5. They vvhich liue, knovv they shall dye, but the dead knovv nothinge at all. 3.20.24

6. Both their loue, hatred, and enuy, is novve abolished, neither haue they longer portion in the vvorlde, of all that is vnder the ſunne. 3.20.24

12.7. And the ſpirite doth returne to God, vvhich gaue it. 1.15.2. & 1.15 5

The ſong of Salomon.

1.14. SHovve me thy countenaunce, ſpeake vnto me, for thy voice vvill be vnto me ſvvete, & thy countenance louely. 1.11.14

5.3. I haue put of my cote, and hovve shall I put it on againe? and I haue vvashed my feete, hovve shall I defile them againe? 1.16.4

ESAI.

1.5. TO vvhat purpoſe should you be ſmitten any more? for ye fall avvay more and more, euery heade is ſicke, & euery hart is heauy. 3.4.33

10. Heare the vvord of the lord ye tyrantes of Sodom, and thou people of Gomorra heare the lavv of the lord. 4.1.18

12. VVho requireth that at your handes? 3.14.15

13. Bring no more oblations in vaine, inſence is an abhommination vnto me: I can not ſuffer your nevve Moones & Sabaothes, &c. 2.8.34. & 3.14.8

14. My ſoule hateth your nevv Moones and appointed feaſtes: they make me vveary. 4.2.10

15. And vvhen you ſtretch forth your handes, I vvil hide my eies from you, & although you multiply your prayer I vvill not heare, for your handes be full

full of blood. 3.20.7
16. Take away all naughtines. 3 3.8
17. Learne to doe well, seeke iudgemēt, releeue the oppressed, iudge the fatherlesse, and defend the widow. 2 8.52.& 3.3.8
18. If your sinnes were as crimson, they shalbe made white then snowe: and though they were as redde as scarlet, they should be made as woll. 3.4.29
19. If you consent and obey, you shall enioy the good thinges of the earth. 2.5.10
20. But if ye refuse and be rebellious, you shall be deuoured with the sword, because the mouth of the lord hath spoken it. 2.5.10
28. Their land was full of idols, they worshipped the workes of their owne handes, and that which their fingers made. 1.11.4
31. Behold the gouernour the lord of hostes will take from Ierusalem and Iuda the valiaunt and mightie: euen all the strength of bread and water. 1.16.7
3. And I will make children their princes, and effeminate persons shall rule them. 4.20 25
4.1. Onely lette vs be called by thy name, and take away our reproche. 3.20.25
58. Woe be to them that ioine house to house, and field to field, continuing till there be none left, &c. 1 18.1 & 2.4.4
26. And he shall raise vp a signe to the people that be a farre of, and will hisse vnto them from the endes of the earth, &c. 3.19.9
6.1. I sawe the lorde sit vppon a high throne and lifted vp, and his lowver partes did fill the, &c. 1.13.11.& 1 13.23
2. The Seraphins stoode vppon it, euery one had six wynges. 1.11.3.& 1 14.8
5. Wo vnto me, for I am brought to silence, because I am a manne hauing polluted lips. 4.8.3
6. Then flue one of the Seraphins to me, hauinge in his hande a burninge coale, taken from the altar with the tonges. 1.11.3
9. He sayd, go and say vnto this people, in hearing ye shall heare and not vnderstande, &c. 1.13.15.& 3.23.13 & 4.24.13
10. Make the heart of this people fat, and make their eares dull, and shut their eyes, least they see with their eyes, &c. 2.4.3
7.4. Take hede, be still, feare not, neither be faint harted, for the two tailes of these smoking firebrandes, &c. 1.17.11.& 3.2.17
14. Beholde, a virgine shall conceaue and beare a sonne and thou shalt call him Immanuell 2.6.3.& 2 12.1
18 It shal come to passe in that time, that the Lorde shall hisse for the flies that be at the vttermost parte of the riuer of Egypt and for the Bee that is in the lande of the Assirians. 2 44
8.14. He shalbe as a sanctuary: but a stone of offence and a rocke of ruine to the two houses of Israel. 1.13.11, 23
16. Binde vp the testimony: seale vp the lawe amonge my disciples. 3.22 10
17. I will looke for the lorde who hath hid his face from the house of Iacob, and I will looke for him. 3 2 42
18. Behold, I and the children whom the lord hath giuen me, &c. 3.22.10
9.6. A boy is borne vnto vs, a sonne is giuen vnto vs, whose gouernment is vppon his shoulder, and his name shall be called Wonderfull, Counseller, God, the mightie lord, the euerlastinge father, the prince of peace 1.13.9.& 2.15.1.& 2.17.6 & 3 13.4
12. But his hande as yet is stretched out. 4.17.23
10.1. Woe vnto them that decree wicked decrees. 4.30.29

5. O the rod of my fury, and the ſtaffe in their hands is my indignation 1.18 1.& 4.20.25

6. I vvill ſende him to a diſſemblinge nation, & againſt a people that hath deſerued my vvrath vvill I commaunde him, that he take the ſpoile and pray, and to treade them vnder feete like the mire in the ſtreete. 1.18 2

12. It vvill come to paſſe vvhen the lorde vvill make perfect his vvhole vvorke in Sion and in Ieruſalem, &c. 1.18.1

15. Shal the axe boaſt himſelfe againſt him that hevveth therevvith? or ſhall the ſavve exalt it ſelfe againſt him that moueth it? as if the rodde ſhoulde lift vppe it ſelfe againſt him that carieth it, or the ſtaffe ſhoulde exalt it ſelfe as though it vvere no vvod. 2.4.4

11.2. And the ſpirite of the lorde ſhall reſt quietely vppon him, the ſpirite of vviſedome and vnderſtandinge, the ſpirite of counſell and ſtrength, the ſpirite of knovvledge and godlineſſe. 2.15.5.& 4.19 22

3. And he ſhall make him prudent in the feare of the lord, for he ſhall not judge after the ſight of his eyes, neither reproue by the hearinge of his eares 2.3.4

4. VVith the ſpirit of his lips, ſhall he kill the vvicked. 1.13.15

9. They ſhal not hurt nor vvaſt through out all my holy hil, &c. 4.20.10

10. And at that day the roote of Ieſſe ſhall ſtande vp for a ſigne vnto the people, the nations ſhall ſeeke vnto it. 1.13.13

12.1. I vvil praiſe thee O lord, becauſe thou art angry vvith me, thy vvrath is turned avvay, & thou comforteſt me. 3.4.32

14.1. The lorde ſhall haue compaſſion on Iacob, and vvil yet chooſe Iſraell. 3.21.5

27. The lorde of hoſt determininge it, vvho ſhal diſanul it? & vvhen he hath ſtretched out his hande, vvho ſhall turne it avvay? 1.17.14

19.18. In that day, there ſhall be fiue Cities in the contrey of Egypt, ſpeaking the language of the Cananites, & ſhall ſvveare by the lord of hoſtes, &c. 2.8.23

19. In that day, the altar of the lorde ſhalbe in the middeſt of the lande of Egypt. 4.18.4

21. The lord ſhalbe knovven of the Egyptians, and the Egyptians ſhall knovv the lorde in that day & do ſacrifice and oblations, and ſhall vovv vovves vnto the lord, and performe them. 4.18.4

25. VVhome the lorde of hoſt hath bleſſed, ſayinge: bleſſed be my people of Egipt & Aſſhur, the vvorks of my handes. 1.18.1

25.1. Thou haſt done vvõderful things, accordinge to thy counſell of olde, vvith a ſtable trueth. 3.24.4

8. He vvill deſtroy death for euer, & the lord vvill vvipe teares frõ euery face, &c. 3.9.6

9. Loe this is our God, vve haue vvayted for him, and he vvill ſaue vs. 1.13 10.& 1.13.24

26.1. VVe haue a ſtronge Citie, ſaluation ſhal God ſet for vvalles & bulvvarkes. 1.17.6

19. The dead ſhall liue, and as my body ſhall they riſe: avvake, and ſing ye that dvvell in duſt, &c. 2.10.21.& 3 25.4

21. Behold, the lord commeth out of his place, to viſite the iniquities of the inhabitauntes of the earth, and the earth ſhall shevve foorth their blood, and ſhall no more hide her ſlaine. 3.25.8

28.16. He vvhich beleueth ſhall not make haſt. 1 13.13

29.13. Becauſe this people come neere me vvith their mouth, and do honor me vvith their lips, but their hart is farre from me, and their feare tovvardes me vvas taught by the preceptes of men, &c. 3.20.7, 31.& 4.10 15, 16, 23

14. There-

14. Therefore beholde, I vvill alſo adde thereto, that I may vvorke maruellouſly vvith this people, euen maruell and vvonders: that is, the vviſedome of their vviſe men ſhall periſh, & the vnderſtãding of their prudent men ſhall hide it ſelfe. 4.10.6.

30.1. VVoe vnto the rebellious children, ſaith the Lord, vvhich dare take counſell but not of me, &c. 3.20.28.

15. In being quiet and keeping ſilence ſhall be your ſtrength. 3.2.37.

33. Tophet is prepared moreouer lõg agone: this is alſo prepared for the king: O hovv deepe & vvide he hath made it, his invvarde parte is fire and much vvodde, the breth of the Lorde like a riuer of brimſtone doth kindle it. 3.25.12.

31.1. VVoe vnto them that go dovvn to Egypt for aide, & ſtaye on horſes, & haue truſt in chariots, bicauſe they be many. 3.20.28.

7. For in that day euery man ſhall caſt avvay his images of ſiluer, and his images of golde, vvhich your vvicked hand did make vnto you. 1.11.4.

33.14. The ſinners in Sion ſhall be afraide, feare ſhall poſſeſſe the hipocrites, they ſhall ſave, vvhiche of vs ſhall abide vvith the conſuming fire? vvho amongeſt vs ſhall dvvell vvith the euerlaſting burning? 3.12.1.& 3.17.6

22. The Lorde is our iudge, the Lord is our lavv geuer, the Lord is our king, he ſhall ſaue vs. 2.10.8.& 2.15.5

24. The people that dvvell therin ſhall haue their iniquitie forgeuen them. 4.1.20

35.8. And there ſhall be a path, and a vvay, and it ſhall be called the holy vvay, & the polluted ſhall not paſſe thereby. 2.6.2.& 4.1.17.

37.4. Thou therfore ſhalt lift vp thy prayer for the remnaũt that are left. 3.20.5.

16. O Lorde of hoſtes, God of Iſrael, vvhich dvvelleſt betvvene the Cherubins, thou art onely God ouer all the kingdomes of the earth. 2.8.15.

32. Bicauſe a remanaũt ſhall goe forth of Ieruſalem, and the ſaued out of mount Sion. 4.1.4.

35. For I vvill defende this citie, that I maye ſaue it for mine ovvne ſake, & for my ſeruaunt Dauids ſake. 2.17.5.

36. VVherefore the Angell of the Lord vvent out, and ſmote in the campe of the Aſſirians one hundreth foure ſcore and fiue thouſand. 1.14.6.

38.1. Thus ſaith the Lorde, put thy houſe in a readineſſe, for thou ſhalt die and not liue. 1.17.12.& 3.3.4.

3. O my Lord, remember I pray thee that I vvalked before thee in faith, & vvith an vpright harte, & that I haue done thoſe thinges that pleaſe thee. 3.20.10.

5. Beholde, I do adde vnto thy daies. 15. yeares. 1.17.12.

8. Beholde, I vvill bring againe the ſhadovve the degrees vvhereby it is gone dovvne in the Diall of Achaz. 4.14.18.

20. The Lorde vvas ready to ſaue me, and vve vvill celebrate my ſong all the daies of our life in the houſe of the Lorde. 3.20.28.

39.6. Beholde, the daies come that all that is in thy houſe, & vvhich thy fathers haue laid vp in ſtore vntill this day ſhal be carried to Babilõ, nothig ſhall be left, ſaith the Lorde. 1.8.7.

7. And of thy ſonnes that ſhall proceede out of thee, and vvhich thou ſhalt beget, ſhall be caried avvay, & they ſhal be Eunuches in the place of the knig of Babilon. 2.8.19.

40.3. The voice of a crier in the vvilder neſſe, prepare ye the vvay of the lord make ſtraight in the deſert a pathe for our God. 3.3.2.

6. A voice did ſay, Crye: & I ſaid, vvhat ſhall I crye? &c 2.9.5.& 2.10.7.

11. He ſhall feede his flocke as a ſhepeharde. 4.19.14.

12. VVho hath meaſured the vvaters vvith his fiſte, and counted heauen vvith his ſpanne, and comprehended the duſte of the earth vvith his three fingers? 3.2.31.

13. VVho hath inſtructed the ſpirit of the Lorde? or vvho vvas of his counſell and hath taught him? 4.18.19.& 4.19 2.

17. All people before him be as nothing and, they are counted to him leſſe then nothing and vanitie. 3.2.25.

18. To vvhō therefore vvill you make God like? or vvhat image vvill you ſet vs like him? 1.11.2.12.

21. Hath not this bene shevved you frō the beginning of thinges? haue you not bene taught by the foundations of the earth? 1.11.4.& 1.14.1.

22. VVho ſitteth vpō the circle of the earth, &c. 1.5.5.

29 He geueth rather ſtrength to the vverie, and vnto him that might faileth, he doth encreaſe povver. 2. 2.10

41.7. So the vvorkemā comforted the founder, and he that ſmote vvith the hāmer him that ſmote by courſe ſaying, It is ready for the ſodering: & he faſtened this image vvith nailes that it shoulde not be moued out of his place. 1.11.2.

9. I haue choſen thee and not caſt thee avvay. 3.21.5.

29. Behold, they are all vaine, & their vvorkes be nothing, their images are vvinde and confuſion. 1.11.2.

42.1. Behold, my ſeruaunt: I vvill ſtaye vppon him, &c. 2.14.2.

8. I vvill not geue my glory to an other nor my prayers to carued images. 1. 13 9

9. Behold, the former things haue come to paſſe, and I shevv nevv thinges, the vvhich I declared vnto you before they happened. 1.8.7

10. Sing vnto the Lorde a nevve ſong, ſing forth his praiſe euen vnto the outmoſt partes of the earth. 3.20.28

13. The Lord shall go forth as a Giant he shall ſtirre vp his courage like a man of vvarre. 4.19 34

43 1. Feare not, for I haue redemed thee: I haue called thee by thy name, thou art mine. 3.2.32.

10. You are my vvitneſſes, ſaith the lord & my ſeruaūt, vvhom, I haue choſen therfore ye shall knovv and beleue me, and ye shall vnderſtande that I am: before me there vvas no God formed, neither shall there be after me. 1.7.5.

11. I, I ſay I am the Lorde, & beſides me, there is no ſauior. 3.4.15

25. I, I my ſelfe am euen he vvhich do blot out thy tranſgreſſions, and that for mine ovvn ſake, and I vvill not be mindfull of thy ſinnes. 1.13.12.& 3 4.15.25.& 3,20 45

44.3. I vvill poure out vvaters vppon the thirſtie, & fluddes vpon the drye ground, that is, I vvill poure out my ſpirite vpon thy ſeede, & my bleſſing vpon thy buddes. 2.2.10.& 3.1.3.& 3.2.39.

6, I am the firſt & I am the laſt, & beſides me there is no God. 1.13.23 24.

12. The ſmith taketh an inſtrument & vvorketh in the coales, & faſhioneth it vvith hammers, and vvorketh it vvith the ſtrength of his arme: but he hungereth in the meane time, ſo that his ſtrength faileth, neither drinketh he vvater, ſo that he falleth dovvne vverye. 1.11.4.

22. I haue put avvaye thy trāſgreſſiōs as miſtes, and thy ſinnes as a cloud, returne therefore vnto me, becauſe I haue redeemed thee. 3 4 29

45.1. Thus ſaith the Lorde God vnto Cyrus his annointed, vvhoſe right hād I haue holdē, that I might ſubdue nations before him: Therfore vvill I vveaken the loynes of kings, and opē the doores before him, and the gates shall not be shut. 1.8 7.

7. Making light and creating darkne making peace & creatinge euill: I the Lord doe all theſe. 1.17.8.& 1.18 3

9. VVoe be to him that ſtriueth vvith his maker, the potſhearde vvith the potshardes of the earth: shal the clay ſaye vnto him that faſhioneth it, vvhat makeſt thou? or thy vvorke, it hath no handes? 1.11.2.

23, Euery knee shall bovve vnto me, and euery tounge shall ſvveare by my name

asme.1.13.11.& 1.13.23.& 3.5.8.& 3.25.7.

35. The vvhole ſeede of Iſrael ſhall be iuſtified and glorified in the Lord. 1.13.2.& 3.14.16

48.5. To vvhome vvill you make me like or equall me, or cõpare me, that I shoulde bee like vnto him? 1.11 2.

47.6. I truely vvas angrye vvith my people, that I did profane my inheritaunce. 3.4.32.

48.10. Beholde, I haue fined thee, but not as ſiluer: I haue choſen thee approued in the fornace of affliction. 3 4.32

16. The Lorde God and his ſpirite ſent me. 1.13.14.

49.15. Doth the mother forgette her infante, that she shoulde not haue cõpaſſiõ on the ſonne of her vvõbe? &c. 1.17.6.& 3.20.36.

23. And kinges ſhall be thy nurſe father, and Queenes thy nurſes, &c.4 20.5.

51.6. The heauens shall vaniſh avvaye like ſmoke, & the earth shall vvaxe olde like a garmẽt, & they that dvvel therein shall in like manner perishe, but my ſaluation shall continue for euer, and my righteouſneſſe shall not faile. 2.10.15

52 1. Ariſe: ariſe: put on thy ſtrength O Sion: put on the garment of comelineſſe O Ieruſalem, the holy Citie: for henceforth there shall not come into thee the vncircunciſed and vncleane. 4.1.17.& 4,5.17.

3. You vvere ſold for nought, & therfore you shall be redeemed vvithout money. 3.4.25.

7. O hovv beautifull vpon the mountaines be the feete of them that declare and publish peace. 4 3 3.

53.1. VVho hath beleued our preaching? & the arme of the Lord vnto vvhom hath it bene reueled? 1.7.5. & 3.22.10.

4. VVhere as notvvithſtãding he bore our infirmites, & carried our griefes but vve eſteemed him plagued vvith the ſtriking of God, and afflicted. 2.12 4.& 3.4.27.& 4.17.17

5. But he vvas vvounded for our tranſgreſſions, & vvas broken for our iniquities, the paine of our correction vvas put vpõ him, & by his vvoundes health is vnto vs. 2.12.4.& 2.16.5.& 2.16.9.& 2.17.4.& 3 4.30.

6. All vve like sheepe haue ſtraied, euery one hath followved his ovvne vvaies, and the Lorde hath laide vpon him the iniquitie of vs all. 2.16. 6.&.3 4.27 & 3.12.5.& 3.24.11.

7. He vvas punished and afflicted, yet he opened not his mouth he vvas led as a sheepe vnto the ſlaughter, & he vvas ſtill as a Lambe before the sherers, and opened not his mouth. 2.16.5.

8. VVithout delaye & vvithout iudgement vvas he taken, & vvho shall shevve his generation? for he vvas cutte out of the lande of the liuing, &c. 2.15.1.

10. Yet the Lorde vvould breake him in vveakening him, that vvhen he shoulde make his ſoule an offering for ſinne, he might ſee his ſeede, &c. 2 7.2.

11. For he shal beare their iniquities, 2.16.5.& 3 11 8.

12. And he vvas reckened among the tranſgreſſors. 2.16 5.

54.13. And all thy children shall be taught of the Lord, and much peace shall be to thy children. 1.7.5.& 2.2. 20.& 3.10.10.& 3 24 14.

55 1. O, all you that thirſt, come to the vvaters, & you that haue no money come, bye meate and eate, &c. 2. 2.10.& 3.1.3.& 3.15.4

2. VVherefore do you lay out your money, & not for that vvhiche is meate and your labour for that that doth not ſatisfie? 3 14.15.& 4.10.15.

3. Encline your eares and come vnto me, harken and your ſoule shall liue, & I vvill ſtrike an euerlaſting couenaunt vvith you, euen the ſure mercies of Dauid. 2 6.3 & 3.2 6

4 Beholde, I gaue him for a vvitneſſe to the people, for a prince & maſter

vnto the people. 2.6.3.& 2.15.1.
6. Seeke the Lord vvhileſt he may be foũd, call ye vpon him vvhileſt he is neere. 3.3.20.
56 1. keepe Iudgement and do Iuſtice for my ſaluation is at hand to come, & my righteouſnes to be reueled. 3. 3.20
2. Bleſſed is the man that doth this, & the ſonne of man that layeth holde of it, that is to ſay, keping the Sabbath that he pollute it not, &c. 2.8. 29.
7. Thoſe vvill I bring to my holy mountaine, and make them ioyfull in my houſe of prayer, there ſacrifice and burnt offringes ſhall be acceptable on my altar, bicauſe my houſe ſha'be called the houſe of prayer for all people. 3.10.29
10. Their vvatchmen are all blinde' they haue no knovvledge, they be dumme dogges, &c. 4.9.3.
57.15. Thus ſaith the hie and excellent he that inhabiteth the eternitie, & vvhoſe name is holy, &c. 3.12.6.
58.5. Is it ſuch a faſt that I haue choſen, that a mã should affli& his ſoule for a day, or that he shoulde bovv his head? &c. 4.12.19.
6. And doe not I chooſe rather this faſt, to loſe the bandes of iniquitie? &c 3.3.6.
7. And hide not thy ſelfe from thine ovvne flesh. 3.7.6.
9. Then thou ſhalt call, and the Lorde ſhall heare: thou ſhalt crie, and he ſhall ſay, here I am. 3.20.14
13. If thou turne avvay thy foote frõ the Sabbath, ſo that thou do not thy ovvn vvill on my holy day, &c. 2.8. 31.& 2.8.34.
59.1. Beholde, the Lordes hand is not ſhortned, that he can not ſaue, neither is his eare heauie that it can not heare. 3.11.21.
2. But your iniquities haue ſeperated betvvene you and your God, & your ſinnes hath hid his face frõ you, that he will not heare 2.12 1.& 3 11 21.
7. Their feete do runne to euill, and they make haſte to ſhed innocent bloud: the thoughtes of them are vaine thoughtes, deſolation and deſtruction is in their pathes. 2.3.2.
16. And vvhen the Lorde did ſee (and that being abashed and vvondred) that there vvas none, that there vvas none I ſaye, that vvoulde offer him ſelfe, he made his arme the ſauegarde thereof, and his righteouſneſſe did ſuſtaine it. 3.14.6.
17. He put on righteouſnes for a breſtplate, and the helmet of ſaluation on his head, &c. 3.11.12.
20. And the redemptor ſhall come to Sion, and vnto them that turne from their vvickednes in Iacób. 3.3.20.21.
21. My ſpirite vvhich is vpon thee, & my vvorde vvhich I haue put in thy mouth, ſhall neuer depart out of thy mouth, neither out of the mouth of thy ſeede, &c. 1.7.4 &.1.9.1. & 4.1.5
60.2. Beholde, darkneſſe ſhall couer the earth, and a miſt the people, but the Lorde ſhall riſe vpon thee, and his glory ſhall appeare vpon thee. 2.3.1
6. All they of Saba ſhal come, bringing golde & incenſe, & they ſhall shevv forth the praiſes of God. 4.5.17.
7. All the shepe of Ceder ſhall be gathered vnto thee. 4.5.17.
19. The Sunne ſhall ſerue thee no more for daye light, and the brightneſſe of the Moone ſhall not shevv to thee, &c. 2.2.10.
61.1. The ſpirite of the Lorde God is vpon me, for becauſe the Lorde annointed me, & ſent me that I ſhould shevv glad thinges vnto the vveake, &c. 2.15.2.& 3.3.20.& 3.4 3 & 3 12.7.
3. And they ſhall be called trees of righteouſneſſe, and the planting of the Lord, that he might be glorified. 3.14 16.
63. 10 But they did rebell and vexed his holy ſpirite. 1.13.15.
16. For thou art our father, though Abraham be ignoraunt of vs, and Iſraell knovveth vs not, thou Lord art our father, our redemer. 3.20.35.36.
17.

63. O Lorde, vvhy haſt thou made vs to erre from thy vvayes? vvhy haſt thou hardened our hearts that vve shoulde not feare thee? 2.4.4.& 3.3 21

64.5. Beholde thou art angry becauſe vve haue ſinned. 3.20.8

6. VVe haue bin al as an vnclene thing, & all our righteouſneſſe is as a filthy cloth, & vve all do fade like a leafe, &c. 3 2.25

65.1. I haue bin ſought of them that asked not: I vvas found of them that ſovght me not, &c. 3.24.2

2. I haue ſtretched out my handes all the day to a rebellious people vvhich go not in a good vvay. 3.24 16

16. He that vvill bleſſe himſelfe in the earth, ſhall bleſſe himſelfe in the true God: and he that vvill ſvveare, ſhall ſvveare by the true God, &c. 2 8.23

24. It ſhall come to paſſe, that before they call, I vvill anſvvere: and as yet they ſpeaking, I vvill heare. 3.20.14

25. They ſhall no more hurt nor deſtroy in my holy mountaine, &c. 4 20.10

66.1. Heauen is my throne, and the earth is my footeſtoole: vvhere is that houſe therfore that you build for me? and vvhere is that place of my reſt? 3 20.30.& 4.17.24

2. But to vvhō ſhal I haue regard, but vnto him that is humble & of a broken ſpirite, & vvho doth tremble at my vvord. 3.12.6

22. For as the nevve heauen and the nevv earth that I vvill make ſhal remayne before me, ſayth the lorde, ſo ſhall your ſeede and name continue. 2.10 22

23. And there ſhalbe continuall nevv Moones and continuall Sabaothes, and all fleſhe ſhall come that it may vvorſhip before me. 2.8.30

24. Their vvormes ſhall not die, and their fire ſhal not be put out, & they ſhall be lothſome vnto all fleſh. 3.25 12

IEREMY.

1.6 O Lord God, beholde, I cannot ſpeake, for I am a childe. 4.8 3

9. Behold, I haue put my vvorde into thy mouth. 4.8.3

10. Beholde this day haue I ſet thee ouer the nations and ouer kingdoms, to plucke vp and to roote out, & to deſtroy and ſcatter, that thou maiſt build and plant. 4.8.3

2.13. For my people haue committed tvvo euills, they haue forſaken me the fountaine of liuinge vvaters, to digge thē pits, euen broken pits that can holde no vvaters. 3.20.14

3.1. They ſay, if a manne put avvay his vvife, and ſhe go from him, and become an other mans, &c. 2.8.18.& 4 1.25

2. Lift vp thy eies vnto the high places, & beholde vvhere thou haſt not playd the harlot. &c. 2 8.18

12. Go and crie theſe vvords tovvards the North, & ſay: thou diſobedient Iſrael, returne ſaith the lord, & I vvil not let my vvrath fall vpon you: for I am mercifull. &c. 4.1.25

4.1. O Iſrael, if thou returne, returne vnto me, ſaith the lorde: and if thou put avvay thine abhominations out of my ſight, then ſhalt thou not remoue. 2.5.10.& 3.3.6

4. Breake vp your fallovv grounde, & ſovv not among the thornes: be circumciſed to the lord, and take avvay the foreskinnes of your hartes, ye men of Iudah, and inhabitauntes of Ieruſalem, &c. 2.5.8.& 3.3.6,7.& 4 16.21

9. And in that day, ſayth the lord, the heart of the king ſhall periſhe, and the hart of the princes, & the prieſt ſhal be aſtonished, and the prophets ſhall vvonder. 4.9.6

11. At that time ſhal it be ſayd to this people, and to Ieruſalem, a drie vvind in the hie places of the vvildernes, cōmeth tovvard the daughter of my people, &c. 1.16.7

14. O Ieruſalem, vvash thine hart frō

vvickednesse, &c. 2.5.8
5.3. O lorde, are not thy eyes vppon the trueth? thou hast stricken them, but they haue not sorrovved: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to turne. 3.4 35. & 3.14.8
7. Hovve should I spare thee for this? thy children haue forsaken me, and svvorne by them that are no gods, &c. 2.8.23
14. Because ye spake such vvords, beholde, I vvill put my vvord into thy mouth, like a fire, and this people shall be as vvod, and it shal deuoure them. 3.24.13
6.13. For from the least of them, euen to the greatest of them, euery one is giuen to couetousnes: and from the Prophet euen to the Priest, they shal deale falsely. 4.9 3
7.4. Trust not in lying vvords, saying, the Temple of the lorde, the Temple of the lord: this is the Temple of the lord. 4.2 3
5. For if you amend and redresse your vvayes, and your vvorkes, if you execute iudgement betvvene a man and his neighbour, &c, 3.17.1
13. Therefore novve, because ye haue done all these vvorks, saith the lord, & I rose vp early and spake vnto you: but vvhen I spake you vvoulde not heare me, neither vvhen I called vvould ye answvere. 2.5.11
14. I vvill do vnto this house, vvheruppon my name is called, &c. as I haue done vnto Shilo. 2.5.11
22. For I spake not vnto your fathers, nor commaunded them, vvhen I brought them out of the lande of Egypt, concerning burnt offrings and sacrifices. 4.10.15
23. But this thing commaunded I thē, sayinge, obey my voyce, so I vvill be your God, &c. 4.10.15,17
27. Therefore shalt thou speake all these vvordes vnto them, but they vvill not heare thee: thou shalt also crie vnto them, but they vvill not answvere thee. 2.5.11
28. This is a nation that heareth not the voice of the lorde their God, nor receiueth discipline. 2.5.11
9.23. Let not the vvise mā glory in his vvisdom, nor the strong manne glory in his strength, neither the rich man glory in his riches. 3.13.1
24. But let him that glorieth, glory in this, that he vnderstandeth and knovveth me, for I am the lorde vvhich shevveth mercie, and iudgement, and righteousnesse in the earth, &c. 1.10.3
10.2. Be not afraide for the signes of heauen, though the heathē be afraid of such. 2.16.3
8. But altogether they dote and are foolishe, for the stocke is a doctrine of vanity. 1.11.5
11. The gods that haue not made the heauens and the earth, shall perishe from the earth, and from vnder these heauens. 1.13.13
23. O lorde, I knovv that the vvay of man is not in himselfe, neither is it in manne to vvalke and to direct his steps. 2.16.6
24. O lorde correct me, but vvith iudgement, not in thine anger, least thou bring me to nothinge. 3.4.32
11.7. For I haue protested vnto your fathers, vvhen I brought them vp, out of the lande of Egypt, vnto this day, rising early, & protesting, saying: obey my voyce. 3.20.7. & 4.10.17
8. Neuertheless they vvoulde not obey, nor encline their eare, &c. therefore I vvill bring vpon them all the vvordes of this couenant, vvhich I commaunde them to do, &c. 3.20 7
11. Beholde, I vvill bringe a plague amonge them, vvhich they shall not be able to escape, and though they crie vnto me, I vvill not heare them. 3.20.7
19. Let vs destroy the tree vvith the frute thereof, and cut him out of the land of the liuing, &c. 4.17.15

12.16. And if they vvill learne the vvaies of my people, to ſvveare by my name, the lorde liueth, as they taught my people to ſvveare by Baal, &c. 2.8.23

14.7. O lorde, though our iniquities teſtifie againſt vs, deale vvith vs according to thy name: for our rebellions are many: vve ſinned againſt thee 3.20.8

14. The Prophetes prophecy lyes in my name, I haue not ſent them, neither did I cõmaund them, &c. 4.9.3

15.1. Though Moſes & Samuel ſtoode before me, yet mine affection coulde not be tovvard this people: caſt thẽ out of my ſight, and let them depart. 3.20.23

17.1. The ſinne of Iudah is vvrytten vvith a pen of irõ. & vvith the point of a Diamonde, and grauen vpon the table of your hart, and vppon the hornes of your altars. 3.4.29

5. Thus ſayth the lorde, curſed be the man that truſteth in manne, and maketh fleſh his arme, and vvithdravveth his hart from the lorde. 2.2.10

9. The hart is deceitfull and vvicked aboue all things, vvho can knovv it? 2.3.2

21. Take hede to your ſoules, & beare no burden on the Sabbath day, nor bringe it in by the gates of Ieruſalem. 2.8.29

22. Neither cary forth burdens out of your houſes on the Sabbath day: neither do you any vvorke, but ſanctifie the Sabbath, &c. 2.8.29

27. But if you vvill not heare me to ſanctifie the Sabbath day, and not to beare a burden, nor to go through the gates, &c. 2.8.29

18.8. But if this nation, againſt vvhom I haue pronounced, turne from their vvickedneſſe, I vvill repent of the plague that I thought to bring vpon them. 1.17.12

18. Come and let vs imagine ſome deuiſe againſt Ieremias: for the lavve ſhall not perish from the Prieſt, nor counſel from the vviſe, nor the vvord from the prophet. 4.9.5

20.2. The Phaſſur ſmote Ieremiah the Prophet, and put him in the ſtockes, that vvere in the hie gate of Beniamin, vvhich vvas by the houſe of the lord. 4.9.6

21.12. Execute iudgement in the morninge, and deliuer the oppreſſed out of the hande of the oppreſſour, &c. 4 20.9

22.3. Execute ye iudgement and righteouſneſſe, and deliuer the oppreſſed from the hande of the oppreſſor, &c. 4.20.9

23.1. VVoe be vnto the paſtors that deſtroy and ſcatter the sheepe of my paſture, ſayth the lorde. 4.9.3

5. Beholde, the dayes come, ſayth the lorde, that I vvill raiſe vnto Dauid a righteous braunche, and a king ſhall raigne and proſper, and ſhall execute iudgement and iuſtice in the earth. 2 6.3

6. And this is the name vvhereby they ſhall call him, the lorde our righteouſnes. 1.13 9.& 3 11.8

16. Heare not the vvordes of the prophetes that prophecie vnto you and teach you vanity, &c. 4 9.3

24. Do not I fill heauen & earth, ſaith the lord? 4.1.5

28. The prophet that hath a dreame, lette him tell a dreame, and he that hath my vvorde, lette him ſpeake my vvord faithfully. 4 8.3

24.7. And I vvill giue them an hart to knovve me, that I am the lorde, and they ſhall be my people, and I vvill be their God, for they ſhall returne vnto me vvith their vvhole hart 2 2 10

25.11. And this vvhole lande ſhall be deſolate, and aſtonished, and theſe nations ſhall ſerue the king of Babell ſeuenty yeares. 1.8 7

12. And vvhen the ſeuenty yeares are accomplished, I vvill viſite the king of Babell, and that nation, ſayth the lord, for their iniquity, &c. 1.8 7

29. For loe, I beginne to plague the city, vvhere my name is called vpon,

and should you go free? &c. 3.4.34
27.5. I haue made the earth, the man, & the beast that are vpon the grou̇d, &c. 4.20.27
6. But novv I haue giu̇e all these lands vnto the hande of Nabuchadonozor the king of Babylon my seruant, &c. 4.20.27,28
7. And all nations shall serue him, and his sonne, & his sonnes sonne, vntill the very time of his land come also, &c. 4.20.27
8. And the nation & kingdom vvhich vvill not serue the same Nabuchadonozor kinge of Babell, and that vvill not put their neck vnder the yoke of the king of Babell, &c. 4.20.27
9. Therfore heare not your prophets, nor your soothsayers, nor your dreamers, nor your inchaunters, nor your sorcerers vvhich say vnto you thus, ye shall not serue the king of Babel, &c. 4.9.3
14. Therefore heare not the vvords of the prophetes that speake vnto you, sayinge, ye shall not serue the king of Babell, &c. 4.9.3
17. Heare them not, but serue the king of Babell, that ye may liue, &c. 4.20 28
29.7. And seeke the prosperity of the Citie, vvhether I haue caused you to be caried avvay captiues, and pray vnto the lorde for it, for, &c. 4 20.28
31.18. I haue heard Ephraim la mēting thus, thou hast corrected me, and I vvas chastised as an vntamed calfe: conuert thou me and I shall be conuerted: for thou art the lord my God 2.3.5.& 2.5.8.& 3.24.15
19. Surely after that I cōuerted, I repented, and after that I vvas instructed, I smote vppon my thigh, &c. 2.5 8
31. Beholde, the daies come, saith the lord, that I vvill make a nevve couenant vvith the house of Israell, & vvith the house of Iudah. 2.11.7.& 3 4.29
32. Not according to the couenaunt that I made vvith their fathers, vvhē I tooke them by the hande, to bring them out of the lande of Egypt, the vvhich my couenant they brake, &c. 2.5.9.& 2.11.7
33. After those daies saith the lorde, I vvill put my lavve in their invvarde partes, and vvrite it in their hartes, & vvill be their God, & they shalbe my people. 2.8.14 & 3.20.45
34. For I vvill forgiue their iniquity, and vvill remember their sinnes no more. 3.4.29.& 3.20.45
35. Thus saith the lord, vvhich giueth the Sunne for a light to the day, and the courses of the Moone and of the Starres, for a light to the night, &c. 4.17.17
32.16. Novv vvhen I hadde deliuered the booke of the profession vnto Baruch, the sonne of Neriah, I prayed vnto the lord, saying. 3.20.15
18. Thou shevvest mercy vnto thousandes, and recompencest the iniquity of the fathers into the bosome of their children after thē, &c. 2 8.19
23. But they obeyed not thy voice, neither vvalked in thy lavv: all that thou commaundest them to do, they haue not done, therefore thou hast caused this vvhole plage to come vpon them, &c. 2.5 11
39. And I vvill geue them one hart & one vvay, that they may feare me for euer, for the vvelth of thee, and of their children after them, &c. 2.3 8
33.8. And I vvill clense them from all their iniquity, vvhereby they haue sinned against me: yea, I vvill pardon al their iniquities, vvherby they haue sinned against me, &c. 3.20 45.& 4.1 20
16. And in those dayes shall Iuda be saued, & Ierusalem shal dvvell safely, & he that shall call her, is the lorde our righteousnes, &c. 1.13.9
42.2. Heare our prayer, vve beseeche thee, and pray for vs vnto the lorde thy God, &c. 3.20.14
9. Thus sayth the lord God of Israell, vnto vvhome ye sent me to present your

your prayers before him, &c. 3.20 14
48.10. Curſed be he that doth the worke of the lord negligently, &c. 4 20.6
50.20. In thoſe daies, & at that time, ſayth the lord, the iniquity of Iſrael, ſhalbe ſought for, and there ſhalbe none: and the ſinnes of Iuda, & they ſhall not be founde, &c. 3.4.29
23. Hovve is the hammer of the vvhole vvorld, deſtroyed & broken? hovv is Babell become deſolate amonge the nations, &c. 2.4.4
25 The lord hath opened his treaſure, & hath brought the vveapons of his vvrath, for this is the vvorke of the lord God of hoſtes, in the lād of the Chaldeans, &c. 1.18.1

LAMENTATIONS.

3.8. ALſo vvhen I crie and ſhout, he ſhutteth out my prayer, &c. 3 20.16
38. Out of the mouth of the moſt high proceedeth not euill and good? 1.17.8
4.20. The breth of our noſtrels, the Annointed of the lord vvas taken in their nets, of vvhome vve ſaid, vnder his ſhadovve vve ſhalbe preſerued a liue among the heathen, &c. 2.6.2

EZECHIEL.

1.20. WHether their ſpirit led them, they vvent, and thither did the ſpirit of the vvheles lead them, & the vvheeles vvere lifted vp beſides them, for the ſpirite of the beaſtes, &c. 4 19.23
2.3. Sonne of man, I ſende thee to the children of Iſrael, to a rebellious natiō that hath rebelled againſt me: for they and their fathers haue rebelled againſt me: euen vnto this very day. 3.24.13
4. They are impudent children, and ſtiffe harted: I do ſende thee vnto them, &c. 3.24.13
3.17. Sonne of man, I haue made thee a vvatchman vnto the houſe of Iſraell: therefore heare the vvord at my mouth, & giue them vvarning from me &c. 4.8.3
18. The ſame vvicked man ſhal die in his iniquitie: but his blood vvill I require at thine hand, &c. 4. 2.5. & 4 3.6
7.26. Calamitie ſhall come vppon calamity, and rumor ſhalbe vppon rumor: then ſhall they ſeeke a viſion of the prophet: but the lavve ſhall periſh frō the prieſt, and councel from the auncient, &c. 1.18.2. & 4.9.6
10.4. Then the glory of the lord vvent vp from the Cherub, and ſtode ouer the dore of the houſe; &c. 4.2.3
5. And the ſounde of the cherubins vvinges vvas hearde into the outer court, &c. 1.14.8
11.19. And I vvil giue them one hart, and I vvill put a nevve ſpirit vvithin their bovvels: & I vvil take the ſtony hart out of their bodies, & vvil giue them an heart of fleshe, &c. 1.13.10 & 2.3.8. & 2.5.5. & 3.24.2
20. That they may vvalke in my ſtatutes and kepe my iudgementes, and execute them: and they ſhalbe my people, and I vvill be their God, &c. 2.5.5
12.2. They are a rebellious houſe, &c. 3.24.13
13. My net alſo vvill I ſpread vppon him, and he ſhalbe taken in my net, and I vvil bring him to Babel, to the lande of the Chaldeans, yet ſhall he not ſee it, though he ſhall die there, &c. 2.4.4
13.9. They ſhall not be in the aſſembly of my people, neither ſhall they be vvrytten in the vvritinge of the houſe of Iſraell, &c. 2.24.9 & 4 1.4
14.9. And if the prophet be deceiued vvhen he hath ſpoken a thing, I the lorde haue deceiued that prophet, &c. 1.18.2
14. Though theſe three menne Noah, Daniell, and Iob, vvere among them, they ſhoulde deliuer but their ovvne ſoules by their righteouſneſſe, &c. 3 20.23
16.20. Moreouer thou haſt taken thy ſonnes and thy daughters, vvhome

thou haſt borne vnto me, and theſe haſt thou ſacrificed vnto them, to be deuoured, &c. 2.2.11.& 4.16.24

17.20. And I vvill ſpread my net vpon him, & he shalbe taken in my net, & I vvil bring him to Babell, and vvil enter into iudgement vvith him, therfore his treſpas, that he hath committed againſt me, &c. 2.4.4

18.4 The ſoule that ſinneth ſhall die, &c. 2.8.4.& 3.4.28

9. He that hath vvalked in my ſtatutes, and hath kept my iudgementes to deale truely, he is iuſt, he shal ſurely liue, ſayth the lord God, &c. 3.17.15

20. The ſame ſoule vvhich ſinneth shal die: the ſonne shal not beare the iniquity of the father, neither shall the father beare the iniquity of the ſonne, &c. 2.8.9.& 2.8.19.& 2.8.10 & 2.8.59 & 3.3.24

21. But if the vvicked vvil returne frō all his ſinnes, that he hath cōmitted, and kepe all my ſtatutes and do that vvhich is lavvfull and right, he shall ſurely liue and not die. 3.3.24.& 3.4 18.& 3.17.15

23 Haue I any deſire that the vvicked should die, ſayth the lorde God? or shall he not liue, if he returne from his vvayes? 4.1.25

24. But if the righteous returne from his righteouſnes, & cōmit iniquity, and do according to al the abhominations, that the vvicked man doth, &c. 3.4.29 & 3.14.10

27. Againe, vvhē the vvicked turneth avvay from his vvickedneſſe that he hath committed, & doth that vvhich is lavvfull and right, he shall ſaue his ſoule aliue, &c. 3.4.29

31. Caſt avvay from you al your trāſgreſſions, vvhereby you haue tranſgreſſed, & make you a nevv hart, and a nevv ſpirit, &c. 3.3.6

32. For I deſire not the death of him that dieth, ſayth the lord God: cauſe therefore one an other to returne, & liue ye. 4.1.25

19.12. And the eaſt vvinde dried vp her frute, &c. 1.16.7

20.11. And I gaue them my ſtatutes, & declared my iudgementes vnto thē, vvhich if a manne do, he shall liue in them, &c. 3.17.1

12. Moreouer I gaue thē alſo my ſabbathes, to be a ſigne betvvene me & them, that they might know that I am the lorde that ſanctifieth them, &c. 2.8.29

42. And ye shall knovve that I am the lord, vvhē I shall bring you into the lande of Iſraell, into the lande, &c. 3.13.1

43. And there shal you remēber your vvayes, and all your vvorkes vvherin ye haue bin defiled, &c. 3.13.1

22.8. Thou haſt deſpiſed my holy thinges, and haſt polluted my Sabbathes. 2.8.29

25. There is a conſpiracy of her Prophetes in the middes thereof like a roaringe Lyon, raueninge the pray: they haue deuoured ſoules, &c. 4.9.3

26. Her Prieſtes haue broken my lavv: and haue defiled mine holy thinges, they haue put no differēce betvvene the holy, and prophane, &c. 4.9.1

23.37. And haue alſo cauſed their ſons, vvhome they bare vnto me, to paſſe by the fire to be their meat. 4.16.24

38. They haue defiled my ſanctuary in the ſame day, & haue prophaned my Sabbathes. 2.8.29

28.10. Thou shalt die the death of the vncircūciſed, by the hands of ſtraungers: for I haue ſpoken it, ſayth the Lord God. 2.10.18

29.4. But I vvill put hookes in thy chavves, and I vvill cauſe the fiſhe of thy riuers to ſticke vnto thy ſcales, &c. 1.17.11

19. Beholde, I vvill giue the lande of Egypt vnto Nebuchadnezar the king of Babell, and he shall take her multitude, and ſpoyle her ſpoyle, & take her pray, & it shall be the vvages for his army. 4.20.16

20. I haue giuen him the land of Egipt for his labour, that he ſerued agaynſt it, becauſe they vvrought for me. 4 20.16

31.18. Thou

32.18. Thou shalt slepe in the middest of the vncircumcised, vvith them that be slaine by the svvord: this is Pharao, and all his multitude, &c. 2.10.18

33.8. He shall dy for his iniquitie, but his blood vvill I requier at thy hand, &c. 4.12.5

11. I desire not the death of the vvicked, but that the vvicked turne from his vvay and liue, &c. 3.24.15

14. If he returne from his sinne, and do that vvhich is lavvfull and right, &c. 3.17.15

34.4. But vvith crueltie and vvith rigour haue ye ruled them, &c. 4.11.14

23. And I vvill set vp a sheperd ouer them, and he shall feede them, euen my seruaunt Dauid. he shall feede them, & he shalbe their sheperd. 2.6.3

36.21. But I fauoured mine holy name vvhich the house of Israell had polluted among the heathen vvhether they vvent, &c. 3.4.30

22. I do not this for your sakes, O house of Israell, but for mine holy names sake, vvhich ye polluted amõg the heathen, &c. 3.12.3. & 3.15.2

25. Then vvill I poure cleane vvater vppon you, and ye shalbe cleane, yea, from all your filthynes, and from all your ydoles vvill I cleanse you, &c. 3.1.3

26. A nevve hart vvill I geue you, and a nevve spirit vvill I put vvithin you, and I vvill take avvay the stony hart out of your body, and vvill giue you a hart of fleshe. 2.3.6. & 2.5.8. & 3.24.1. & 3.24.15

27. And I vvill put my spirit vvith in yours, and cause you to vvalke in my statutes, and ye shall kepe my iudgements and do them. 1.3.10. & 2.3.6

32. Be it knovven vnto you, that I do not this for your sakes, saith the lorde God: therefore O ye house of Israell, be ashamed and confounded for your ovvne vvayes. 3.4.3 & 3.12.3. & 3.15.2

37.4. Againe he said vnto me, prophecie vpon these bones and say vnto them, O ye dry bones, heare the vvord of the lorde. 2.10.21

25. And my seruaunt Dauid shalbe their prince for euer. 2.6.3

26. Moreouer, I vvill make a couenaunt of peace vvith them: it shalbe an euerlasting couenaũt vvith them, &c. 2.6.3

48.21. And the residue shalbe for the prince on the one side and on the other of the oblation of the sanctuarie, and of the possession of the citie, &c. 4.2.13

35. And the name of the citie from that day shalbe, The lorde is there. 1.13.4

DANIEL.

2.21. He taketh avvay kings: & setteth vp kings, &c. 4.20.26

37. Thou art a king of all kings: for the God of heauen hath geuen thee a kingdome, povver, and strength, and glorie. 4.20.26

44. And in the daves of these kings, shall the God of heauen set vp a kingdome, vvhich shall neuer be destroyed: and this kingdome shall not be geuen to an other people, but shall breake and destroy all these kingdomes, and it shall stand for euer, &c. 2.15.3

4.24. VVherfore, O king, let my coũsell be acceptable vnto thee, and breake of thy sinnes by righteousnesse, and thine iniquities by mercie tovvards the poore, &c. 3.4.31. & 3.4.36

5.18. The most high God gaue vnto Nebuchadnezer thy Father a kingdome, and maiestie, and honor, and glory, &c. 4.20.26

6.22. And vnto thee, O king, I haue done no hurt, &c. 4.20.32

7.4. The first vvas as a Lion, and had egles vvinges: I beheld, till the vvinges therof vvere plucked of, &c. 1.8.7

10. And ten thousand thousandes stode before him: the iudgement vvas set and the bookes opened. 1.14.5. & 1.14.8. & 3.2.42

25. And shall speake vvordes against

the moſt highe, and ſhall cõſume the ſainctes of the moſt highe, and thinke that he may chaunge times, and Lawes, &c. 47.25

9.5. VVe haue ſinned, and haue committed iniquitie, and haue done vvickedly, yea vve haue rebelled, and haue departed from thy preceptes, and from thy iudgements. 3.4.9

7. O Lorde, righteouſneſſe belongeth vnto thee, and vnto vs open ſhame, &c. 4.20.29

10. For vve haue not obeyed the voice of the lorde our God, to vvalke in his vvayes, vvhich he had leyed before vs, by the miniſterie of his ſeruaunts the Prophets. 2.5.11

18. For vve do not preſent our ſupplications before thee for our ovvne righteouſnes, but for thy great tẽdre mercies. 3.20.8 & 3.20.14

24. Seuenty vvekes are determined vpon thy people, and vppon thy holy citie, to finish thy vvickednes, and to ſeale vp thy ſinnes, and to reconcile thy iniquitie, and to bring in euerlaſting righteouſneſſe, &c. 2.7.2 & 2.15.1, & 2.15.6

27. And he ſhall confirme the couenaunt vvith many for one vveke: and in the middes of the vveke, he ſhall cauſe the oblation and ſacrifice to ceaſe: and for the ouer ſpreading of the abominations, he ſhall leaue it deſolate, &c. 4.2.12

10.13. But the prince of the kingdom of Perſia vvithſtode me, &c. 1.14.7

20. But novve I vvill returne to fight vvith the Prince, of Perſia, &c 1.14.7

12.1. And at that time ſhall Michaell ſtand vp, the great Prince, vvhich ſtãdeth for the childrẽ of the people, and there ſhalbe a time of trouble, &c. 1.14.7 & 1.14.8. & 2.10.11

2. And many of them that ſlepe in the duſt of the earth, ſhall avvake, ſome to euerlaſting life, and ſome to ſhame and perpetuall contempt. 3.25.7

3. And they that be vviſe, ſhall ſhine as the brightnes of the firmament: and they that turne many to righteouſneſſe, ſhall ſhine as the ſtarres, for euer and euer. 3.25.10

OSEA.

1.11. THen ſhall the childrẽ of Iudah, and the children of Iſraell be gathered togeather, & appoint themſelues one head, and they ſhall come vp out of the land, &c. 2.6.3

2.5. For their mother hath plaide the harlot: ſhe that cõceaued them, hath done ſhamefully. for ſhe ſaid, I vvill go after my louers, &c. 2.8.18

18. And in that day I vvill make a couenaũt for them, vvith the vvilde beaſtes, and vvith the foules of the heauẽ, and vvith them that creepeth vpon the earth, &c. 4.1.20

19. And I vvill marry thee vnto me for euer: yea I vvill marry thee vnto me in righteouſneſſe, and in iudgement, & in mercy, and in compaſſion. 3.14 6.& 4.1.20

23. And I vvill haue mercie vpon her, that vvas not pitied, and I vvill ſay to them vvhich vvere not my people, thou art my people: and they ſhall ſay, thou art my God. 3.14.6

8.5. Aftervvard ſhall the children of Iſraell conuert, and ſeeke the lorde their God, and Dauid their king, and ſhall feare the lord, & his goodneſſe in the latter dayes. 2 6.3.& 3.2.23

5.11. Ephraim is oppreſſed, and broken in iudgement, becauſe he vvillingly vvalked after the commaundement. 4 20.32

15. I vvill go, and returne to my place, till they acknovvledge their fault, and ſeeke me, &c. 2.5.13

6.1. Come, & let vs returne to the lord: for he hath ſpoiled, and he vvill heale vs: he hath vvounded vs, and he vvill binde vs vp. 3.3.3

7.8 Ephraim is as a cake on the hearth not turned. 3.4.35

8.4. They haue ſet vp a king, but not by me, &c. 1.18.4

9.8 The vvatchman of Ephraim, ſhould be in vvith my God: but that prophet is the ſnare of a fouler in all his vvayes,

vvayes, and hatred in the house of his God. 4.9.3
12.5. Yea, the lorde God of hostes, the lord himselfe is his memoriall. 1.13.10
13.11. I gaue thee a king in mine anger, and I tooke him avvay in my vvrath. 1.18.4. & 4.20.25
12. The iniquitie of Ephraim is bound vp, and his sinne is hid. 3.4.29
14. I vvill redeeme thē from the povver of the graue: I vvill deliuer them from death: O Death, I vvill be thy death: O graue, I vvill be thy destruction, &c. 3.25.10.
14.2. Take avvay all iniquitie, and receaue vs graciously: so vvill vve rēder the calues of our lippes. 3.4.30. & 3 20.28. & 4.18.17
3. Asshur shall not saue vs, neither vvill vve ride vpon horses: neither vvill vve say any more to the vvorke of our handes, ye are our gods: for in thee, the fatherlesse findeth mercy. 1.11.4
4. I vvill heale their rebellion: I vvill loue them freely: for mine anger is turned avvay from them. 3.14.6

IOEL.

2.12. TVrne you vnto me, vvith all your harte, & vvith fasting, and vvith vveping, and vvith mourning. 2.5.8. & 3.3.17
13. And rent your harte, and not your clothes, &c. 3.3.16. & 4.12.19
15 Blovve the trumpet in Zion, sanctifie a feast, call a solemne assemblie. 4.12.14 & 4.12.17
28. And aftervvard, vvill I poure out my spirit vppon all flesh: and your sonnes, and your daughters shal prophecie: your olde men shall dreame dreames, and your yonge men shall see visitions. 2.15.2. & 3.1.2. & 4.18.4
32. But vvhosoeuer shall call vppon the name of the lorde, shalbe saued: for in mount Zion, and in Ierusalem shalbe deliuerance, &c. 1.13.13. & 2.13.20. & 3.20.2 & 3.20.14. & 4.1.3 & 4.1.4
3.17. Then shall Ierusalem bee holy, & there shall no strāgers go thorovv her any more. 4.1.27

AMOS.

1.2. THe lorde shall roare from zion, and vtter his voice from Ierusalem. &c. 2 8.15
3.6. Or shall there be euill in a citie, and the lorde hath not done it? 1.17 8 & 18.3
4.7. And also I haue vvithhoulden the raine from you, vvhen there vvere yet three monthes to the haruest, and I caused it to raine vppon one citie, and haue not caused it to raine vppon an other, &c. 3.22.10
5.14. Seeke good and not euell, that ye may liue, &c. 2.5.10
6.1. VVo to them that are at ease in Zion, &c. 3.19.9
4. They lie vppon beddes of yuorie, and stretch themselues vppon their beddes, &c. 3.19 9
8.11. Beholde, the dayes come, sayeth the lorde God, that I vvill send a famine in the land, not a famine of bread, nor a thirst for vvater, but of hearing of the vvord of the lorde. 3.22.10
9.11. In that day vvill I raise vp the Tabernacle of Dauid. that is falle dovvn, and close vp the breaches thereof, & I vvill raise vp his ruines, and I vvill build it as in the dayes of olde. 2.6.3

ABDIAS.

BVt vppon mount Zion, shalbe deliueraunce, &c. 4.1.13

IONAS.

1.4 BVt the lorde sent out a great vvinde into the sea, and there vvas a mighty tempest in the sea, &c. 1.16.7
2.9. But I vvill sacrifice vnto thee, vvith the voice of thankes geuing, and vvill pay that I haue vovved: saluation is of the lorde. 3.20.28
3.4. Yet forty dayes, and Niniueth shalbe ouerthrovven. 1.17.12
5. So the people of Niniueth beleued God, and proclaimed a fast, and put on sackcloth, from the greatest of them, euen to the least of them. 3.3 4 & 4.12.17

10. And God ſavve their vvorkes that they turned from their euill vvayes: and God repented of the euill that he had ſaid, that he vvould do vnto them, and he did it not. 1.17.14

MICHEAS.

2.13. THe breaker vp ſhall come vp before thē: they ſhall breake out and paſſe by the gate, and go out by it, and the lorde ſhalbe vppon their heades. 2.6.3

3.6. Therefore night ſhalbe vnto you for a viſion, and darkenes ſhalbe vnto you for a diuination, and the ſunne ſhall go dovvne ouer the prophets, and the day ſhalbe darke ouer them. 4.9.6

5.2. And thou Bethelem Ephratah, art little to be amōg ſo many thouſandes of Iudah, yet out of thee ſhall he come forth vnto me, that ſhalbe the ruler in Iſraell: vvhoſe goings, &c. 2.14.7

13. Thine Idoles alſo vvill I cut of, and thy images out of the middes of thee: and thou ſhalt no more vvorſhippe the vvorke of thine handes. 1.11.4

7.9. I vvill beare the vvrath of the lorde, becauſe I haue ſinned againſt him, vntill he pleade my cauſe, &c. 3.4.32.

19. He vvill ſubdue our iniquities, and caſt all their ſinnes into the bottome of the ſea. 3.4.29

HABACVC.

1.12. ARt not thou of oulde, o lorde my God mine holy one? vve ſhall not dy, o lorde, &c. 2.10.8

2.3. Though it tarry, vvaite: for it ſhall ſurely come, & ſhall not ſtay. 3,2.43

4. But the iuſt ſhall liue by his faith. 3.14.11.& 3.18.5

18. VVhat profiteth the images, for the maker thereof hath made it an image? and a teacher of lies, though he that made it, truſt therein, vvhen he maketh dūme idols. 1.5.12.& 1.11.5

20. But the lorde is in his holy Temple: let all the earth kepe ſilence before him. 1.5.12.& 1.10.3,& 2.8.15

3.2. In vvrath remember mercie. 3. 4 32

3. God commeth from Teman, &c. 1.13.27

13. Thou vventeſt forth for the ſaluation of thy people, euen for ſaluation vvith thine annointed, &c. 2.6.3

SOPHONIAS.

1.5. AND them that vvorshipp the hoſte of heauen vppon the houſe toppes, & them that vvorship and ſvveare by the lorde, and by Malcham, &c. 2.8.23

3.11. For then I vvill take avvay out of the middes of thee, thē that reioice of thy pride, and thou ſhalt no more be proud of mine holy mountaine. 3.12.6

HAGGEVS.

2.12. ASke novve the prieſts concerning the lavve, and ſay, if one beare holie fleshe in the skirt of his garment, &c. 3.14.7

ZACHARIAS.

1.3. TVrne ye vnto me, ſayeth the lord of hoſtes, & I vvill turne vnto you, &c. 2.5.9.& 3.24.15

2.4. And an other angell vvent out to meete him, and ſaid vnto him: runne, ſpeake to this yonge man, and ſay, Ieruſalem ſhalbe inhabited vvithout vvalles, for the multitude of men & cattell that are therein. 1.13.10

8. For he that toucheth you, toucheth the apple of my eye. 1.13.10.& 1.17.6

11. And many nations ſhalbe ioined to the lorde in that day, and ſhalbe my people: and I vvill dvvell in the middes of thee, & thou ſhalt knovv that the lorde of hoſtes hath ſent me vnto thee. 1.13.10

12. And the lorde ſhall inherit Iudah his portion in the holy lande, and ſhall choſe Ieruſalem againe. 3.21.5

3.10. In that day, ſayeth the lorde of hoſtes, ſhall ye call euery man his neighbour vnder the vine, and vnder the fig tree. 3.13.4

7.13. Therefore it is come to paſſe, that as hee cried and they vvould not heare, ſo they cried, and I vvould not

not heare, sayeth the lorde of hostes. 3.3.24

39. Reioice greatlie, o daughter Sion: shout for ioy, o daughter Ieruſalem: beholde, thy king commeth vnto thee; he is iuſt and ſaued, poore, &c. 2.6.3.& 2.17.6

11. Thou alſo ſhalt be ſaued, through the blood of the couenaunt I haue looſed thy priſoners out of the pit vvherein vvas no vvater. 2.16.9

12.4. In that day I vvill ſmite, ſaith the lorde, euery horſe vvith ſtonishment, and his rider vvith madneſſe, &c. 4.9.5

13.9. They ſhall call on my name, and I vvill heare them: I vvill ſay, it is my people, and they ſhall ſay, the lorde is my God. 3.20.13

14.9. And the lorde ſhalbe king ouer all the earth: in that day ſhalbe one lord, and his name ſhalbe one. 1.12.3

MALACHIAS.

1.2. VVAS not Eſau Iacobs brother? ſaith the lorde. &c. 3.21.6

3. Yet I loued Iacob, and I hated Eſau, &c. 3.21.6

6. A ſonne honoreth his Father, and a ſeruaunt his maiſter. If then I be a father, vvhere is mine honor, and if I be a maiſter, vvhere is my feare, &c. 2.8.14.& 3.2.26.& 3.6.3

11. For from the riſing of the Sonne, vnto the going dovvne of the ſame, my name is great among the gētiles. And in euery place inſence ſhalbe offered vnto my name: and a pure offering, &c. 4.18.4 & 4.15.16

3.4. And ye ſhall knovve, that I haue ſent this commaundement vnto you, that my couenaunt, vvhich I made vvith Leui, might ſtand, ſaieth the lorde of hoſtes. 4.2.3.& 4.8.2

5. My couenaunt vvas vvith him of life and peace, and I gaue him feare, and he feared me, and vvas afraid before my name. 4.2.3

6. The lavv of truth vvas in his mouth: and there vvas no iniquitie found in his lippes, 4.2.3.& 4.8.2

7. For the Prieſts lippes ſhould kepe knovvledge, and they ſhould ſeke the lavve at his mouth, for he is the meſſenger of the lorde of hoſtes. 4.8.2.& 4.8.6.& 4.9.2

8. But ye are gone out of the vvay: ye haue cauſed many to fall by the lavv: ye haue broken the couenaunt of Leui, &c. 4.7.30

3.1. And the lord vvhom ye ſeke, ſhall ſpedely come to his Temple: euen the meſſenger of the couenaunt vvhom ye deſire, &c. 1.13.10.& 1.14.9

17. I vvill ſpare thē, as a mā ſpareth his ovvn ſonne that ſerueth him. 3.19.5

4.1. For behould, the day cōmeth that ſhall burne as an ouen: and all the proude, yea, & all that do vvickedly, ſhall be as ſtubble, and the day that commeth ſhall burne them vp, &c. 3.24.12

2. But vnto you that feare my name, ſhall the ſunne of righteouſneſſe, &c. 2.6.1.& 3.24.12

4. Remember the lavve of Moſes my ſeruaunt, vvhich I commaunded vnto him in Horeb for all Iſraell, &c. 4.8.6

5. Behould, I vvill ſend you Eliah the prophet before the comming of the great and fearefull day of the lorde. 2.9.5

6. And he ſhall turne the harte of the fathers to their children, and the hart of the children to their Fathers, &c. 4.1.6

TOBIAS.

3.25. AND Raphaell vvas ſent to heale them both, &c. 2.14.8

SAPIENTIA.

14.16. THus by proceſſe of time this vvicked cuſtome preuailed, and vvas kept as a lavve, and ydoles vvere vvorshipped by the cōmaundement of tyrants. 1.11.8

ECCLESIASTICVS.

15.14. GOd made man from the beginning, and left him in the hand of his counſell, and gaue him his commaundements and preceptes. 2.15.8

15. If thou vvilt, thou ſhalt obſerue

. the commaundements, and teſtifie thy good vvill. 2.15.18
16. He hath ſet vvater and fier before thee, ſtretch out thy hād vnto vvhich thou vvilt. 2.15.18
17. Before man is life and death: good and euell: vvhat him liketh shalbe geuen him. 2.15.8
15.14. He vvill geue place to all good deedes, & euery one shall find, according to his vvorks, & after the vnderſtanding of his pilgrimage. 3.15.4

BARVCH.

3.18. BVt the ſoule that is vexed for the greatnes of ſinne, and he that goeth crokedly, and vveake, and the eyes that fayle, and the hungry ſoule vvill geue thee praiſe & righteouſneſſe, &c. 3.20.8
19. For vve do not require mercy in thy ſight, O lorde our God, for the righteouſneſſe of our Fathers, or of our kings. 3.20.8
20. But becauſe thou haſt ſent out thy vvrath and indignation vpon vs, as thou haſt ſpoken by thy ſeruaunts the prophets, &c. 3.20.8

I. MACHABEES.

1.59. AND the Bookes of the lavve, vvhich they founde, they burnt in the fire, and cut in pieces. 1.8.9

II. MACHABEES.

12.43. AND hauing made a gathering through the companie, ſent to Ieruſalem about tvvo thouſand drachmes of ſiluer, to offer a ſinne offering, &c. 3.5.8
15.39. If I haue done vvell, and as the ſtorie required, it is the thing that I deſired: but if I haue ſpoken ſlenderly and barely, it is that I could. 3.5.8

MATTHEVVE.

1.5. AND Salomon begate Booz of Rachab, and Booz begate Obed of Ruth, & Obed begate Ieſſe. 2.13.3
16. And Iacob begate Ioſeph the huſband of Marie, of vvhom vvas borne Ieſus vvhich is called Chriſt. 2.13.3
21. And ſhe ſhall bring forth a ſonne, and thou ſhalt call his name Ieſus: for he ſhall ſaue his people from their ſinnes. 2.6.1
23. Beholde, a virgine ſhalbe vvith child, and ſhall beare a ſonne, and they ſhall call his name Emmanuell, vvhich is by interpretation, God vvith vs. 2.12.1
2.6. And thou Bethlem in the land of Iuda, art not the leaſt among the Princes of Iuda: for out of thee ſhall come the gouernour that ſhall feede my people Iſraell. 2.14.7
3.2. Iohn ſaid, Repent: for the kingdome of heauen is at hand. 3.3.2.& 3.3.5.& 3.3.19
6. And they vvere baptized of him in Iordaen, confeſſing their ſinnes. 3.4.6.& 4.15.6.& 4.16.24
11. In deede I baptize you vvith vvater to amendement of life, &c. 4.15.6.& 4.15.8.& 4.16.15
12. VVhich hath his fanne in his hand, and vvill make cleane his floore, and gether his vvheat into his garner, but vvill burne vp the chaffe vvith vnquencheable fire. 3.25.12.& 4.1.13 & 4.1.19
13. Then came Ieſus from Galile to Iordan vnto Iohn, to be baptized of him. 4.15.6 & 4.16.27
15. Let be novve: for thus it becommeth vs to fulfill all righteouſneſſe. So he ſuffered him. 2.16.5
16. And Iohn ſavve the ſpirit of God deſcending like a doue, and lighting vpon him. 1.11, 3. & 4.17.21.& 4.15.20
17. And lo, a voice came from heauen, ſaying: this is my beloued ſonne, in vvhom I am vvell pleaſed. 2.16.11.& & 3.2.32.& 3.8.1.& 3.24.5
4.2. And vvhen he had faſted fortie dayes and fortie nights, he vvas aftervvard hungrie. 4.12.20
3. Then came to him the tempter, and ſaid, if thou bee the ſonne of God, cōmaunde that theſe ſtones be made bread. 3.20.46
4. Man ſhall not liue by bread onely, but

but by euerie vvord that proceedeth out of the mouth of God. 3.20.44.
10. Then ſaid Ieſus vnto him, auoide ſathan: for it is vvritten, thou ſhalt vvorship the Lorde thy God, and him onely ſhalt thou ſerue. 1.12.3.
11. Then the deuill lefte him: and behoulde, the angels came, and miniſtred vnto him. 1.14.6.
17. From that time Ieſus began to preache, and to ſay, Amende your liues: for the kingedome of heauen is at hande. 2.9.2.& 3.3.2.& 3.3.19.
19. Follovv me and I vvill make you fishers of men. 4.16.31.
5.3. Bleſſed are the poore in ſpirit, for theirs is the kingdome of heauen. 7.17.10.
4. Bleſſed are they that mourne, for they ſhalbe comforted. 3.8.9.
8. Bleſſed are the pure in heart: for they ſhall ſee God. 3.25.6.
10. Bleſſed are they vvhich ſuffer perſecutiō for righteouſnes ſake: for theirs is the kingdome of heauen. 3.8.7.
12. Reioice and be glad, for great is youre revvarde in heauen, &c. 3.18.1
13. Ye are the ſalt of the earth, &c. 4.3.3.& 4.5.14.& 4.8.4.
14. Ye are the light of the vvorlde, &c. 4.3.3.& 4.5.14.& 4.8.4
15. Neither doe men light a candell & put it vnder a bushell, but on a candelſticke, & it geueth light vnto all that are in the houſe. 1.11.14.
16. Let your light ſo shine before men that they may ſee your good vvorkes and glorifie your father vvhich is in heauen. 3.16.3.
17. Thinke not that I am come to deſtroy the lavve, or the prophets. I am not come to deſtroy them, but to fulfill them. 2.7.14.
19. VVhoſoeuer therfore ſhall breake one of theſe leaſt commandements and teache men ſo, he ſhalbe called the leaſt in the kingdome of heauen but vvhoſoeuer ſhall obſerue, &c. 2.8.59.
21. Ye haue heard, that it vvas ſaid vnto them of the olde time, thou ſhalt not kill: for vvhoſoeuer killeth, ſhall be culpable of iudgement. 4.20.10.
22. But I ſay vnto you, vvhoſoeuer is angrie vvith his brother vnaduiſedlie ſhalbe culpable of iudgement, &c. 2.8.7.& 2.8.39.
25. Agree vvith thine aduerſarie quicklie, vvhiles thou art in the vvay vvith him left, &c. 3.5.7.
26. Verelie I ſay vnto thee, thou ſhalt not come out thence, till thou haſt payed the vttermoſte farthing. 3.5.7.& 3.25.6.
28. VVhoſoeuer loketh on a vvoman to luſt after her, hathe committed adulterie vvith her allreadie in his harte. 2.8.7.
34. Svveare not at all neither by heauē, &c. 2.8.16.& 4.13.12
39. But I ſay vnto you, reſiſt not euill: but vvhoſoeuer ſhall ſmite the on the right cheke, turne to him the other alſo. 4.20.19.& 4.20.20.
44. Loue your enemies bleſſe thē that curſe you, &c. 2.8.57 & 3.7.6 & 4.13.13
45. That ye may be the children of your father vvhiche is in heauen for he maketh his ſunne to ariſe on the euell, and on the good, &c. 3.20.15.& 3.24.16.& 4.25.9.
46. For if you loue them vvhiche loue you, vvhat revvarde ſhall you haue? doe not the publicas euen the ſame? 2.8.17.
6.2. Therfore vvhen thou geueſt thine almes, thou ſhalt not make a trumpet to be blovven before thee, as the hypocrites do in the ſynagogues, & in the ſtretes, to be praiſed of men. Verelie I ſay vnto you, they haue their revvarde. 3.7.3.
6. But vvhen thou praieſt, enter into thy chamber: and vvhen thou haſte shut the doore, pray to thy father vvhich is in ſecrete, &c. 3.20.29.
7. Also vvhen ye pray, vſe no vaine repetitions as the heathen, for they to be heard, for their much babling. thinke 3.20.29.
9. After this maner therfore pray ye:

Our father vvhich art in heauen, hallovved be thy name, &c. 3.20.6.& 3. 20.34
11. Geue vs this day our daylie bread 2.5.14.
12. And forgeue vs our dets, as vve alſo forgeue our detters. 3.4.38.& 4.1.23
21. For vvhere your treaſure is, there vvill your heart be alſo. 3.2.25.& 3. 18.6.& 3.25.1
23. But if thine eye be vvicked, then all thy bodie shal be darke. VVherfore if the light vvhich is in thee be darkenes hovv great is that darkenes? 3. 2.25.
7.7. Aske, & it shalbe geuen you: ſeeke & ye shall finde: knocke, and it shall be opened vnto you. 3.20.13.
11. If ye then vvhiche are euell, can geue to your children good giftes, hovv muche more shall your father vvhich is in heauē, geue good things to them that aske him? 3.20 36.
12. Therfore, vvhatſoeuer ye vvoulde that men shoulde doe vnto you, euen ſo doe ye to thē: For this is the lavv and the prophetes. 2.8.53.
15. Bevvare of falſe prophets, vvhiche come to you in sheepes clothing, but invvardlie they are raueninge vvolfes 4 9.4.
8.4. Then Ieſus ſayd vnto him, ſee thou tell no man: but goe, and shevv thy ſelfe vnto the prieſt, and offer the gift that Moſes cōmaunded, for a vvitnes to them. 3.4.4.
10. And vvhen Ieſus heard this, hee meruayled, and ſayd to them vvhiche followved him: verelie I ſay vnto you I haue not found ſo great fayth euen in Iſrael. 3.2.13
11. Manie shal come from the Eaſt and from the VVeſt, and shall ſitt dovvne vvith Abraham, and Iſaac and Iacob in the kingdome of heauen. 2 10.23. & 4 16.13.
12. And the children of the kingdome shalbe caſt out into vtter darkenes: there shall be vveping and gnaſhing of teeth. 3.25.12.
13. Thē Ieſus ſayd vnto the Cēturion, go thy vvaies, & as thou haſt beleued, ſo be it vnto thee. And his ſeruaunt vvas healed the ſame houre. 3.20.11.
25. Then his diſciples came, & avvoke him, ſayinge: mayſter, ſaue vs vve perishe. 3.2.21.
29. Ieſus the ſonne of God, vvhat haue vve to doe vvith thee? art thou come hether to tormēt vs before the time? 1.14.19.
9.2. And loe, they brought to him a man ſicke of the palſie lying on a bed and Ieſus ſeeing their fayth, ſaid to the ſicke of the palſie, ſonne, bee of good cōfort: thy ſinnes are forgeuen thee. 3.2.13.& 3.4.35.& 3.20.9.
3. Certaine of the ſcribes ſaide vvith in thē ſelues, this man blaſphemeth 1.13.13
4 But vvhē Ieſus ſavv their thoughts. &c. 1.13.12.
5. For vvhether is it eaſier to ſay, Thy ſinnes are forgeuen thee, or to ſay, Ariſe and vvalke? 4.19.29.
6. And that ye may knovv that the ſonne of man hath authoritie to forgeue ſinnes in earth, (then ſaid hee to the ſicke of the palſie, Ariſe, take vp thy bed & go to thy houſe. 1.13.12
12. The vvhole neede not a phiſicion, but they that are ſicke. 2 12.4.
13. For I am not come to call the righteous, but the ſinners to repentance. 3 3.20.& 3.12.7.& 3.14.5.
15. Can the children of the mariage chamber mourne, as long as the bridegrome, &c. 3.3.17.& 4.12.17.
29. Thē touched he their eyes, ſayinge: accordinge to your faith, be it vnto you. 3.2.43.& 3.4.22.& 3.20.11.& 4. 19.18.
34. But the Phariſees ſaid, he caſteth out deuils, through the prince of deuils. 3.3.22.
35. And Ieſus vvent about all cities and tovvnes, preaching in their ſinagogues, and preaching the Goſpel of the kingdome, &c. 2.9.2
10.1. And hee called his tvvelue diſciples vnto him, and gaue thē povver againſt vnclean ſpirits, &c. 4.3.5.
5. Goe not into the vvay of the gētiles and into

& into the cities of the Samaritanes enter ye not. 2.11.12.
8. Heale the ſicke: cleanſe the lepers: raiſe vp the dead, caſt out deuils, &c 1.13.13.
18. And ye ſhalbe brought to the gouernors & kings for my ſake, in vvitneſſinge to them and to the gentiles 3.4.4.
20. For it is not ye that ſpeake, but the ſpirite of your father that speaketh, in you. 4.19 8.
28. And feare ye not them vvhich kill the bodie, but are not able to kill the ſoule: but rather feare him, vvhich is able to deſtroy both ſoule & bodie in hell. 1.15.2.& 3.25.7.
29. Are not tvvo ſparrovves ſold for a farthing, and one of them ſhall not fall on the grounde vvithout your father? 1.16.1.& 1.16.5.& 1.17.6.
30. Yea, & all the heares of your head are nombred. 1.16.2.
31. Feare ye not therfore, ye are of more value them many ſparrovves. 1.17.6.
33. But vvhoſoeuer ſhall denie me before mē, him vvill I alſo denie before my father vvhich is in heauē. 4.1.26
11.10. For this is he of vvhome it is vvrittē: behould, I ſende my meſſenger before thy face, vvhich ſhal prepare thy vvay before thee. 3.3.19.
11. Among them vvhich are begotten of vvomē, aroſe there not a greater then Ihon Baptiſt: notvvithſtanding hee that is leaſt in the kingdome of heauen, is greater then he. 2.9.5.
13. For all the Prophetes and the Lavv prophecied vnto Ihon. 2.11.5.10.
23. And thou Capernaum, vvhich art lifted vp vnto heauē, ſhalt be brought dovvn to hel: for if the great vvorks, vvhich haue bin done in thee hadde beene done among them of Sodome they had remained to this day. 3.24.15
25. At that time Ieſus anſvvered, and ſaid: I geue thee thankes, o father, Lorde of heauen and earth, becauſe thou haſt hid theſe things from the vviſe, & men of vnderſtandinge, and haſt opened them vnto bab. 3.2.34
27. Neither knovveth any man the father, but the ſonne, & he to vvhome the ſonne vvill reueale him. 4.8.5.
28. Come vnto me all ye that be vveary and laden, and I vvill eaſe you. 3.3.20. & 3.4.3.& 3.12.7.& 3.18.9.
29. Take my yoke on you, and learne of me that I am meeke and lovvlie in heart & ye ſhall finde reſte vnto your ſoules. 3.18.9.
30. For my yoke is eaſie, and my burdē light. 4.19.3.
12.24. But vvhen the Phariſes hard it, they ſaid, This man caſteth the deuils no othervviſe out, but through Beelzebub the prince of deuils. 3.3.22
31. Euerie ſinne & blaſphemie ſhalbee forgeuē vnto men: but the blaſphemie againſt the holie ghoſt ſhall not be forgeuē vnto men. 1.13.15.& 3.3. 31.& 3.3.22.
32. And vvhoſoeuer ſhall ſpeake a vvorde againſte the ſonne of man, it ſhalbe forgeuen him: but vvhoſoeuer ſhall ſpeake againſte the holie ghoſte it ſhall not bee forgeuē him, neither in this vvorld, nor in the vvorld to come. 3.5.7.
41. The men of Niniue ſhall riſe in iudgement, vvith this generation, & ſhall condemne it: for they repented at the preachinge of Ionas. &c. 3.24. 15.
43. Novv vvhen the vncleane ſpirite is gone out of the man, he vvalketh throughoutdry places, ſeking reſt, & findeth none. 1.14.14.& 1.14.19.
13.4. And as he ſovved, ſome ſeedes fell by the vvay ſide, & the foules came and deuoured them vp. 3.22.10.& 4.14.11.& 4.17.33.
5. And ſome fell vppon ſtonie grounde vvhere they had not muche earth, & anone they ſpronge vp, becauſe they had no depth of earth. 4.17.33.
7. And ſome fell among thornes, & the thornes ſprong vp, & choked them. 4.17.33.
9. He that hath ears to heare, let him heare. 3.23.13
11. Becauſe it is geuen vnto you, to

knovve the ſecretes of the kingedome of heauen, but to them it is not geuen. 1.7.5.&.3.24.13.

16. But bleſſed are your eyes, for they ſee: & your eares, for they heare. 2. 9.1.

17. For verelie I ſay vnto you, that many prophetes and righteous men haue deſired to ſee thoſe things vvhich ye ſee and haue not ſeene them, &c. 2.11.6,

24. The kingedome of heauen is like vnto a mā, vvhich ſovveth good ſeed in his fielde. 4.1.13.

29. But he ſaid, nay: leſt vvhile ye go about to gather the tares, ye pluck vp alſo vvith them the vvheat. 4.12. 21.

31. The kingdome of heauen is like vnto a graine of muſtard ſeed, vvhich a man taketh & ſovveth in his fielde 4.19.34.

33. An other parable ſpake hee vnto them, ſayinge: the kingdom of heauē is like vnto leauen, vvhich a vvoman taketh and hideth in three peckes of meale, till it be all leauened. 4.19. 34.

39. And the enemie vvhich ſovveth them, is the deuill, &c. 1.14.15.

47. The kingdome of heauen is like vnto a net, that vvas caſt into the ſea and gathered of all kind. 4.1.13.&.4. 16.31.

24.25. And in the fourth vvatch of the night, Ieſus vvent vnto them, vvalking on the ſea. 4.17.19.

15.3. VVhy do ye alſo tranſgreſſe the commandement of God by your tradition? 4.10.10.

4. For God hath cōmaunded, ſayinge, honor thy father and mother, and he that curſeth father and mother, let him die the death. 28.36.

8. This people dravveth neere vnto mee vvith theire mouth, & honoreth mee vvith their lippes, but their hart is farre of from me. 3.20.31

9. But in vaine they vvorship mee, teachinge for doctrines, mēs preecepts 4.10.15.& 4.10.23.

13. Euery plant vvhich mine heauēly father hathe not planted, ſhall be roted vp. 2.3.9.& 3.2.12.& 3.23.1.& 3.24.6.

14. Let them alone: they bee the blinde leaders of the blinde & if the blinde leade the blinde, both ſhall fall in the ditche. 3.19.11.& 4 9.12

24 I am not ſēt, but vnto the loſt ſhepe of the houſe of Iſrael. 2.11.15.

16.6. Take heede and bevvare of the leauen of the Phariſees, & Saduces. 4.10.26.

12. Then vnderſtode they that he had not ſaid that they ſhould bevvare of the leuen of breade, but of the doctrine of the Phariſees, and Saduces. 4.10.26.

16. Thou art Chriſt the ſonne of the liuinge God. 4.6.6.

17. Bleſſed art thou Simon the ſonne of Ionas, for flesh & blood hath not reueled it vnto thee, but my father vvhich is in heauen. 2.2.19.& 3.1.4. & 3.2.34

18. And I ſay alſo vnto thee that thou art Peter, and vpon this rock I vvil buyld my church. 4.6.3.& 4.6.5.

19. And I vvil geue vnto thee, the keyes of the kingdom of heauen: & vvhatſoeuer thou ſhalt binde vpon earth, ſhalbe bound in heauen: and vvhatſoeuer thou ſhalt loſe on the earth ſhalbe loſed in heauen. 3.4.12.& 4.1. 22.& 4.2.10.& 4.6.4.& 4.11.1.& 4. 12.4

23. Get thee behinde me, Satan: thou art an offence vnto me, &c. 4.7.28.

24. If anie man vvill follovv me, let him forſake him ſelfe, & take vp his croſſe, and follovv me. 3.7.2 & 3.8.1

27. For the ſonne of man ſhall come in the glorie of his father, vvith his angels: and then ſhall he geue to euery man according to his deedes. 3. 18.1.

17.2. And vvas transfigured before them: and his face did ſhine as the ſonne, & his clothes vvere as vvhite as the light. 4.17.17.

5. VVhile he yet ſpake, behoulde, a bright

bright cloude shadovved them: and behould, there came a voice out of the cloude, saying: this is my vvell-beloued sonne in vvhom I am vvell pleased, heare him. 2.15.2.& 3.2.32 &3.8 1.& 3.20.48.& 4.8 1.& 4.8.7

18.10. For I say vnto you, that in heauē their angels alvvayes behoulde the face of my father vvhich is in heauen. 1.14.7.& 1.14.9

11. For the sonne of man is come to saue that vvhich vvas lost. 2.12.4

15. If thy brother trespasse against thee, go, and tell him his fault betvveene thee and him alone: if he heare thee, thou hast vvonne thy brother. 4.12.3

17. And if he vvill not voucheſase to heare them, tell it vnto the Church: and if he refuse to heare the Church also, let him be vnto thee as an heathen man, and as a publicane. 4.8.15.& 4.11.2.& 4.12.3

18 Verely I say vnto you, vvhat soeuer ye bind on earth, shalbe bounde in heauen: and vvhatsoeuer ye lose on earth, shalbe losed in heauen. 3.4.12 & 3.4.20.& 4.1.22.& 4.2.10.& 4.8.4 & 4.12.4.& 4.12.9

19. Againe, verelie I say vnto you, that if tvvo of you shall agree in earth, vpon any thing vvhatsoeuer they shall desire, it shalbe geuen them of my father vvhich is in heauen. 3.20.30

20. For vvhere tvvo or three are gathered together in my name, there am I in the middes among them. 4.1 9.& 4.6.4.& 4.9.2

22. I say not to thee, vnto seuen times: but vnto seuentie times seuen times. 4.12.3

29. And his fellovv therfore fel doune and besought him, saying, haue patience vvith me, and I vvill pay thee all. 4.1.23

19.6. VVherefore they are no more tvvain, but one fleshe: let not man therefore put a sunder that vvhich God hath coupled together. 4.15.22

11. All men can not receaue this saying saue them to vvhom it is giuen. 2.8 42.& 4.13.17

12. For there are some chaste, vvhich vvere so borne of their mothers belly: and there be some chast vvhich be made chast by men: and there be some chast, vvhich haue made themselues chast for the kingdom of heauen, &c. 2.8.42

13. Then vvere brought vnto him little children, that he should put his hande vpon them, and pray: and the disciples rebuked them. 4.16.7

14. Suffer little children to come vnto me, and forbidde them not: for of such is the kingdome of heauen 4.16 7.& 4.16.17.& 4.16.26

15. And vvhen he had put his handes on them, he departed thence. 4.3.16

17. There is none good but one, euen God: but if thou vvilt enter into life, keepe the commaundements. 1.13 13,24.& 3.18.9

18. Thou shalt not kill: thou shalt not commit adultery: thou shalt not steale, &c. 2.8.35,36.37,38.39,&c. to the ende of the capter.

19. Honor thy father and thy mother, &c. 2.8.12,35

21. If thou vvilt be perfect, go, sell that thou hast, & geue to the poore, & thou shalt haue treasure in heauē, &c. 4.13.13

25. And vvhen his disciples heard it, they vvere exceedinglie amased, saying, vvho then can bee saued? 2.7.5

26. And Iesus behelde them, and said vnto them: vvith men this is vnpossible, but vvith God all things are possible. 2.7.5

28. And Iesus said vnto them, verelie I say to you: that vvhen the sonne of man shall sitte in the throne of his maiesty, ye vvhich followed me in the regeneration, shall sit also vpon tvvelue thrones, and iudge the tvvelue tribes of Israell. 2.16.18 & 3.25.10.

29. And vvhosoeuer shall forsake houses, or brethersen, or sisters, or

Father, or mother, or vvife, or children, or landes, for my names ſake, he ſhall receaue an hundreth foulde more, and ſhall inherite life euerlaſting. 3.25.10

20.1. For the kingdome of heauen is like vnto a certaine houſeholder, vvhich vvente out at the davvninge of the day, to hier laborers into his vineyarde. 3.18.3

25. Ye knovve that the lordes of the Gentiles haue dominatiõ ouer them, and they that are great, exerciſe authoritie ouer them. 4.11.8.& 4.11.9

26. But it ſhall not be ſo among you: but vvhoſoeuer vvill be great among you, let him be your ſeruaunt. 4.11.8

28. Euen as the ſonne of man came not to be ſerued, but to ſerue, and to geue his life for the raunſome of many. 2.16.5

21.9. Moreouer, the people that vvent before, and they alſo that followved, cried, ſaying: Hoſanna the ſonne of Dauid: bleſſed be he that commeth in the name of the lorde, &c. 2.6.4

22. VVhatſoeuer ye ſhall aske in prayer: if ye beleeue, ye ſhall receaue it. 3.20.11.

25. The baptiſme of Iohn vvhence vvas it? from heauẽ, or of men? then they reaſoned among themſelues ſaying, if vve ſhall ſay from heauen, he vvill ſay vnto vs, vvhy did ye not then beleue him. 4.19.5

31. VVhether of them tvvaine did the vvill of the father? they ſaid vnto him, the firſt. Ieſus ſaid vnto them, verely I ſay vnto you, that the Publicans and the harlots ſhall go before you into the kingdome of God. 2.8.14.& 3.7.2

22.2. The kingdome of heauen is like vnto a certaine king, vvhich maried his ſonne. 3.24.8

12. Frende, hovv cameſt thou in hither, and haſte not on a vvedding garmẽt. 4.17.45

13. Binde him hand & foote, take him avvay, and caſt him into vtter darkeneſſe: there ſhalbe vveeping and gnaſhing of teeth. 3.25.12

14. For manie are called, but fevve are choſen. 3.24.6

23. The ſame day the Sadduces came to him, vvhich ſay that there is no reſurrection. 2.10.23

30. For in the reſurrectiõ, they neither marie vviues, nor vviues are beſtovved in mariage, but are as the Angells of God in heauen. 1.14.9.& 1.15.3.& 2.12.6.& 3.25.11.& 4.1.4

32. I am the God of Abraham, the God of Iſaac, and the God of Iacob: God is not the God of the dead, but of the liuing. 2.10.9 & 4.16.3

37. Thou ſhalt loue the lord thy God, vvith all thy heart, vvith all thy ſoule, and vvith all thy minde. 2.8.11 & 2.8.51.& 3.3.11

39. And the ſeconde is like vnto this, thou ſhalt loue thy neighbour as thy ſelfe. 2.8.11

23.4. For they binde heauie burdens, and greuous to be borne, and lay them on mens ſhoulders, but they themſelues vvill not moue them vvith one of their fingers. 4.10.1.& 4.10.26

8. But be not ye called, Rabbi: for one is your doctor, to vvit, Chriſt, and all ye are bretherne. 4.8.8

9. And call no man your father vppon the earth: for their is but one, your father vvhich is in heauen. 3.20.38

23. And ye leaue the vveightier matters of the lavve, as iudgement, and mercie, and fidelitie, theſe ought ye haue done, and not to haue leſte the other. 2.8.52

25. VVo vnto you ſcribes and Phariſees, hypocrites: for ye make cleane the outer ſide of the cup, and of the platter: but vvithin they are full of briberie and exceſſe. 3.4.36

37. Ieruſalem, Ieruſalem, vvhich killeſt the Prophets, & ſtoneſt them vvhich are ſent to thee, hovve often vvould I haue gathered thy children together, &c. 3.24.16

24.11. And many falſe Prophets ſhall ariſe

arise and shall deceaue manie. 4.9.4
24. And this Gospell of the kingdome shalbe preached through the vvhole vvorld, for a vvitnes vnto all nations: and then shall the ende come. 3.4.4.
24. For there shall arise false Christs, and false Prophets, and shall shevve great signes and vvonders: so that if it vvere possible, they should deceaue the verie elect. 4.9.4
30. And then shall appeare the signe of the sonne of man in heauen, and then shall all the kindredes of the earth mourne, and they shall see the sonne of man come in the cloudes of heauen vvith povvre and great glorie. 2.16.17
36. But of that daye and houre knovveth no man, no not the Angels of heauen, but my father onely. 1.14.9
45. VVho then is a faithfull seruant, and vvise, vvhom his maister hath made ruler ouer his houshould, to giue them meate in season? 4.16.31
25.3. The foolishe toke their lampes, but toke no oile vvith them. 3.5.7
21. Then his master said vnto him, it is vvell done good seruant and faithfull: thou hast bene faithfull in little, I vvill make thee ruler ouer much: enter into thy maisters ioy. 2.3.11
23. It is vvell done good seruant and faithfull, thou hast bene faithfull in little, &c. 2.3.11
29. For vnto euery man that hath, it shalbe geuen, and hee shall haue abundaunce: and from him that hath not, euen that he hath, shalbe taken avvay. 2.3.11. & 3.15.4
31. And vvhen the sonne of man commeth in his glorie, and all the holie Angels vvith him, then shall hee sit vpon the throne of his glorie. 2.16.17
32. And before him shall be gathered all nations, and hee shall separate one from an other, as a shepeherde seperateth the shepe frō the goates. 2.16.17. & 3.25.9
34. Come ye blessed of my father, inherite the kingdome prepared for you from the foundations of the vvorld. 3.18.1. & 3.18.2. & 3.18.3. & 3.24.16
35. For I vvas an hungred, and ye gaue me meat: I thursted, and ye gaue me drinke, &c. 3.18.1
40 Verelie I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me. 3.18.6
41. Departe from me ye cursed, into euerlasting fire, vvhich is prepared for the deuill and his Angels. 1.14.14 & 1.14.19. & 3.25.5
46. And these shall go into euerlasting paine, and the righteous into life eternall. 3.25.5
26.10. VVhy trouble ye the vvoman? for she hath vvrought a good vvorke vpon me 3.25.8
11. For ye haue the poore alvvaies vvith you, but me shall ye not haue vvith you alvvaies. 4.3.1. & 4.17.26 & 4.17.28
12. For in that she povvred this oyntement vpon my body, she did it to bury me. 3.25.8
15. And he said to them, vvhat vvill ye geue me, and I vvill deliuer him vnto you? and they appointed vnto him thirty pieces of siluer. 4.18.14
26. And as they did eate, Iesus toke the bread: and vvhen he had geuen thankes he brake it, and gaue it to the disciples, and said, take, eate this is my body. 4.14.20 & 4.16.30. & 4.17.1. & 4.17.20. & 4.19.23
27. Also he toke the cup, and vvhē he had geuen thāks, he gaue it to them, saying, drinke ye all of it. 4.9.14
38. Then said Iesus vnto them my soule is very heauy euen vnto the death: tarie ye here, and vvatch vvith me. 2.16.12. & 3.18.9
39. So he vvent a litle further, and fell on his face, and praied, saying: O my Father, if it be possible let this cup passe from me, neuertheles not as I vvill, but as thou vvilt. 2.16.18

53. Thinkeſt thou that I can not now pray to my Father, and he will geue me more then twelue legions of Angels? 1.14.8
74. Then began he to curſe himſelfe, and to ſweare, ſaying, I knowe not the man. 4.1.26
75. Then Peter remembred the words of Ieſus, which ſaid vnto him, Before the cocke crowe, thou ſhalt deny mee thriſe. So hee went out, and wept bitterly. 3.3.4
27.4. I haue ſinned betraying the innocent blood, but they ſaid, what is that to vs? ſee thou to it. 3.3.4
12. And when he was accuſed of the chiefe Prieſts and Elders, he anſwered nothing. 2.16.5
14. But he anſwered him not to one word, in ſo much that the gouernour marueiled greatly. 2.16.5
23. Then ſaid the gouernour, but what euell hath he done? then they cried the more, ſaying, let him be crucified. 2.16.5
24. When Pilate ſawe that he auailed nothing, but that more tumulte was made, he toke water and waſhed his handes before the multitude, ſaying, I am innocent of the blood of this iuſt man: loke you to it. 2.16.5
46. And about the ninth houre Ieſus cried with a loude voice, ſaying, Eli, Eli, Lamaſabacthani? that is, my God, my God, why haſt thou forſaken me? 2.16.11
50. Then Ieſus cried againe with a loude voice, & yelded vp the Ghoſt. 4.19.23
52. And the graues did open themſelues, and many bodies of the Saincts which ſlept, aroſe, 2.10.23 & 3.25.7
53. And came out of the graues after his reſurrectiō, & went into the holy citie, and appeared to many. 2.10.23
66. And they went and made the ſepulchre ſure with the watch, and ſealed the ſtone. 3.25.3
28.5. But the Angel anſwered, & ſaid to the wome, feare ye not, &c. 1.14.6
6. He his not here, for he is riſen, as he ſaid, &c. 4.17.29
7. Tell his Diſciples, that he is riſen from the dead, &c. 1.14.6
11. Nowe when they were gone, behold, ſome of the watch came into the citie, and shewed vnto the hy Prieſts all the things that were done. 3.25.3
12. And they gathered themſelues together with the Elders, and toke counſell, and gaue large money to the ſouldiers. 3.25.3
13. Saying, Say, his diſciples came by night and ſtole him away while we ſlept. 3.25.5
18. All power is geuen vnto me in heauen and in earth. 3.15.5
19. Go therefore, and teach all natiōs, baptizing them in the name of the Father, and the Sonne, and the holy Ghoſt. 1.13.16. & 4.3.6. & 4.8.4. & 4.14.20. & 4.15.6, 18, 20, 22. & 4.16.27 & 4.19.28
20. I am with you alwayes, vntill the ende of the world. 2.16.14. & 4.8.8. & 4.8.11. & 4.17.26. & 4.17.28 & 4.17.30

MARKE.

1. THe beginning of the Goſpell of Ieſus Chriſt the ſonne of God. 2.9.2
4. Iohn did baptize in the wilderneſſe, and preached the baptizme of amendement of life for remiſſion of ſinnes. 3.3.19. & 4.19.17
15. And ſaying, the time is fulfilled, & the kingdom of God is at hand, repēt and beleue the Goſpell. 3.3.19
3.15. And that they might haue power to heale ſickeneſſes, and to caſt out deuils. 1.13.13
28. Verely, I ſay vnto you, all ſinnes ſhall be forgeuen vnto the children of men, and blaſphemies, wherewith they blaſpheme. 3.5.7
29. but he that blaſphemeth againſt the holy Ghoſt, ſhall neuer be forgeuen, but is culpable of eternall damnation. 1.13.15. & 3.3.22
6.7. And

6.7. And gaue them povver ouer vncleane ſpirits. 1.13.13
13. And they caſt out many deuils, and they annointed many that vvere ſicke, vvith oile, and healed them. 4.19.18 & 4.19.21
7.33. Then he toke him aſide from the multitude, and put his fingers in his eares, and did ſpitte, and touched his tonge. 4.19.23
8.38. For vvhoſoeuer ſhalbe aſhamed of me, and of my vvordes among this adulterous and ſinfull generation, of him ſhall the ſonne of man be aſhamed alſo, &c. 4.1.26
9.24. Lorde, I beleue: helpe my vnbeliefe. 4.14.7
43. To go into hell, into the fier that neuer ſhall be quenched. 3.25.12
44. VVhere their vvorme dieth not, and the fier neuer goeth out. 3.25.12
10.9. Therfore, vvhat God hath coupled together, let no man ſeparate. 4.1.1
30. But he ſhall receaue a hundred fold novve at this preſent: houſes, and bretheren, and ſiſters, and mothers, and children, and landes vvith perſecutions: and in the vvorld to come eternall life. 3.18.3
11.24. VVhatſoeuer ye deſire vvhen ye pray, beleue that thou ſhalt haue it, & it ſhalbe done vnto you. 3.20.11
12.18. Then came the Sadduces vnto him (vvhich ſay, that there is no reſurrection) & they asked him, ſaying. 3.25.5
13.32. But of that day and houre knovveth no man, no, not the Angels vvhich are in heauen, neither the ſonne himſelfe, ſaue onely the Father. 2.14.2
14.22. And as they did eate, Ieſus toke the bread, and vvhen he had geuen thankes, he brake it and gaue it to them, and ſaid, take, eate: this is my body. 4.17.1.& 4.17.20
33. And he toke vvith him Peter, and Iames, and Iohn, and he began to be afrayed, and in greate heauineſſe. 3.8.9
34. And ſaid vnto them, my ſoule is very heuie, euen vnto the death: tary here and vvatch. 2.16.12
15.28. Thus the Scripture vvas fulfilled, vvhich ſaith, And he vvas coũted among the vvicked. 2.16.5
16.9. He appeared firſt to Marie Magdalene, out of vvhom he had caſt ſeuen deuils. 1.14.14
15. Go ye into all the vvorld, and preache the Goſpell to euery creature. 4.3.4. & 4.3.12. & 4.16.27. & 4.19.28
16. He that ſhall beleue & be baptized, ſhall be ſaued. 4.15.1.& 4.16.27
19. So after the lorde had ſpoken vnto them, he vvas receaued into heauen, and ſat at the right hand of God. 2.14.3.& 4.17.27

LVKE.

1.6. BOth vvere iuſtified before God, and vvalked in all the commaundements and ordinaunces of the lorde, vvithout reproofe. 3.17.7
15. And he ſhall be filled vvith the holy Ghoſt, euen from his mothers vvombe. 4.16.17
17. For he ſhall go before him in the ſpirit and povver of Elias, to turne the hartes of the fathers to their children, and the diſobedient to the vviſedome of the iuſt men, to make ready a people prepared for the lord. 4.1.6
31. For loe, thou ſhalt conceaue in thy vvombe, and beare a ſonne, and ſhalt call his name Ieſus. 2.16.1
32. He ſhall be great, & ſhall be called the ſonne of the moſt high, and the lorde ſhall geue vnto him the throne of his father Dauid. 2.14.4,7
33. And he ſhall reigne ouer the houſe of Iacob for euer, and of his kingdome ſhall be none ende. 2.14.3.& 2.15.3
34. Then ſaid Mary vnto the Angell, hovve ſhall this be, ſeing I knovve no man? 4.17.25
35. And the Angell aunſvvered, and ſaid vnto her, the holy Ghoſt ſhall come vppon thee, and the povver of

the moſt high ſhall ouershadovve thee: therefore alſo, that holy thing vvhich ſhall be borne of thee, ſhall be called the ſonne of God. 2.14.5

43. And vvhence commeth this to me, that the mother of my lorde ſhould come to me? 2.14.4

54. He hath vpholden Iſraell his ſeruaunt, being mindfull of his mercy. 2.10.4

72. That he vvould shevve mercy tovvardes our fathers, and remẽber his holy couenaunt. 2.10.4

73. And the oth vvhich he ſvvare to our father Abraham. 2.10.4

74. That vve being deliuered out of the handes of our enemies, ſhould ſerue him vvithout feare. 3.16.2

77. And to geue knovvledge of ſaluation vnto his people, by the remiſſiõ of their ſinnes. 3.11.22

79. To geue light to them that ſit in darkneſſe, and in the shadovve of death, and to guide our feete into the vvay of peace. 2.12.4

2.11. That is, that vnto you is borne this day in the Citie of Dauid, a Sauior, vvhich is Chriſt the lorde. 2.15.5

13. And ſtraight vvay there vvas vvith the Angell a multitude of heauenly ſoldiers, praiſing God, &c. 1.14.5

37. And she vvas a vvidovve about foureſcore and fovver yeares, and vvent not out of the temple, and ſerued God vvith faſtings, and praiers, night and day 4.12.16

52. And Ieſus encreaſed in vviſedome, and ſtature, and in fauour vvith God and men. 2.14.2

3.3. And he came into all the coaſtes about Iordã, preaching the baptiſme of repentaunce for the remiſſion of ſinnes 3.3.19 & 4.15.7. & 4.19.17

8. Bring forth therfore frutes vvorthy amendement of life, and begin not to ſay vvith your ſelues, vve haue Abraham to our father: for I ſay vnto you, that God is able of theſe ſtones to raiſe vp children vnto Abraham. 3.3.5

14. The ſouldiers likevviſe demaunded of him, ſaying, and vvhat ſhall vve do? and he ſaid vnto them, do violence to no man, neither accuſe any falſely, and be cõtent vvith your vvages. 4.20.12

16 Iohn aunſvvered, and ſaid to them all, in deede I baptize you vvith vvater, but one ſtronger then I, commeth, vvhoſe shoos latchet I am not vvorthy to vnloſe: he vvill baptize you vvith the holy Ghoſt, and vvith fire. 3.1.3,4. & 4.15.6,7

22. And the holy Ghoſt came dovvne in a bodily shape like a Doue, vpon him, and there vvas a voice from heauen, ſaying, thou art my beloued ſonne: in thee I am vvell pleaſed. 4.17.21

23. And Ieſus himſelfe began to be about thirtie yeares of age, being as men ſuppoſed the ſonne of Ioſeph, vvhich vvas the ſonne of Eli. 4.16.27,29

38. VVhich vvas the ſonne of Enos, vvhich vvas the ſonne of Seth, vvhich vvas the ſonne of Adam, vvhich vvas the ſonne of God 2.12.7 & 2.13.3

4.17. And there vvas deliuered vnto him the booke of the Prophet Eſaias: and vvhen he had opened the booke, he found the place vvhere it vvas vvritten. 4.19.23

18. The ſpirit of the lorde is vpon me, becauſe he hath annointed me, that I ſhould preach the Goſpell to the poore: he hath ſent me, that I ſhould heale the broken in hart. 2.15.2. & 3.3.20. & 3.4.3

5.13. And touched him, ſaying, I vvill, be thou cleane. And immediatly the leproſie departed from him.

14. And he commaunded him that he ſhould tell it to no man: but go, ſaith he, and shevve thy ſelfe to the prieſt, and offer for thy clenſing, as Moſes hath cõmaunded, for a vvitneſſe vnto them. 3.4.4

34. Can ye make the children of the vvedding chamber to faſte, as long as the

as the bridegrome is vvith them? 4 12.17

6.13. And vvhen it vvas day, he called his diſciples, and of them he choſe twelue, vvhich alſo he called Apoſtles. 4.3.5

23. Reioyce ye in that day, & be glad: for beholde, your reward is great in heauen, &c. 3.18.1

24. But vvoe be to you that are rich, for you haue receiued your conſolation. 3.19.9

36. Be ye mercifull therefore, as your father alſo is mercifull. 3.7.6

7.29. Then all the people that heard, and the Publicanes iuſtified God, beinge baptiſed vvith the baptiſme of Iohn. 3.11.3

35. But vviſedom is iuſtified of all her children. 3.11.3

36. And one of the Phariſees deſired him that he vvoulde eate vvith him: & he vvēt into the Phariſees houſe, and ſat dovvne at the table. 3.4.37

47. VVherefore I ſay vnto thee, many ſinnes are forgiuen her: for ſhe loued much. To vvhom a litle is forgiuen, he doth loue a litle. 3.4.38

8.2. And certaine vvomē, vvhich vvere healed of euill ſpirites, and infirmities, as Mary vvhich vvas called Magdalene, out of vvhō vvent ſeuen deuils. 2.14.14

7. And ſome fel among thornes, & the thornes ſprunge vp vvith it, and choked it. 3.2.10

13. But they that are on the ſtones, are they vvhich vvhen they haue heard, receiue the vvord vvith ioy. but they haue no rootes, vvhich for a vvhile beleue, but in the time of tentation goe avvay. 3.2.10

15. But that vvhich fel on good groūd, are they vvhich vvith an honeſt and good hart heare the vvord, and kepe it, & bringe foorth frute vvith pacience. 4.14.11

9.23. If any man vvill come after me, let him deny himſelfe, and take vppe his croſſe daily and follovve me. 3.15.8

26. For vvhoſoeuer ſhall be aſhamed of me, and of my vvords, of him ſhall the ſonne of man be aſhamed, vvhen he ſhall come in his glory, and in the glory of the father, and of the holy Angels. 1.14.9

55. But Ieſus turned about, and rebuked them, and ſayd, ye knovv not of vvhat ſpirite ye are. 3.2.15

10.1. After theſe thinges, the lord appointed other 70. alſo, & ſent them tvvo & tvvo before him, &c. 4.3.4

6. And if the ſonne of peace be there, your peace ſhall reſt vppon him: if not, it ſhall returne to you againe. 3 23.14

16. He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me. 4.3.3. & 4.8.4

18. I ſavv Sathan, like lightninge, fall dovvne from heauen. 1.14.18

20. Neuertheleſſe, in this reioyce not, that the ſpirites are ſubdued vnto you: but rather reioice, becauſe your names are vvritten in heauen. 3 24.9

21. The ſame houre reioyced Ieſus in the ſpirite and ſayd, I confeſſe vnto thee father, lorde of heauen and earth, that thou haſt hid theſe thinges from the vviſe and learned, and haſt reuealed them to babes. euen ſo, father, becauſe it ſo pleaſed thee. 3.2.34

22. All things are giuen me of my father: and no man knovveth vvho the ſonne is, but the father: neither vvho the father is, ſaue the ſonne: & he to vvhom the ſonne vvill reueale him. 3 2.1. & 4.18.20

23. Bleſſed are the eies, vvhich ſee that ye ſee. 2.9.3.

24. For I tell you, that many Prophets and Kinges haue deſired to ſee theſe thinges, vvhich ye ſee, and haue not ſeene them, &c. 2.9.1. & 2.11.6

25. Maiſter, vvhat ſhall I do, to enherite eternall life? 4 13.13

27. And he aunſvvered, and ſaid, thou ſhalt loue thy lorde God, vvith all thy hart, and vvith all thy ſoule, and

vvith all thy ſtrength, and vvith all thy thought, & thy neighbour as thy ſelfe. 2.8.11
30. And a certaine man vvent dovvne from Ieruſalem to Iericho, and fel among theeues. 2.5.19
36. VVhich novv of theſe three, thinkeſt thou, vvas neighbour to him that fell among the theeues? 2.8.55
11.2. And he ſaid vnto them, vvhen ye pray, ſay, Our father vvhich art in heauen. 3.20 6,34
3. Our daily bread giue vs for the day. 2 5.14
21. VVhen a ſtrong man armed, keepeth his place, the thinges that he poſſeſſeth are in peace. 1.14.13.& 1 14.18
22. But vvhen a ſtrōger then he commeth vppon him, and ouercommeth him, he taketh from him all his armour vvherein he truſted, and deuideth his ſpoyles. 1.14 18
39. And the lorde ſayd vnto him, in deede ye Phariſees make clane the outſide of the cup, & of the platter, but the invvard parte is full of rauening and vvickednes. 3.4.36
12.5. Feare him vvhich after he hath killed, hath povver to caſt into hell, &c. 1.15.2
10. And vvhoſoeuer ſhall ſpeake a vvord againſt the ſonne of manne, it ſhall be forgiuen him: but vnto him that ſhal blaſpheme the holy Ghoſt, it ſhall neuer be forgiué. 1.13.15.& 3 3.21,22.& 3.5.7
14. Manne, vvho made me a iudge, or a deuider ouer you? 4.11.9,11
14.21. Go out quickely into the places and ſtreetes of the City, & bring in hither the poore, and the maimed, and the halt, and the blinde. 4.16.32
15.7. I ſay vnto you, that likevviſe ioy ſhall be in heauen for one ſinner that conuerteth, more then for ninety & nine iuſt men, vvhich nede no amēdment of life. 2.14.7
20. And vvhen he vvas yet a great vvay of, his father ſavv him, and had compaſſion, and ran & fell on his necke, and kiſſed him. 3.20.37
16.2. And he called him, & ſayd vnto him, hovve is it that I heare this of thee? giue an accōpt of thy ſtevvardſhippe, for thou maiſt be no longer ſtevvard. 3.10.5
9. And I ſay vnto you, make you frends vvith the riches of iniquitie, that vvhen you ſhall vvant, they may receiue you into euerlaſtinge habitations. 3.13.6
15. Ye are they vvhich iuſtifie your ſelues before men but God knovveth your hartes. &c. 3.11.3.& 3.12.2
16. The Lavv and the Prophets endured vntill Iohn, and ſince that time the kingdome of God is preached, & euery man preaſſeth into it. 2.7.16
22. And it vvas ſo, that the begger died, and vvas caried by the Angels into Abrahams boſome, &c. 1.14.7 & 1.15.2 & 3.25.6
17.3. If thy brother treſpaſſe againſt thee, rebuke him: and if he repent, forgiue him. 3.7.6
5. And the Apoſtles ſayd vnto the lord, increaſe our faith. 4.14.7
7. VVho is it alſo of you, that having a ſeruant plovving or feeding cattel, vvould ſay vnto him byandby, vvhen he vvere come from the fielde, &c. 3 14.15
10. So likevviſe ye, vvhē ye haue done all thoſe things vvhich are cōmaunded you, ſay, vve are vnprofitable ſeruāts, vve haue done that vvhich vvas our duety to do. 3.14.14.& 3.15.3
14. And vvhen he ſavve them, he ſayd vnto them, go, ſhevv your ſelues to the Prieſtes. And it came to paſſe, that as they vvent, they vvere cleanſed. 3.4.4
20. And vvhen he vvas demaunded of the Phariſees, vvhen the kingdom of God ſhoulde come, he aunſvvered them, and ſayd: the kingdom of God commeth not vvith obſeruation. 2 15.4
18.1. And he ſpake alſo a parable vnto them, to this end, that they ought alvvayes to pray, and not to vvaxe faint

faint. 3.20.7
13. But the publicane ſtandinge a far of, vvoulde not lift vppe ſo much as his eyes to heauen, but ſmote his breſt, ſaying: O God, be merciſull to me a ſinner. 3.4.18.& 3.12.7
14. I tel you, this man departed to his houſe iuſtified, rather thē the other: for euery manne that exalteth himſelfe, ſhal be brought lovv, & he that humbleth himſelfe, ſhalbe exalted. 3.4.35.& 3.11.3
41. And Ieſus ſayd vnto him: receaue thy ſight, thy faith hath ſaued thee. 4 19.12.
19.17. And he ſayd vnto him, vvell, good ſeruaunt: becauſe thou haſt bin faithfull in a very litle thinge, take thou authority ouer ten cities. 2.3.11 & 3.15.4
26. Vnto all them that haue, it ſhall be giuen, & from him that hath not, euen that he hath ſhall be taken frō him. 2.3.11.& 3.15.4
20.27 Then came to him certaine of the Sadduces, vvhich deny that there is any reſurrection, &c. 2.10.23.& 3 25 5
37. And that the dead ſhal riſe again, euen Moſes ſhevved it beſides the buſh, vvhen he ſayd, the lorde is the God of Abraham, and the God of Iſaac, and the God of Iacob. 2.10.9
38. For he is not the God of the dead, but of them vvhich liue. 4.16.3
21.15. For I vvill giue you a mouth & vviſdom, vvhere againſt, all your aduerſaries ſhall not be able to ſpeake, or reſiſt. 4 3 12
28. And vvhen theſe thinges begin to come to paſſe, then looke vp, and lift vp your heades, for your redemptiō drawveth neere. 3.9 5
22.17. And he tooke the cup, & gaue thankes, and ſaid, take this, and part it amonge you. 4.17.20.& 4.17.43 & 4.18.8
19. And he tooke bread, and vvhen he had giuen thankes, he brake it, and gaue to thē, ſaying, this is my body, vvhich is giuen for you: do this in the remembraunce of me. 4.3.6.& 4 15.20.& 4.16.30.& 4.17.1,20,37
20. Likevvile alſo after ſupper he tooke the cup, ſaying, this cup is the nevv Teſtament in my blood, vvhich is ſhed for you. 2.11.4.& 2.17.4.& 4 17.6, 20
25. The kinges of the Gentiles reigne ouer them, and they that beare rule ouer them, are called gracious lords. 4.11.8, 9.& 4.20.7
26. But ye ſhall not be ſo: but let the greateſt amonge you, be as the leaſt: and the chiefeſt, as he that ſerueth. 4 11.8
32 But I haue prayed for thee, that thy faith fayle not, &c. 3.24.6.& 4 7.27, 28
43. And there appeared an Angel vnto him from heauē, comforting him. 1.14.6.& 2.16.12
44. And his ſvveate vvas like droppes of blood, tricklinge dovvne to the ground. 2.16.12.& 3.8.9
61. Then the lorde turned backe, and looked vpon Peter: & Peter remembred the vvorde of the lorde, hovve he hadde ſayd vnto him, Before the cocke crovve, thou ſhalt denie me thriſe. 3.4.35
62. And Peter vvent foorth, & vvept bitterly. 3.3.4
23.42. And he ſaid vnto Ieſus, lord remember me, vvhen thou commeſt into thy kingdom. 3 24.1.& 4 16.31
43. Then Ieſus ſayd vnto him, verily I ſay vnto thee, to day ſhalt thou be vvith me in Paradiſe. 3.25.6
46. And Ieſus cried vvith a loud voice, and ſayd, Father, into thy handes I commende my ſpirite, &c 1.15.2.& 3 25.6
24.5. They ſayd vnto them, vvhy ſeeke ye him that liueth, among the dead? 1.14.6
6. He is not here, but is riſen: remember hovve he ſpake vnto you, vvhen he vvas yet in Galilee. 3.25.3
11. But their vvords ſeemed vnto thē a fained thing, neither beleued they them. 3.2.4

12. Then aroſe Peter, and ranne vnto the ſepulchre, and looked in, and ſavve the linen clothes layd by them ſelues: and departed, vvonderinge in himſelfe at that vvhich vvas come to paſſe. 3.2.4

16. But their eyes vvere holden, that they coulde not knovve him. 4.17 29

26. Ought not Chriſt to haue ſuffered theſe things, & to enter into his glory? 2.17.6.& 3.18.7.& 4.17.32

27. And he beganne at Moſes, and at all the Prophets, and interpreted vnto thē in al the Scriptures the things that vvere vvrytten of him. 1.5.3.& 3 2.34

31. But he vvas takē out of their ſight. 4.17 29

39. Beholde mine hands and my feete: for it is my ſelfe: handle me and ſee: for a ſpirit hath not flesh and bones, as yē ſee me haue. 2.14.2.& 3.25.3 & 4.17.29

44. All muſt be fulfilled vvhich are vvrytten of me in the lavv of Moſes, & in the Prophets, & in the Pſalmes. 2.5.8

45. Then opened he their vnderſtanding, that they might vnderſtand the Scriptures. 3.2.34

46. Thus it is vvritten, and thus it behoued Chriſt to ſuffer, and to riſe againe frō the dead the third day. 2.12 4.& 3.3.19

47. And that repentance, & remiſſion of ſinnes, ſhould be preached in his name amonge all nations, beginninge at Ieruſalem. 2.12.4.& 3.3.1 & 3.3.19

49. But tary ye in the city of Ieruſalem, vntill ye be indued vvith povver from on hie. 4.3.12

51. And it came to paſſe, that as he bleſſed thē, he departed from them, and vvas caried vp into heauen. 4.17 37

IOHN.

1.1. IN the beginning vvas the vvord, and the vvord vvas vvith God, and that vvord vvas God. 1.13.6.& 1 13 11.& 1.13.23

3. All things vvere made by it, &c. 1.13 7.& 1.13.17

4. In it vvas life, and the life vvas the light of men. 1.13.13.& 1.15.4.& 2.2 19.& 2.6.1.& 4.17.8

5. And the light shineth in the darkenes, & the darkenes comprehended it not. 2.2.12

9. That vvas the true light vvhich lighteth euery manne that commeth into the vvorld. 2.12.4

10. He vvas in the vvorlde, and the vvorlde vvas made by him, and the vvorld knevv him not. 2.12.4

12. But as many as receiue him, to thē he gaue povver to be the ſonnes of God, euen to them that beleue in his name. 2.6.1.& 3.1.4.& 3.20.36 & 3.22.10

13. VVhich are borne not of blood, nor of the vvill of the fleshe, nor of the vvill of man, but of God. 2.2.19 & 2.13.2.& 3.1.4

14. And the vvorde vvas made fleshe, and dvvelt among vs, & vve ſavv the glory therof, as the glory of the only begotten ſonne of the Father, full of grace and trueth. 1.13.11.& 2.12.4 & 2.14.1.& 3.14.8

16. And of his fulnes haue all vve receiued, and grace for grace. 2.13.1 & 2.15.5.& 3.11.9.& 3.20.1

17. For the lavv vvas giuen by Moſes, but grace and trueth came by Ieſus Chriſt. 2.7.16

18. No manne hath ſeene God at any time: the only begottē ſonne, vvhich is in the boſome of the Father, he hath declared him. 1.13.17.& 2.2.20 & 2.9.1.& 4.17.30

23. I am the voyce of him that crieth in the vvildernes, make ſtraight the vvay of the lord, as ſayd the Prophet Eſaias. 2.9.5

29. Beholde the lambe of God, vvhich taketh avvay the ſinnes of the vvorld. 2.14.3.& 2.16.5.& 2.17.4.& 3.4.26. & 4.15.7

32. So Iohn bare vvitneſſe, ſayinge, I ſavv the ſpirite come dovvne from heauen

heauen, like a doue, and it abode vpon him. 2.15.5.& 4.19.20
33. And I knevve him not: but he that ſent me to baptiſe vvith vvater, he ſayd vnto me, vppon vvhome thou ſhalt ſee the ſpirite come dovvne, and tary ſtill on him, that is he vvhich baptiſeth vvith the holie Ghoſt. 2.15.5
36. Behold the lambe of God. 2.9.5
40. Andrevve, Simon Peters brother, vvas one of the tvvo vvhich had hard it of Iohn, and that followed him. 4 6.5
42. And he brought him to Ieſus, &c. 4.6.5
51. Hereafter ſhall ye ſee heauen open, & the angels of God aſcending, and deſcendinge vppon the ſonne of man. 1.14.12.& 2.9.2
2.2. And Ieſus vvas called alſo, and his diſciples vnto the mariage. 4.13.3
9. Novv vvhen the gouernour of the feaſt had taſted the vvater that vvas made vvine, &c. 4.13.3
15. Then he made a ſcourge of ſmall cordes, & draue them all out of the temple, vvith the sheepe and oxen, & poured out the chaungers money, and ouerthrevv the tables. 4.19.23
19. Ieſus anſvvered and ſayd vnto thē, deſtroy this temple, and in three dayes I vvill raiſe it vp againe. 2.14.4 & 3.25.7
21. But he ſpake of the temple of his body. 2.14.4 & 3.25.7
23. Novv vvhen he vvas at Ieruſalem, at the paſſeouer in the feaſt, many beleued in his name, vvhē they ſavv his miracles vvhich he did. 4.25
24. But Ieſus did not committe himſelfe vnto them, becauſe he knevve them all. 3.2.12
3. Verily, verily, I ſay vnto thee, except a man be borne againe, he can not ſee the kingdome of God. 2.3.1 & 4.16.17
5. Except that a man be borne of vvater & of the ſpirite, he can not enter into the kingdom of God. 4.16.25
6. That vvhich is borne of the fleshe, is fleshe: and that vvhich is borne of the ſpirit, is ſpirit. 2.1.6.& 2.3.1
13. For no man aſcendeth vp to heauen, but he that hath deſcended from heauē, euen the ſonne of man vvhich is in heauen. 2.14.2 & 4.17.30
14. And as Moſes lifted vp the ſerpent in the vvilderneſſe, ſo muſt the ſonne of man be lift vp. 2.12 4.& 4.18.20
16. For God ſo loued the vvorld, that he gaue his onely begotten ſonne, that vvhoſoeuer beleueth in him, ſhoulde not periſhe, but haue life euerlaſting. 2.12.4.& 2.16.4 & 2.17.2 & 3.14.17.& 3.24.5 & 3.24 7
23. And Iohn alſo baptiſed in Knovve beſides Salem, &c. 4.15.6
27. Man can receiue nothinge, except it be giuen him from heauen. 2.2.20
33. He that hath receiued his teſtimony, hath ſealed that God is true. 3.2 3
34. For he vvhome God hath ſent, ſpeaketh the vvord of God: for God giueth him not the ſpirit by meaſure. 2.15.2.& 3.15.5
36. He that beleueth in the ſonne, hath euerlaſtinge life, and he that obeyeth not the ſonne, ſhall not ſee life, but the vvrath of God abydeth on him. 4.16.31
4.1. Novv vvhen the lord knevv, that the Phariſees had hearde, that Ieſus made and baptiſed more diſciples then Iohn. 4.15.6
14. But vvhoſoeuer drinketh of the vvater that I ſhall giue him, ſhal neuer be more a thirſt: but the vvater that I ſhall giue him, ſhalbe in him a vvell of vvater, ſpringinge out into euerlaſting life. 3.2.3
22. Ye vvorſhip that vvhich ye knovv not: vve vvorſhippe that vvhich vve knovv: for ſaluation is of the Ievves. 1.5.12.& 1 6.4 & 3.6.1
23. But the houre commeth, & novve is, vvhen the true vvorſhippers ſhall vvorſhippe the father in ſpirite and trueth: &c. 3.20.30.& 4.10.14
24. God is a ſpirit, &c. 1.13.24
25. I knovv vvel that Meſſias ſhal come,

vvhich is called Chriſt : vvhen he is come, he vvill tell vs all things. 2.15 1.& 4.8.7

35. Beholde, I ſay vnto you, liſt vppe your eyes, and looke on the regions, for they are vvhite already vnto harueſt. 4.16.31

42. And they ſayd vnto the vvoman, novv vve beleue not becauſe of thy ſayinge: for vve haue heard him our ſelues, and knovv that this is in dede the Chriſt, that ſauiour of the vvorld. 3.2.5

53. Then the father knevv, that it vvas the ſame houre in the vvhich Ieſus had ſayd vnto him, thy ſonne liueth. And he beleued & all his houſehold. 3.2.5

5.8. Ieſus ſayd vnto him, riſe: take vp thy bed, and vvalke. 4.19.29

17. My father vvorketh hitherto, and I vvorke. 1.13.7.& 1.13.12.& 1.16.4 & 2.14.2

18. Therefore the Ievves ſought the more to kil him: not only becauſe he had broke the Sabbath: but ſaid alſo that God vvas his father, and made himſelfe equall vvith God. 1.13.12

21. For like as the father raiſeth vp the deade, and quickeneth them, ſo the ſonne quickeneth vvhom he vvil. 2.14.3

22. For the father iudgeth no manne, but hath committed all iudgement vnto the ſonne. 2.14.3.& 2.16.18

23. Becauſe that al men ſhould honor the ſonne, as they honor the father: he that honoreth not the ſonne, the ſame honoreth not the father, vvhich hath ſent him. 2.6.2.& 2.14.3

24. He that heareth my vvorde, & beleueth in him that ſent me, hath e uerlaſting life, and ſhal not come into condemnation, but hath paſſed from death to life. 2.9.3.& 3.15.6 & 3.24.5.& 3.25.1.& 4.16.26

25. The houre ſhall come, & novv is, vvhen the dead ſhal heare the voyce of the ſonne of God, and they that heare it, ſhall liue. 2.5.19.& 2.12.4 & 3.14.5

26. For as the father hath life in himſelfe, ſo likevviſe hath he giuen to the ſonne, to haue life in himſelfe. 4 17.9

28. Meruaile not at this: for the houre ſhall come in the vvhich all that are in the graues, ſhall heare his voyce. 3.25.4.& 3.25.7

29. And they ſhall come foorth, that haue done good vnto the reſurrection of life: but they that haue done euill, vnto the reſurrection of condemnation. 3.18.1

32. There is an other that beareth vvitnes of me, &c. 1.13.17

35. He vvas a burninge, & a shininge candell: and ye vvoulde for a ſeaſon haue reioyced in his light. 2.9.5

36. For the vvorke vvhich the father hath giuen me to finishe, the ſame vvorkes that I doe, beare vvitnes of me, that the father ſent me. 1.13.13

44. Hovve can you beleue, vvhich receiue honor one of an other, & ſeeke not the honor that commeth of God alone? 3.11.9

46 For hadde ye beleued Moſes, ye vvold haue beleued me: for he vvrote of me. 2.9.1

6.27. Labor not for the meate vvhich perisheth, but for the meate that endureth vnto euerlaſtinge life, vvhich the ſonne of man shal giue vnto you, &c. 3.18.1.& 4.14.25

29. This is the vvorke of God, that ye beleue in him vvhom he hath ſent. 3 19.10

35. I am the bread of life: he that cōmeth to me shall not hunger, and he that beleueth in me, shall neuer thurſt. 3.24.5.& 4.17.4

37. All that the father giueth me, shall come to me, and him that commeth to me, I caſt not avvay. 3.22.7 & 3.24.6

38. For I came dovvne from heauen, not to doe mine ovvne vvill, but his vvill vvhich ſent me, 2.14.2

39. And this is the fathers vvil vvhich hath ſent me, that of all vvhich he hath giuen me, I ſhoulde looſe nothing

thing, but should raise it vp againe at the last day. 3.22.7.& 3.22.10.& 3.24.6.& 3.24.7.& 3.25.8.

40. And this is the vvill of him that sent me, that euerie mā vvhiche seeth the sonne,& beleueth in him, should haue euerlasting life,&c .3.22.10.& 3.24.6.

44. No man can come to me, except the father vvhiche sent me draw him and I vvill raise him vp at the last day 2.2.20.& 2.5.5.& 3.2.34.& 4.22 7.& 3.24.1.

45. It is vvritten in the prophets, and they shal be all taught of God. Euery man therfore that hath heard, & hath learned of the father commeth vnto me. 1.3.10.& 2.2.20.& 2.3.7.& 2.5.5.& 3.2.34.& 3.24.1.& 3.24.14.

46. Not that any man hathe seene the father, saue hee vvhich is of God, he hathe seene the father. 3.2.34.& 3.22.10.& 3.24.1.

47. He that beleueth in me, hath euerlasting life. 1.13.13.

48. I am the bread of life .3.11.9.& 4.17.4.& 4 17.8.

49. Your fathers did eat Manna in the vvildernes, and are dead. 2.10.6.

50. This is the bread vvhiche cōmeth dovvne from heauen, that he vvhich eateth of it. should not die. 2.10.6.& 4.17.34.

51. I am the liuinge bread, vvhiche came dovvne from heauē: if any man eat of this bread, he shall liue for euer: and the bread that I vvill geue is my flesh, vvhich I vvill geue for the life of the vvorld. 3.11.8.& 4.17.5.& 4.17 14.

53. Then Iesus sayd vnto them, verelie verely I say vnto you, except ye eate the flesh of the sonne of man, and drinke his blood, ye haue no life in you. 3.1.9.& 4.17.6.

54. VVhosoeuer eateth my flesh and drinketh my blood, hath eternall life and I vvill raise him vp at the laste day. 3.11.9.& 4.17.34.

55. For my flesh is meat indeed, and my blood is drinke indeede. 2.17.5.& 4.17.8.

56. Hee that eateth my flesh, & drinketh my blood, dvvelleth in me, and I in him. 4.17 33.

57. As the liuinge father hathe sent mee, so liue I by the father, and he that eateth me, euen hee shal liue by me. 2.17.5.

65. Therfore sayde I vnto you, that no man can come vnto me except it be geuen vnto him of my father. 3.23.13.

70. Haue not I chosen you twelue, & one of you is a diuell? 3.22.7.& 3.24.9.

7.16. My doctrine not mine, but his that sent mee. 2.8.26.& 4 8 4.

37. Novve in the laste and great day of the feaste, Iesus stode and cryed, saying: If any mā thurst, let him come vnto me and drinke. 2 16 14.& 3.1.2.& 3.1.3.& 4.19 6.

39. For the holie Ghost vvas not yet geuen, bicause that Iesus vvas not yet glorified. 4.17 22.

8.12. Then spake Iesus againe vnto them, saying, I am the light of the vvorlde: he that followeth me, shall not vvalke in darkenes but shal haue the light of life. 2.14.3.& 3.2.1.& 3.11.12.& 4 19.23.

16. For I am not alone, but I and the father, &c. 1.13.17.

26. But he that sent me, is trevve: and the thinges that I haue heard of him those speake I to the vvorlde. 2.8.26.

30. As hee spake these thinges, many beleued in him. 3.2.5.

31. Then sayed Iesus to the Ievves vvhiche beleeued in him: if ye continevv in my vvorde, ye are verelie my disciples. 3.2.12.

34. Verelie, verelie, I say vnto you, that vvhoso euer committeth sinne, is the seruaunt of sinne. 3 2.27.

44. Ye are of your father the deuill, &c. 1.14.5. he hath been a murtherer from the beginning, and abode not in the truthe, bycause there is no truth in him: vvhen he speaketh a lie,

then ſpeaketh he of his owne: for he is a liar, and the father thereof. 1.14. 16.& 1.14.18.& 1.14.19

47. He that is of God, heareth Gods wordes: ye therefore heare them not bycauſe ye are not of God. 4.2.4.

50. And I ſeeke not mine owne praiſe but there is one that ſeeketh it, and iudgeth. 3.14.2.

56. Your father Abraham reioyced to ſee my day: and he ſaw it, and was gladde. 3 9.1.& 2.10.4.

58. Ieſus ſaid vnto them, verelie, verelie I ſay vnto you, before Abraham was, I am. 2.14.2.

9.3. Neither hath this man ſinned, nor his parentes: but that the workes of God ſhold be shewed on him. 1.17.1

5. As longe as I am in the worlde, I am the light of the worlde. 2.14.3.

6. As ſone as hee had thus ſpoken, hee ſpat on the grounde, and made clay of the ſpittle, and annointed the eyes of the blinde with the clay 4.19.18.

7. And ſaid vnto him, go waſhe thee in the poole of Siloam (which is by interpretatiō, ſent) he went his way therefore, and waſhed, and came againe ſeeyng. 4.19.19.

24. And ſaid vnto him: geue glorie vnto God, &c. 2.8.24.

31. Now we know that God heareth not ſinners: but if any mā be a worshipper of God, and doth his will, him heareth he. 3.20.7.& 3.20.10.

10.3. To him the porter openeth, and the shepe heare his voyce, and he calleth his owne shepe by name, and leadeth them out. 3.24.6.

4. And when he hath ſent forthe his owne shepe, hee goeth before them and the shepe followe him: for they know his voyce. 3.22.10.& 4.2.4.

5. And they will not follow a ſtranger but they flee frō him: for they know not the voyce of ſtrangers. 3.22.10.

7. Then ſaid Ieſus vnto them againe, verelie, verelie I ſay vnto you, I am the dore of the shepe. 4.19.23.

9. I am the dore: by me if any man enter in, hee ſhall be ſaued, and ſhall goe in & go out, & finde paſture. 2.14.3

11. I am the good shepeherde, the good shephearde geueth his life for his ihepe 2.14.3.& 4.19.14.

14. I am the good shepeherde, and knowe mine, &c. 4.2.4.

15. As the father knoweth me, ſo know I the father, and I lay downe my life for my shepe. 2.16.5.

16 Other shepe I haue alſo, which are not of this folde: thē alſo muſt I bring &c. 3.24.6.

17. Therefore dothe my father loue me, bycauſe I lay downe my life, that I might take it againe 2.12.4.

18. No man taketh it from mee, but I lay it downe of my ſelf. I haue power to lay it downe, and I haue power to take it againe: this cōmaundement haue I receiued of my father. 2.12.4. & 2.16.5.

26. But ye beleue not: for ye are not of my shepe, &c. 3.22.10.

27. My sheepe heare my voyce, and I know them, &c. 3.24.6

28. And I geue vnto them eternall life and they shall neuer perishe, neither shall anie plucke thē out of my hand. 3.15.5.& 3.21.1.& 3.22.7.& 3.24.6.

29. My father which gaue them me is greater then all, and none is able to take them out of my fathers hande. 3.22.10.

30. I and my father are one. 2.8.26.

34. Is it not writtē in your lawe, I ſaid, ye are Gods? 4.26.31.

35. If he called them Gods, vnto whome the worde of God was geuen, and the Scripture can not be broken. 4.20.4.

37. If I do not the workes of my father beleeue me not. 1.13.13.

11.25. I am the reſurrection, and the life: he that beleueth in me, though he were dead, yet shall he liue. 1.13. 13.& 2.12.4.& 3.25.9.& 4.16.17.

41. Father, I thanke thee, bycauſe thou haſt hearde me. 1.13.13.

43. As he had ſpoke theſe things, he cryed with a loude voyce: Lazarus, come foorth. 4.19.29.

44. Then

44. Then he that vvas deade, came forth bounde hand and foore vvith bandes, and his face vvas bounde vvith a napkin. Iesus said vnto them: looſe him, & let him goe. 3.4.5.
47. Then gathered the hie prieſtes, and the phariſes a counceil, and ſaide: vvhat shall vve doe? &c. 4.9.7.
12.27. Father, ſaue me frō this houre: but therfore came I vnto this houre. 2.12.4 & 2.16.12.
28. Father, glorifie thy name, &c. 2. 12.4.
31. Novv is the iudgement of this vvorld: novve shall the prince of this vvorlde be caſt out. 1.14.13
32. And I, if I vvere lift vp from the earth, vvill dravve all mine vnto me. 3.25.6
39. Therefore coulde they not beleue bycauſe that Eſaias ſayeth againe. 3. 24.13.
41. Theſe thinges ſaide Eſaias, vvhen he ſavve his glorie and ſpake of him. 1.13.11.& 1.13.23.
43. For they loued the praiſe of men, more then the praiſe of God. 3.11.9.
49. For I haue not ſpoken of my ſelfe. &c. 4.8.13.
13.4. He riſeth from ſupper, and layeth aſide his vpper garmentes, and toke a tovvel, and girde him ſelfe. 4.19.23
15. For I haue geuen you an exaumple that ye shoulde doe, euen as I haue done to you. 3.16.2.
18. I ſpeake not of you all: I knovv vvhome I haue choſen, &c. 3.22.7.& 3.24.9.
34. A nevve commaundemente geue I vnto you, that ye loue one another, as I haue loued you, that euen ſo ye loue one an other. 3.16.2.
14.1. Ye beleue in God, beleue alſo in mee. 1.13.13.& 2.6.4.
5. Thomas ſaid vnto him: Lorde vve knovv not vvhither thou goeſt: hovv can vve then knovve the vvay? 4.17. 23.
6. I am the vvay, and the truthe, and the life, &c 1.13.17 & 2.6.1. & 3. 20.21.& 4.16.17.
8. And Philip ſaide vnto him: Lorde, shevve vs the father, and it ſuffiſeth vs. 4.17.23.
10. Beleueſt thou not, that I am in the father, and the father in me? the vvordes vvhiche I ſpake vnto you, I ſpake not of my ſelfe: but the father that dvvelleth in me, he doth the vvorkes. 2.14.2.& 4.8.13.
11. Beleue mee, that I am in the father and the father in me: at the leaſt, beleue me, for the verie vvorkes ſake. 1. 13.13
13. And vvhatſoeuer ye aske in my name, that vvill I doe, that the father may bee glorified in the ſonne. 3.20.17.
16. And I vvill pray the father, and he he shall giue you an other comforter, &c. 1.13.17.& 4.8.11.
17. Euen the ſpirite of trueth, vvhom the vvorlde can not receiue, bycauſe it ſeeth him not, neither knovveth him: but ye knovv him, for he dvvelleth vvith you, & shalbe in you. 3 1. 4 & 3 2 39.
26. But the comforter, vvhiche is the holie Ghoſte vvhome the father vvil ſende in my name, hee shall teache you all things, and bring all thinges to your remebraunce, vvhich I haue tolde you. 2 21.& 3.1.4.& 4.8.& 4. 8.13.
28. For my father is greater then I. 13.26.
30. Hereafter vvill I not ſpeake many thinges vnto you: for the prince of this vvorlde commeth, and he hath nought in me. 1.14.18.
15.1. I am the trevv vine, & my father is an husbandeman: euerie branche that beareth not frute in mee, he taketh avvay: and euerie one that beareth frute, hee purgeth it, that it may bringe forthe more. 2 3.9.& 2. 14.3.& 4.19.34.
3. Novv are ye cleane through the vvorde, vvhiche I haue ſpoken vnto you. 3.6.3.
5. I am the vine, ye are the branches: he that abideth in mee, and I in him, the

ſame bringeth forth muche frute: for vvithout me, &c. 2.2.8.& 2.3.9 & 2. 5.4.& 4.19.34.
10. If ye shall keepe my cõmaũdemẽts ye shall abide in my loue, euen as I haue kept my fathers commaundements and abide in his loue .3.16.2.
16. But I haue choſen you, and ordeined you, that ye go and bringe forth frute,& that your frute remaine,&c. 3.22.3.& 3.22.8.& 4.1.6.
19. If ye vvere of the vvorld, the vvorld vvolde loue his ovvne: but bycauſe ye are not of the vvorlde, but I haue choſen you out of the vvorld, therefore the vvorld hateth you .3,22.7
26. Euen the ſpirite of truth, vvhich procedeth of the father, &c. 1.13.17.
16.2. They shall excommunicate you, &c. 4.2.6.
7. It is expedient for you, that I goe avvay,&c.1.13.26.& 2.16.14.& 3.25 3.& 4.17.26.
11. Of iudgement, bycauſe the prince of the vvorlde is iudged. 1.14.13
12. I haue yet many thinges to ſay vnto you, but ye can not beare them avvay. 3.21.2.& 4.8.14.
13. VVhen hee is come vvhiche is the ſpirite of truthe, hee vvill leade you into all truth: for he shall not ſpeake of him ſelfe, but vvhatſoeuer he shall heare, that shall he ſpeake,&c.1.9 1. & 3.2.34.& 4.8.8.& 4.8.13.
20. Verelie, verelie I ſay vnto you, that ye shall vveepe and lamente, and the vvorlde shall reioyce: and ye shall ſorrovve, but your ſorrovve shalbe turned to ioye. 3.8.9.
24. Hitherto haue ye asked nothinge in my name: aske & ye shall receiue, that your ioye maye be full. 3.20.17.
26. In that day shall ye aske in my name,&c. 3.20.18.
28. I am come out from my father, and came into the vvorlde: againe, I leaue the vvorlde, and goe to my father. 4.17.26.
17.3. And this is life eternall, that they knovve thee to be the onelie verie, God, and vvhome thou haſt ſent Ieſus Chriſte. 1.13.26.& 2.6.1.& 3.2.3.
5. And novv glorifie mee, thou father vvith thine ovvvne ſelfe, vvith the glorie vvhich I had vvith thee, before the vvorlde vvas. 1.13.8 & 1. 13.22.& 2.14.1.
6. I haue declared thy name vnto the men vvhiche thou gaueſt mee out of the vvorlde: then they vvere,& thou gaueſt them me. 3.24.1 & 3.24.6.
9. I pray for them: I pray not for the vvorld but for thẽ vvhiche thou haſt geuen me, for they are thine. 3.22.7.
12. VVhile I vvas vvith them in the vvorlde, I kepte them in thy name: thoſe that thou gaueſt mee, I kepte, & none of them is loſte, but the childe of perditiõ, that the Scripture might be fulfilled. 3.22.7.& 3.24.6.7.9.
15. I pray not that thou ſhouldeſt take thẽ out of the vvorlde: but that thou keepe them from euill. 2.5.11.
19. And for their ſakes ſanctifie I my ſelfe, that they alſo may bee ſanctified through thy truthe 2.13.1.4 & 2.15.6.& 2.17.6.& 3.11.12.
21. That they all may be one, as thou father art in me, and I in thee, euen that they may be alſo one in vs: that the vvorlde may beleeue, that thou haſte ſent mee. 3.2.24.
18.4. Then Ieſus, knovvinge all things that ſhould come vnto him: vvent forthe, and ſaid vnto them: vvhome ſeeke ye? 2.16.5.
36. Ieſus anſvvered: my kingdome is not of this vvorld: if my kingdome vvere of this vvorlde, my ſeruauntes vvould ſurely fight, that I ſhould not be deliuered to the Ievves: but novve is my kingdome not from hence. 2.15.3.
37. Euerie one that is of truth, heareth my voice. 4.2.4.
38. Pilate ſaid vnto him, vvhat is truth? & vvhen he had ſaid that, he vvent out againe vnto the Ievves. & ſaid vnto thẽ, I finde in him no cauſe at all. 2.16.5.
19.30. Novv vvhen Ieſus had receiued of the vinigre, he ſaide, it is finished, &c.4.18.3.13

&c. 4.18.3,13
34. But one of the ſouldiers vvith a ſpeare, pearced his ſide, and forth vvith came there out blood & vvater. 4.14.22.
36. Not a bone of him ſhal be broken. 1.16.9
20.8. Then vvēt in alſo the other diſciple, vvhich came firſt to the ſepulchre, and he ſavve it, and beleued. 3.2.4
17. Touche me not: for I am not yet aſcended to my father, &c. 2.12.2. & 4 17.29
19. The ſame day thē at night, vvhich vvas the firſt day of the vveeke, and vvhen the doores vvere ſhut vvhere the diſciples vvere aſſēbled for feare of the Ievves, came Ieſus and ſtoode in the middes, &c. 4.17.29
22. And vvhen he hadde ſayd that, he breathed on them, and ſayd vnto them: receiue the holy Ghoſt. 4.19 7,29
23. VVhoſoeuers ſinnes ye remit, they are remitted vnto them: and vvhoſoeuers ſinnes ye retaine, they are retained. 3.4.10. & 4.1.22 & 4.3.10 & 4.6.3. & 4.6.4 & 4.8.4 & 4.11.1 & 4.12.4
28. Thou art my lorde, & my God. 1.13 11
31. But theſe things are vvritten, that ye might beleue, that Ieſus is Chriſt the ſonne of God, and that in beleuing, ye might haue life, &c. 3.2.6
21.15. Simon ſonne of Ioanna. loueſt thou me more thē theſe? he ſayd vnto him, yea lord, thou knovveſt that I loue thee: he ſaid vnto him, fede my lambes. 4.6.3. & 4.11.1. & 4.19.28
18. VVhen thou vvaſt yonge, thou guidedſt thy ſelfe, & vvalkedſt vvhether thou vvouldeſt: but vvhen thou ſhalt be olde, &c. 3.8.10

ACTES.

1.3. TO vvhom alſo he preſented him ſelfe aliue after that he hadde ſuffered by many infallable tokens being ſeene of them by the ſpace of forty dayes, and ſpeakinge of thoſe things vvhich appertained to the kingdome of God. 2.16.14. & 3.25.3 & 4.17.17
5. For Iohn in deede baptiſed vvith vvater, but ye ſhalbe baptiſed vvith the holy Ghoſt, vvithin theſe fevve dayes. 4.15.18
8. But ye ſhall receiue povver of the holy Ghoſt, vvhen he ſhall come on you: and ye ſhall be vvitneſſes vnto me both in Ieruſalem, and in all Iudea, and in Samaria, and vnto the vttermoſt parte of the earth. 4.3.12 & 4.19.28
9. And vvhen he hadde ſpoken theſe things vvhile they beheilde, he vvas taken vp, for a cloude tooke him out of their ſight. 2.16.14. & 3.25. & 4 17.17. & 4.17.27
10. Behold tvvo men ſtoode by them in vvhite apparell. 1.14 6
11. This Ieſus vvhich is taken vp from you into heauen, ſhall ſo come, as ye haue ſeene him go into heauen. 1.14 6 & 2.16.17 & 4.17.24.27
15. And in thoſe dayes Peter ſtoode vp in the middes of the diſciples, and ſayd (novv the number of names that vvere in one place, vvere about an hundreth and tvventy) 4.3.15
23. And they preſented tvvo, Ioſeph called Barſabas, vvhoſe ſurname vvas Iuſtus, and Matthias. 4.3.13. & 4.3 14
26. Then they gaue forth their lottes: and the lot fell on Matthias, and he vvas by a common conſent counted vvith the eleuen Apoſtles. 4.3.15
2.3. And there appeared vnto them cloven tonges, like fire, and it ſat vpon ech of them. 4.15.8
4. And they vvere all filled vvith the holy Ghoſt, and beganne to ſpeake vvith other tonges. 4.19.8
21. VVho ſo euer ſhall call on the name of the Lorde, ſhalbe ſaued. 1 13.20
23. Him, I ſay, haue ye taken by the handes of the vvicked, beinge deliuered by the determinate councell and foreknovvledge of God, & haue

crucified and ſlaine: 1.18.1.& 3.22.6
24. VVhom God hath raiſed vp,& looſed the ſorrovves of death,becauſe it vvas vnpoſſible, that he shoulde be holden of it. 2.16.11.& 2.16.12
33. Since then that he by the right hande of God hath bin exalted, and hath receiued of his father the promiſe of the holy Ghoſt, he hath shed foorth this vvhich ye novve ſee and heare. 2.16.15
37. Men,and brethren, vvhat shal vve do? 3.3.4.& 4.16.23
38. Amende your liues, andbe baptiſed euery one of you in the name of Ieſus Chriſt, for the remiſſion of ſinnes: & ye shall receiue the gift of the holy Ghoſt. 4.15.7.& 4.16.23
39. For the promiſe is made vnto you, and your children,and to all that are a farre of, euen as many as the Lorde our God shall call. 4.16.15
41. Then they that gladly receiued his vvorde, vvere baptiſed and the ſame day, there vvere added to the Church about three thouſande ſoules. 4.15.7 & 4.17.6
42. And they continued in the Apoſtles doctrine, and felovvshippe, and breeking of bread,and prayers. 4.17 5.& 4.17.35.& 4.17.44
3.6. Then ſayd Peter: Siluer and Golde haue I none, but ſuch as I haue, that giue I thee: in the name of Ieſus Chriſt of Nazareth,riſe vp and vvalke. 1.13 13.& 4.19.18
15. And ye killed the Lorde of life, vvhome God hath raiſed from the deade, vvhereofvve arevvitneſſes.2 17.1
18. But thoſe things vvhich God before had shevved by the mouth of all his Prophets, that Chriſt shoulde ſuffer, &c. 1.18.1
19. Amende your liues therefore, and turne,that your ſinnes may be put avvay,&c. 3 3.20
21. VVhome the heauen muſt containe vntill the time that all thinges be reſtored, vvhich God hath ſpoken by the mouth of all his Prophetes, ſince the vvorlde began. 2.16.25.& 4 17.29
25. Ye are the children of the Prophets,and of the couenaunt, vvhich God hath made vnto our fathers, &c. 2.10.23.& 4.16.15
26. Firſt, vnto you God hath raiſed vppe his ſonne Ieſus, and him he hath ſent to bleſſe you, in turninge euery one of you from your iniquities. 3.3.20
4.12. Neither is there ſaluation in any other: for amonge men there is geuen none other name vnder heauen, vvhereby vve muſt be ſaued. 2.16.1
28. To doe vvhatſoeuer thine hande and thy councell hadde determined before to be done. 1.18.1.& 1 18.3
32. And the multitude of them that beleued, vvere of one hart,& of one ſoule:&c. 4.1.3
5.4. Thou haſt not lyed vnto men, but vnto God. 1.13.15
16. There came alſo a multitude out of the cities rounde about vnto Ieruſalem, bringinge ſicke folkes, and them vvhich vvere vexed vvith vncleane ſpirites, vvho vvere al healed. 4.19.18
29. VVe ought rather to obey God then men. 3.3.19
31. Him hath God lift vppe vvith his right hande, to be a prince and a ſauiour, to giue repentance to Iſraell, and forgiueneſſe of ſinnes. 3.3.19
41. So they departed from the councell, reioycing that they vvere counted vvorthy to ſuffer rebuke for his name. 3.8.7
6.1. And in thoſe dayes, as the number of the Diſciples grevve, there aroſe a murmuringe of the Grecians tovvardes the Hebrevves, becauſe that their vviddovves vvere neglected in the daylie miniſteringe. 3.3 6
2. Then the tvvelue called the multitude of the Diſciples together, and ſayd: It is not meete that vve should leaue the vvorde of God to ſerue the tables.

tables. 3.2.6.& 4.3.15.& 4.11.9
3. VVherfore brethren, looke you out amonge you seuen men of honest reporte, &c. 4 3.9
6. And they prayed, and layed their handes on them. 4.3.16
7. And the vvorde of God increased, and the number of the disciples vvas multiplied in Ierusalem greatly, &c. 3 2.6
10. But they vvere not able to resist the vvisedom, and the spirite by the vvhich he spake. 3.4.22
7.5. And he gaue him none inheritance in it, no, not the bredth of a foote &c. 2.10 13
28. VVilt thou kill me, as thou diddest the Egyptian yesterday? 4.20. 10
44. Our fathers halde the tabernacle of vvitnesse in the vvilderneſſe, as he hadde appointed, speakinge vnto Moses, that he shoulde make it accordinge to the fashion that he had seene. 2.7.1
48. The most high dvvelleth not in tẽples made vvith hands, &c. 3.20.30 & 4.1.5
53. VVhich haue receiued the lavv by the ordinaunce of Angels, and haue not kept it. 1.14 9
55. But he being ful of the holy Ghost, looked stedfastly into heauen, and savv the glory of God, & Iesus standing at the right hande of God, 3.25 3.& 4 17.17.& 4.17.29
56. And said beholde, I see the heauẽs open, and the sonne of man standing at the right hand of God. 2.16.15.& 4 17.29
59. And they stoned Steuen, vvho called on God, and sayd, Lorde Iesus receiue, &c. 1.13.13.& 1.15.2.& 3 25.6
8.13. Then Simon himselfe beleued also, and vvas baptised, and continued vvith Philip, & vvondred vvhen he savv the signes, &c. 2.2.10
14. They sent vnto them Peter & Iohn. 4.6.7.& 4.15.8
15. VVhich vvhen they vvere come dovvne, prayed for them, that they might receiue the holy Ghost. 4 19.6
16. For as yet, he vvas come dovvne on none of thẽ, but they vvere baptised onely in the name of the Lorde Iesus. 4 15.6.& 4.19.8
17. Then layed they their handes on them, and they receiued the holie Ghost. 4 15.8.& 4.16.31
18. And vvhẽ Simon savv, that through laying on of the Apostles handes, the holy Ghost vvas giuen, he offered them money. 3.2.10
22. Repent therefore of this thy vvickednesse, and pray God, that if it be possible, the thought of thine heart may be forgiuen thee. 4.1.16
27. And he arose, and vvent on: & beholde, a certaine Eunuche of Ethiopia, Candases Queene of the Ethiopians chiefe gouernor, vvho had the rule of all her treasure, and came to Ierusalem to vvorship. 3.2 32
31. And he sayd, hovve can I, except I had a guide? &c. 3.2.32
37. And Philip sayd vnto him, if thou beleuest vvith al thy hart, thou maist, &c. 4.14 8.& 4.16.23
38. And they went dovvne both of thẽ into the vvater, both Philip and the Eunuche, & he baptised him. 4.16.32 & 4.16.31
9.1 And Saul yet breathing out threatninges and slaughter against the disciples of the Lord, &c. 3.2.6
3. Novve as he iourned, it came to passe, that as he vvas come neere to Damascus, suddenlie there shined rounde about him a light from heauen. 4 17.17
4. And he fell to the earth, and hearde a voyce, sayinge vnto him Saul, Saul, vvhy persecutest thou me? 3 25.3. & 4.17.29
6. Arise and go into the city, and it shalbe tolde thee vvhat thou shalt do. 4.3.3
10. And there vvas a certaine disciple at Damascus named Ananias, and to him sayd the Lorde in a vision, Ananias, and he sayd, beholde, I am

here,lord. 3.2.6
13. Lord,I haue heard by many of this manne, howe muche euyl he hath done to thy saintes at Ierusalem. 1.13.13.
14. Moreouer here he hath authority of the high priestes, to binde all that call on thy name. 1.13.13.
15 He is a chosen vessell vnto me,&c. 4.3.5.
17 Then Ananias vvent his vvay, and entred into the house, and put his handes on hym, and sayde, brother Saul, the Lorde hath sent me (euen Iesus that appeared vnto thee in the vvay as thou camest)that thou mightest receiue thy sight,&c. 4.19.10
19. So vvas Saule certaine dayes vvith the Disciples vvhich vvere at Damascus. 3.2.6
25. Then the disciples tooke him by night, & put him through the vvall, & let him dovvne in a basket. 3.2.6
36. There vvas also at Ioppa,a certain vvoman a Disciple named Tabitha, vvhich by interpretation is called Dorcas:she vvas full of good vvorks and almes vvhich she did. 3.2.6
38. Novve forasmuch as Lidda vvas neere to Ioppa,and the disciples had hearde that Peter vvas there, they sent vnto him tvvo men,&c. 3.2.6
40. But Peter put them all foorth,and kneled dovvne,& prayed,&c. 4.19.2
10.2. A deuout man,and one that feared God vvith all his householde, vvhich gaue much almes to the people,&c. 3.24.10
3. He savv in a vision euidently(about the ninthe houre of the day) an Angell of God comming in to him,&c. 4.3.3
25. And it came to passe as Peter came in, that Cornelius met him, and fell dovvne at his feete,and vvorshipped him. 1.12.3
31. And said,Cornelius, thy prayer is heard,and thine almes are had in remembraunce in the sight of God.3 2.32
34. Of a truth I perceiue, that God is no accepter of persons. 3.17.4.& 3 23.10
42. And he commaunded vs to preach vnto the people, and to testifie,that it is he that is ordained of God a iudge of quicke and dead. 2.16.17
43. To him also giue all the Prophets vvitnesse, that through his name all that beleue in him shall receiue remission of sinnes. 3.4.25.& 3.5.3
44. VVhile Peter yet spake these vvords, the holy Ghost fell on all the vvhich heard the vvord. 4.16.31
48. So he commaunded them to be baptised in the name of the lord,&c. 4.15.15
11.3. Thou vventest in to men vncircumcised,and hast eaten vvith them. 4.6.7
4. Then Peter began,& expoũded the thing in order to them. 4.6.7
16. Then I remembred the vvorde of the lord, hovv he said:Iohn baptised vvith vvater,but you shalbe baptised vvith the holy Ghost. 4.15.18
18. VVhen they hearde these thinges, they held their peace, and glorified God, sayinge:Then hath God also to the Gentiles, graunted repentaunce vnto life. 3.3.21
26. Insomuch,that the disciples vvere first called Christians in Antiochia.3 2.6.& 4.16.31
29 Then the disciples euery man according to his ability, purposed to send succour,&c. 3.2.6
12.15. Then sayd they,it is his Angel. 1.14.7
13.2. Separate me Barnabas,& Saule, for the vvorke vvhereunto I haue called them. 4.3.14
3. Then fasted they, and prayed, and laid their hands on them,& let them go. 4.3.15.& 4.12.14.& 4.12.16
36. Howbeit,Dauid after he had serued his time,by the councell of God he slept, and vvas laid vvith his father,and savv corruption. 3.20.31
38. Be it knovvn vnto you therefore, men & brethren, that through this manne is preached vnto you the forgiuenes

forgiueneſſe of ſinnes. 3.21.3. & 3.11 22
39. And from all thinges, from vvhich ye coulde not be iuſtified by the lavve of Moſes, by him euerie one that beleueth, is iuſtified. 2.17.5. & 3 11.3
43. VVhich ſpake to them, & exhorted them to cõtinue in the grace of God. 2.5 8
48. And vvhen the Gentiles heard it, they vvere glad, and glorified the vvord of the lorde: and as many as vvere ordained vnto eternal life, beleued. 3.2.11. & 3.24.2,13
52. And the diſciples vvere filled vvith ioy, and vvith the holy Ghoſt. 3.2.6
14.16. VVho in times paſt ſuffered all the Gentiles to vvalke in their ovvne vvayes. 1.5.13. & 2.11.11
20. Hovvbeit, as the diſciples ſtoode rounde about him, he aroſe vp, and came into the city, &c. 3.2.6
22. VVe muſt through many afflictiõs enter into the kingdome of God. 3.8 1. & 3.18.7. & 3.2.8
23. And vvhen they hadde ordained them Elders by election in euerie Church, and prayed, and faſted: they cõmended thẽ to the lord, in vvhom they beleued. 4.3.7,12,15. & 4.12 16
15.7. And vvhen there hadde beene great diſputation, Peter roſe vp, and ſayd vnto them: Ye menne and brethren, ye knovve that a good vvhile ago, amonge vs God choſe out me, &c. 4.6.7
9. And he put not differẽce betvvene vs & them, after that by faith he had purged, &c. 3.14.8. & 4.14.4
10. Novve therefore vvhy tempt ye God, and lay a yoke on the diſciples neckes? &c. 3.2.6
11. But vve beleue, through the grace of the lord Ieſus Chriſt, to be ſaued, euen as they do. 3.5.4
20. But that vve vvryte vnto them, that they abſtaine themſelues from filthineſſe of idols, and fornication, and that that is ſtrangled, &c. 4.10 17,21
29. That is, that ye abſtaine frõ things offred to idols, &c 4.10.17.
16.1. Then came he to Derben and to Lyſtra: and beholde, a certaine diſciple vvas there, named Timotheus. a vvomans ſon, vvhich vvas a Ievveſſe, and beleued, &c. 3.2.6
3. Therefore Paule vvoulde that he ſhoulde go foorth vvith him, and he tooke and circumciſed him, becauſe of the Ievves vvhich vvere in thoſe quarters, &c. 3.19.12
14. And a certaine vvoman named Lydia, a ſeller of purple, of the city of the Thyatiriãs, vvhich vvorſhipped God, &c. 3.24.13
15. And vvhen ſhe vvas baptiſed, and her houſehold, &c. 4.10.8
33. And vvas baptiſed vvith all that belonged vnto him ſtraight vvay 4 16.8
37. Then ſayd Paule vnto them, after that they haue beaten vs openly vncondemned, vvhich are Romaines, they haue caſt vs into priſon: & novv vvould they put vs out priuily? nay verily: but let thẽ come and bring vs out. 4.10.19
17.27. That they ſhoulde ſeeke the lord, if ſo be they might haue groped after him, and founde him, though doutleſſe he be not farre from euery one of vs. 1.5.3.8,13
28. For in him vve liue, and moue, and haue our beinge, as alſo certaine of your ovvne poets haue ſayd, for vve are alſo his generation. 1.15.5. & 1 16.1,4
29. Foraſmuch then as vve are the generatiõ of God, vve ought not think, that the Godhead is like vnto golde, or ſiluer, or ſtone, graven by art and the inuention of man. 1.11.2
30. And the time of this ignorance God regarded not, but novv he admoniſheth all men euery vvhere to repent. 3.3.7
32. Novv vvhen they heard of the reſurrectiõ from the dead, ſome mocked, &c. 3.15.7

18.18. After that he hadde shorne his head in Cenchrea: for he had a vovve. 4.19.26
23. Strenthening al the disciples. 3.2.6
19.1. And found certaine disciples, & said vnto them, &c. 3.2.6
3. Vnto vvhat vvere ye baptised? and they said, vnto Iohns baptisme. 4.15. 8,18
4. Iohn verily baptised vvith the baptisme of repentance, saying vnto the people, that they shoulde beleue in in him vvhich should come after him &c. 4.15.7
5. So vvhen they hearde it, they vvere baptised in the name of the Lord Iesus. 4.15.6,8,18
6. And Paul laid his handes vpon thē, & the holy Ghost came vpon them, and they spake vvith tonges, & prophecied. 4.5.15
12. So that frō his body vvere brought vnto the sicke kerchifes or handkerchifes, & the diseases departed from them, and the euil spirites vvent out of them. 4.19.18
13. Then certaine of the vagabonde Ievves, exorcistes, tooke in hand to name ouer them vvhich had euil spirites, the name of the Lord Iesus, saying: vve adiure you by Iesus, vvhom Paule preacheth. 4.19.24
20.1. Novv after the tumult vvas ceassed, Paule called the disciples vnto him, and embraced them, &c. 3.2.6
10. But Paule vvent dovvne, and layd himselfe vppon him, and embraced him, saying: trouble not your selues, for his life is in him. 4.19.19
17. VVherefore from Miletum he sent to Ephesus, and called the elders of the Church. 4.3.8
18. Ye knovv from the first day that I came to Asia, after vvhat manner I haue bin vvith you at al seasons. 4.3.7
20. And hovve I kept backe nothinge that vvas profitable, but haue shevved you, & taught you openly, and throughout euery house 4.1.12.& 4 3.6 & 4.12.2
21. VVitnessing both to the Ievves & to the Grecians, the repentance tovvard God, and faith tovvardes our Lord Iesus Christ. 3.2.1.& 3.4.2,5
26. VVherefore I take you to record this day, that I am pure from the blood of all men. 4.4.3.& 4.12.2
28. Take heede therefore vnto your selues, and to all the flocke, vvhereof the holy Ghost hath made you ouerseers, to fede the church of God, vvhich he hath purchased vvith his ovvne blood. 2.4.2.& 3.5.2 & 3.11 8.& 3.13 11.& 4. 3.8.& 4.5.8
29. For I knovve this, that after my departinge, shall greeuous vvolfes enter in among you, not sparing the flocke. 4.9.4
30. Moreouer of your ovvne selues shal menne arise, speakinge peruerse things, to drave disciples after them. 4.9.4
31. Therefore vvatche, and remember that by the space of three yeares I ceassed not to vvarne euery one night and day vvith teares. 4.3.6
36. And vvhen he had thus spoken, he kneled dovvne, & praied vvith them all. 4.19.2
21.4. And vvhen vve hadde found disciples, vve taried there seuen daies. 3.2.6
21.1. Ye men, brethren, and fathers, heare my defence novve tovvardes you. 3.20.19
16. Arise, and be baptised, and vvashe avvay thy sinnes, in callinge on the name of the Lorde. 4.15.15
18. And I savve him, saying vnto me: make hast and gette thee quickely out of Ierusalem, for they vvill not receaue thy vvitnesse concerninge me. 4.17.17,29
25. And as they bounde him vvith thonges, Paule said vnto the Centurion that stoode by, is it lavvfull for you to scourge one that is a Romain, and not condemned? 4.20.19
23.1. And Paule beheld earnestly the councell, and said: Men & brethren, I haue in all good conscience serued God vntill this day. 3.17.14

8. For the Sadduces say, that there is no resurrection, neither Angell, nor spirit, &c. 1.14.9. & 1.15.2. & 2.10.23 & 3.25.5

22. And vvhen the day vvas come, certain of the Ievves made an assemblie, and bound themselues vvith an oth, saying, that they vvould neither eat nor drinke, till they had killed Paule. 4.13.3

24.12. And they neither found me in the temple disputing vvith any man, neither making vprore among the people, neither in the sinagogues, nor in the Citie. 4.20.19

15. And haue hope tovvards God, that the resurrection of the dead vvhich they themselues looke for also, shall be both of iust and vniust. 3.25.9

16. And herein I endeuour my seife to haue alvvay a clere conscience tovvardes God, and tovvardes men. 3.19.16. & 4.10 4

25.10. Then said Paule: I stand at Cæsars iudgement seat, vvhere I ought to be iudged: To the Ievves I haue done no vvrong, as thou very vvell knovvest. 4.20.19

11. For if I haue done vvrong, or committed any thing vvorthy of death, I refuse not to dy: but if there be none of these things vvhereof they accuse me, no man can deliuer me vnto thé: I appeale vnto Cæsar. 4.20.19

26.17. Deliuering thee from the people, & from the Gentiles, vnto vvhom novve I send thee. 3.2.1

18. To open their eyes, that they may turne from darkenesse to light, and from the povver of Satan vnto God, that they may receaue forgeuenesse of sinnes, and enheritaunce among them, vvhich are sanctified by faith in me. 3.2.1

20. But shevved first vnto them of Damascus, and at Ierusalem, and through out all the coast of Iudea, and then to the Gentiles, that they should repent, and turne to God, and do vvorkes vvorthy amendmét of life. 3.35

28.15. And from thence, vvhen the brethren heard of vs, they came to meete vs, &c. 4.6.17

16. So vvhen vve came to Rome, the Centuriō deliuered the prisoners to the generall captaine, &c. 4.6.15

25. VVell spake the holy Ghost by Esaias the Prophet, vnto our fathers. 1.13.15

ROMANES.

1.1. PAule a seruaunt of Iesus Christ, called to be an Apostle, put apart to preach the Gospell of God. 2.14.6. & 4.3.10

2. VVhich he had promised before by his Prophets in the holy Scriptures. 2.10.3

3. Concerning his sonne Iesus Christ our lorde vvhich vvas made of the seede of Dauid according to the fleshe. 2.13.1, 3. & 2.14 6

4. And declared mightely to be the sonne of God, touching the spirit of sanctificatiō by the resurrectiō from the dead. 2.16.13. & 4.19.23

5. By vvhom vve haue receaued grace and Apostleship, that obediēce might be geven vnto the faith in his name, among all the Gentiles. 3.2.6. & 3.2. 8. & 4.2.29

7. Grace be vvith you, and peace from God our father, and from the lorde Iesus Christ. 1.13.13

9. For God is my vvitnesse, vvhom I serue in my spirit in the Gospell of his sonne, that vvithout ceassing I make mention of you. 2.8.27

16. For I am not ashamed of the Gospel of Christ, for it is the povver of God vnto saluation to euery one that beleueth, to the Ievve first, and also to the Grecian. 2.9.4. & 2.10.3. & 3.2. 29. & 4.1.5

17. For by it the righteousnes of God is reueiled, from faith to faith: as it is vvritten, the iust shal liue by faith. 3.2.29, 32. & 3.11.19

19. Forasmuch as that, vvhich may be knovven of God, is manifest in them: for God hath shevved it vnto them. 1.5.3, 13

21. Becauſe that vvhen they knevve God, they glorified him not as God, neither vvere thankfull, but became vaine in their imaginatiõs, &c. 1.5.12
22. VVhen they profeſſed themſelues to be vviſe, they became fooles. 1.4.1
28. For as they regarded not to knovv God, euen ſo God deliuered them vp vnto a reprobate minde, to do thoſe things vvhich are not conuenient. 1.8.2
2.6. VVho vvill revvarde euery man according to his vvorkes. 3.16.3.& 3.18.1
11. For there is no reſpect of perſons vvith God. 3.23.10
12. For as many as haue ſinned vvithout the lavve, ſhal periſhe alſo vvithout the lavve, and as many as haue ſinned in the lavve, ſhall be iudged by the lavve. 2.2.22
13. For the hearers of the lavve are not righteous before God, but the doers of the lavve ſhall be iuſtified. 3.11.15. & 3.17.13
14. For vvhen the Gẽtiles vvhich haue not the lavv, do by nature the things contained in the lavve, thy hauing not the lavve, &c. 2.2.22
15 VVhich ſhevve the effect of the lavv vvritten in their hartes, their conſcience alſo bearing them vvitneſſe, and thoughts accuſing one an other, &c. 3.19.15.& 4.10.3
25. If thou be a tranſgreſſor of the lavve, thy circumciſion is made vncircumciſion. 4.14.24
3.4. Yea, let God be true, and euery man a lier, &c. 4.15.17
9. VVhat ahem? are vve more excellẽt? no, in no vviſe, for vve haue already proued, that all, both Ievves & Gentiles are vnder ſinne. 3.4.6
10. As it is vvritten: there is none righteous, no not one. 2.1.9 & 2.3.2. & 2.5.3
12. There is none that doth good, no not one. 2.3.3
15. Their feete are ſvvift to ſhed blood, &c. 2.3.3
19. Novve vve knovv, that vvhatſoeuer the lavve ſaith, it ſaith it to them that be vnder the lavv: That euery mouth may be ſtopped, and all the vvorld be culpable before God. 2.7.8.& 2.10.3 & 3.4.6
20. Therefore by the vvorkes of the lavve, ſhall no fleſhe be iuſtified in his ſight: For by the lavve commeth the knovvledge of ſinne. 2.5.6 & 2.7.7.& 3.11.19
21. But novve is the righteouſneſſe of God made manifeſte vvithout the lavve, hauing vvitneſſe of the lavve, and of the Prophetes. 2.9.4.& 2.10.3 & 3.11.18,19
24. And are iuſtified freely by his grace, through the redemption that is in Chriſt Ieſus. 2.5.3. & 2.16.5.& 2.17.5.& 3.4.30.& 3.11.4,19. & 3.15.6.& 3.20.45
25. VVhom God hath ſet forth to be a reconciliation through faith in his blood, to declare his righteouſneſſe, by the forgeuenes of the ſinnes that are paſſed through the pacience of God. 4.15.3
26. To ſhevve at this time his righteouſneſſe, that he might be iuſt, and a iuſtifier of him vvhich is of the faith of Ieſus. 3.11.12. & 3.13.1.& 3.13.2. & 3.14.17
27. VVhere is then thy reioicing? It is excluded. By vvhat lavve? of vvorkes? nay: but by the lavve of faith. 3.11.13.& 3.13.2.
4.2. For if Abraham vvere iuſtified by vvorkes, he hath vvherein to reioice, but not vvith God. 3.11.13. & 3.11.18
3. Abraham beleued God, and it vvas counted to him for righteouſneſſe. 3.17.8,10
4. Novve to him that vvorketh, the vvages is not counted by fauour, but by dette. 3.11.20
5. But to him that vvorketh not, but beleueth in him that iuſtifieth the vngodly, his faith is coũted for righteouſneſſe. 3.11.3,6
6. Euen as Dauid declareth the bleſſedneſſe of the man, vnto vvhom God

God imputeth righteouſneſſe vvithout vvorkes, ſaying. 2.17.5 & 3.11.4, 20,22

7. Bleſſed are they vvhoſe iniquities are forgeuen, and vvhoſe ſinnes are couered. 3.11.11

10. Hovve vvas it then imputed? vvhen he vvas circumciſed, or vncircumciſed? &c. 4.16.3

11. After he receaued the ſigne of circumcision, as the ſeale of the righteouſneſſe of the faith vvhich he had, vvhen he vvas vncircumciſed, &c. 4.14.5, 21, 23. & 4.16.20

12. And the father of circumciſion, not vnto thē onely vvhich are of the circumciſion, &c. 4.16.12

13. For the promiſe that he ſhould be the heire of the vvorld, vvas not geuē to Abraham, or to his ſeede, through the lavv, but through the righteouſneſſe of faith. 3.14.11

14. For if they vvhich are of the lavv, be heires, faith is made voide, and the promiſſe is made of none effect. 3.11.1. & 3.13.3

15. For the lavv cauſeth vvrath: for vvhere no lavve is, there is no tranſgreſſion. 2.7.7. & 3.11.19

17. As it is vvritten: I haue made thee a father of many nations, euen before God vvhom he beleued, vvho quickneth the dead, & calleth thoſe things vvhich be not, as though they vvere. 2.10.11. & 3.2.15. & 3.14.5

21. And being full certified that vvhat he had promiſed he vvas able alſo to performe. 3.2.31

25. VVho vvas deliuered to death for our ſinnes, and is riſen againe for our iuſtification. 2.16.5. & 2.16.13 & 2.17.5

5.1. Then being iuſtified by faith, vve haue peace tovvard God through our lord Ieſus Chriſt. 3.2.16. & 3.13.5

3. Knovving that tribulation bringeth forth pacience, &c. 3.8.3

5. And hope maketh not aſhamed, becauſe the loue of God is ſhed abroad in our hartes by the holy Ghoſt, vvhich is geuē vnto vs. 3.1.2. & 3.2.12

8. But God ſetteth out his loue tovvardes vs, ſeing that vvhile vve vvere yet ſinners, Chriſt died for vs. 2.12.4. & 2.16.4. & 3.4.25

9. Much more then, being novve iuſtified by his blood, vve ſhall be ſaued from vvrath through him. 2.16.5

10. For if vvhen vve vvere enemies, vve vvere reconciled to God by the death of his ſonne, much more being reconciled, vve ſhall be ſaued by his life. 2.16.2,4,5 & 2.17.3,6. & 3.11.21 & 3.14.6

12. As by one man ſinne entred into the vvorld, and death by ſinne, and ſo death vvent ouer all men, foraſmuch as all men haue ſinned. 2.1.6,8 & 2.13.4

15. But yet the gifte is not ſo, as is the offence: for if through the offence of one many be dead, much more the grace of God, and the gifte by grace, vvhich by one man Ieſus Chriſt, &c. 3.5.4

16. Neither is the gift ſo, as that vvhich entred in by one that ſinned: for the fault came of one offence vnto condemnation, but the gift is of many offences to iuſtification. 2.17.3

19. For as by one mans diſobedience many vvere made ſinners, ſo by the obedience of one ſhall many alſo be made righteous. 2.1.4. & 2.16.5. & 2.17.3. & 3.11.4,9,12,23. & 4.14.11

20. Moreouer, the lavve entred thereypon, that the offence ſhould aboūd: neuertheleſſe vvhere ſinne abounded, there grace abounded much more. 2.5.6. & 2.7.7

6.3. Knovve ye not, that all vve vvhich haue bene baptized into Ieſus Chriſt, haue bene baptized into his death? 4.15.5

4. VVe are buried then vvith him in baptiſme into his death, that like as Chriſt vvas raiſed vp from the dead by the glory of the father, ſo vve alſo ſhould vvalke in nevvneſſe of life. 2.8.31. & 2.16.7,13. & 3.3.5. & 4.16.16, 21. & 4.19.8

6. Knovving this, that our olde man is crucified vvith him, that the body of ſinne might be deſtroied, that hence forth vve ſhould not ſerue ſinne. 3.3.9,11

12. Let not ſinne therefore reigne in your mortall body, that ye ſhould obey it in the luſtes thereof. 3.3.13

14. For ſinne ſhall not haue dominion ouer you: for ye are not vnder the lavve, but vnder grace. 3.19.6.& 4. 15.12

18 Being then made free from ſinne, ye are made the ſeruaunts of righteouſneſſe. 3.6.3.& 3.16.2

19. I ſpeake after the maner of men, becauſe of the infirmitie of your fleshe, for as ye haue geuen your members ſeruaunts to vncleaneſſe, and to iniquitie, to commit iniquitie, &c. 3.24.10.& 3.25.8

23. For the vvages of ſinne is death: but the gift of God is eternall life through Ieſus Chriſt our lorde. 2.8. 58,59.& 3.4.28.& 3.14.21

7.1. Knovve ye not brethren, for I ſpeake to them that knovv the lavve, that the lavve hath dominion ouer a man as long as he liueth? 4.15.12

7. VVhat ſhall vve ſay then? is the lavve ſinne? God forbid. Nay I knovv not ſinne but by the lavve: &c. 2.5.6 & 2.7.6

12. VVherefore the lavve is holy, and the commaundemēt is holy, and iuſt, and good. 2.9.4

14. For vve knovve that the lavve is ſpirituall, &c. 2.8.6

15. For I allovve not that vvhich I do: for vvhat I vvould that do I not, but vvhat I hate that do I. 2.2.27

18. For I knovve, that in me, that is, in my fleshe, dvvelleth no good thing: for to vvill is preſent vvith me, &c. 2.1.9

19. For I do not the good thing, vvhich I vvould, but the euill, vvhich I vvould not, that do I. 2.2.27.& 3.3.11

20. Novve if I doe that I vvould not, it is no more I that do it, bus the ſinne that dvvelleth in me. 2.2.27

23. But I ſee an other lavve in my members, rebelling againſt the lavve of my minde, & leading mee captiue into the lavve of ſinne, vvhich is in my members. 3.3.14

24. O vvretched man that I am, vvho ſhall deliuer me from the body of this death? 3.9.4.& 3.11.11.& 4.15.12

8.1. Novve then there is no condemnation to them that are in Chriſt Ieſus, vvhich vvalke not after the fleshe, but after the ſpirit. 3.4.28.& 4.15.12

3. For that that vvas impoſſible to the lavve, in as much as it vvas vveake becauſe of the fleshe, God ſending his ovvne ſonne, in the ſimilitude of ſinfull fleshe, and for ſinne, condemned ſinne in the fleshe. 2.7.5.& 2.12 4.& 2.13.1,4.& 2.16.6.& 3.2.32.& 3 4.27.& 3.11.23

6. For the vviſedome of the fleshe is death: but the vviſedome of the ſpirit is life and peace. 2.31

7. Becauſe the vviſedome of the fleshe is enmitie againſt God: for it is not ſubiect to the lavve of God, neither in deede can be. 2.1.9.& 3.3.8.& 3. 20.24

9. Novve ye are not in the fleshe but in the ſpirit, becauſe the ſpirit of God dvvelleth in you: but if any man hath not the ſpirit of Chriſt, the ſame is not his. 3.1.2.& 3.2.39.& 4.17.12

10. And if Chriſt be in you, the body is dead becauſe of ſinne: but the ſpirit is life for righteouſnes ſake. 2.1.6.& 3. 1.3.& 3.2.24.& 3.25 3.& 4.17.12.

11. But if the ſpirit of him that raiſed vp Ieſus from the dead, dvvell in you, he that raiſed vp Chriſt frō the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dvvelleth in you. 1.13.18.& 3.1.2.& 3.2.39 & 3.25.3,8 & 4.17.12

14. For as many as are led by the ſpirit of God, they are the ſonnes of God. 3.2 39

15. For ye haue not receaued the ſpirit of bondage, to feare againe: but ye haue receaued the ſpirit of adoption,

adoption, &c. 2.11.9.& 2.14.5.& 3.1
3.& 3.2.11.& 3.13.5.& 3.20.1.& 3.
24.1.& 4.19.22
16. The ſame ſpirit beareth vvitneſſe vvith our ſpirit, that vve are the children of God. 3.2.39
17. If vve be children, vve are alſo heires, euen the heires of God, and heires annexed vvith Chriſt, &c. 2.12.2
19. For the feruent deſire of the creature, vvaiteth vvhen the ſonnes of God ſhall be reueiled. 3.9.5.& 3.25.2
20. Becauſe the creature is ſubiect to vanitie, not of it ovvn vvill, &c. 2.1 5
22. For vve knovve that euery creature groneth vvith vs alſo, and trauelleth in paine togethervnto this preſent. 2.1.5.& 3.25.2
23. And not onely the creature, but vve alſo vvhich haue the firſt frutes of the ſpirit, euen vve do ſigh in our ſelues, vvaiting for the adoptiõ, euen the redemption of our body. 3.18.3.& 3.25.11
24. For vve are ſaued by hope: but hope that is ſeene, is no hope, &c. 2.9.3
25. But if vve hope for that vve ſee not, vve do vvith patience abide for it. 3.2.41,42.& 3.25.1
26. Likevviſe the ſpirit alſo helpeth our infirmities: for vve knovve not vvhat to pray as vve ought, &c. 3.20.5
27. But he that ſearcheth the harres, knovveth vvhat is the meaning of the ſpirit, for he maketh requeſt for the ſainctes, &c. 3.20.5,34
29. For thoſe vvhich he knevve before, he alſo predeſtinate to be made like to the image of his ſonne, thathe might be the firſt borne among many brethren. 2.13.2.& 3.1.1,3.& 3.8.1 & 3.15 8.& 3.18.7.& 3.24.1
30. Moreouer, vvhom he did predeſtinate, thẽ alſo he called: And vvhom he called them alſo he iuſtified: And vvhom he iuſtified, &c. 2.5.2.& 3.14 21.& 3.18.4.& 3.24.6
32. VVho ſpared not his ovvne ſonne, but gaue him for vs all to death, hovve ſhall he not vvith him geue vs all things alſo? 2.14.7.& 3.17.6. & 3.24.5
33. VVho ſhall lay any thing to the charge of Gods choſen? it is God that iuſtifieth. 3.11.3,6,11
34. VVho ſhall condemne? it is Chriſt that is dead, yea or rather vvhich is riſen againe, vvho is alſo at the right hand of God, &c. 2.16.13.& 2.16.16 & 2.16.18.& 3.20.20
35. VVho ſhall ſeparate vs from the loue of Chriſt? ſhall tribulation, or anguiſhe, or perſecution, or famine, or nakednеſſe, or perill, or ſvvord? 3.13.5 & 3 2.28
36. For thy ſake are vve killed all the day long: vve are counted as ſheepe for the ſlaughter. 3.9.6.& 3.25.3.& 3.14.19
38. For I am perſuaded, that neither death, nor life, nor Angells, nor principalities, nor povvers, nor things preſent, nor things to come. 3.2.16. & 3.2.40.& 3.15 8.& 3.24 6
39. Nor height, nor depth, nor any other creature ſhall be able to ſeparate vs from the loue of God, vvhich is in Chriſt Ieſus our lorde. 3.2.16, 28,40
9.3. For I vvould vviſhe my ſelfe to be ſeperated from Chriſt, for my brethren, that are my kinſmen according to the fleshe. 3 20.35
5. Of vvhom are the fathers, and of vvhom concerning the fleshe, Chriſt came, vvho is God ouer all bleſſed for euer, amen. 1.13.11.& 2.13.1,3. & 2.14 6
6. For all they are not Iſraelites, vvhich are of Iſraell. 3.22.4.& 4.2.3
7. Neither are they all children, becauſe they are the ſeede of Abraham: But in Iſaac ſhall thy ſeede be called. 3.21.7.& 4.16.14
8. That is, they vvhich are the children of the fleshe, are not the children of God, but the children of the promiſe are accompted for the ſeede. 3.21.7
11. For yet the children vvere borne, & vvhen they had done neither good nor euill, that the purpoſe of God

might remaine according to electiõ, not by vvorkes, but by him that calleth. 3.22.4
12. It vvas ſaid vnto her, the elder ſhall ſerue the younger. 3.2.25
13. As it is vvritté, I haue loued Iacob, and haue hated Eſau. 3.21.7. & 3.22.11
14. VVhat ſhall vve ſay then? is there vnrighteouſneſſe vvith God? God forbid. 3.22 8
15. I vvill haue mercy, on him to vvhom I vvill ſhevv mercy: & I vvill haue compaſſion, on him to vvhom I vvill haue compaſſion. 3.22 6
16. So then it is not in him that vvilleth, nor in him that runneth, but in God that ſhevveth mercy. 2. 5. 4, 17. & 3 24.1
17. For this ſame purpoſe haue I ſtirred thee vp, that I might ſhevve my povver in thee, &c. 3.24 14
18. Therefore he hath mercy on vvhom he vvill, & vvhom he vvill he hardeneth. 1.18 2. & 3.22.11
20. But, O man, vvho art thou that pleadeſt againſt God? &c. 3.23.1, 4 & 3.24.16
21. Hath not the potter povver of the clay to make of the ſame lumpe, &c. 3.17.5
22. VVhat and if God vvould, to ſhevve his vvrath, and to make his povver knovven, ſuffer vvith longe pacience the veſſels of vvrath? &c. 1.14.18 & 3.23.1
24. Euen vs, vvhom he hath called, not of the Ievves onely, but alſo of the Gentiles. 3.24.16
32. For they haue ſtombled at the ſtombling ſtone. 1.13.23
33. Beholde, I lay in Sion a ſtombling ſtone, and a rocke of offence. 1.13.11
And vvhoſoeuer beleueth on him, ſhall not be confounded. 1.13.13
10.3. For they being ignoraunt of the righteouſneſſe of God, and going about to eſtabliſh their ovvn righteouſneſſe, &c. 3.11.13
4. For Chriſt is the ende of the lavve, for righteouſneſſe vnto euery one that beleueth. 2.6.2. & 3.6.4. & 4.7. 2. & 3.2.6. & 4.8.13
5. That the man that doth theſe things ſhall liue therby. 3.11.14, 17. & 3.17.3
6. But the righteouſneſſe of faith ſpeaketh on this vviſe: Say not in thy hart, vvho ſhall aſcend into heauen? &c. 1.17.2
7. Or, vvho ſhall deſcend into the deepe? that is, to bring Chriſt againe from the dead. 1.17.2
8. This is the vvord of faith vvhich vve preach. 2.5.12. & 3.2.29, 30. & 4.14.14
9. For if thou ſhalt confeſſe vvith thy mouth the Lorde Ieſus, and ſhalt beleue in, &c. 3.11.14
10. For vvith the hart man beleueth vnto righteouſneſſe, and vvith the mouth man confeſſeth to ſaluation. 3.2.2, 8
11. VVhoſoeuer beleueth in him, ſhall not be aſhamed. 1.13.13
14. But hovve ſhall they call on him, in vvhom they haue not beleued? &c. 3.20.1, 11
17. Then faith is by hearing, & hearing, &c. 3.20.27. & 4.1.5. & 4.6.31. & 4.8 9. & 4.16.19
11.2. God hath not caſt avvay his people vvhich he knevve before, &c. 3.22.6
4. But vvhat ſaith the aunſvvere of God to him? I haue reſerued vnto my ſelfe ſeuen thouſand men, vvhich haue not bovved the knee to Baal. 4.1.2
5. Euen ſo then at this preſent time, is there a remnãt, through the election of grace. 3.21.1
6. And if it be of grace, it is no more of vvorkes: or els vvere grace no more grace, &c. 3.14.5
16. For if the firſt frutes be holy, ſo is the vvhole lumpe: and if the roote be holy, ſo are the branches. 4.16. 15
17. And though ſome of the branches be broken of, & thou being a vvilde Oliue tree, vvaſt graft in for them, and made partaker of the roote, and fatneſſe of the Oliue tree. 3.1.1

20. VVell, through vnbeleſe they are broken of, and thou ſtandeſt by fayth be not hie minded, but feare. 2.3.22. & 3.24.6.

26. And ſo all Iſraell ſhallbe ſaued, as it is vvritzen: The deliuerer ſhall come out of Sion, and ſhall turne avvay the vngodlineſſe from Iacob. 3. 3.21.

29. For the giftes and calling of God are vvithout repentaunce. 4.16.14.

32. For God hath ſhut vp all in vnbeleefe, that he might haue mercy on all. 2.7.8.& 3.23.11.& 3.24.16.

33. O the depeneſſe of the riches both of the vviſedome and knovvledge of God: hovv vnſearchable are his iudgementes, and his vvayes paſte finding out? 1.17.2.& 3.23.5.

34. For vvho hath knovven the minde of the Lorde? or vvho vvas his counſeller? &c. 3.2.34.& 4.18.19.& 4.19.2

35. Or vvho hath geuen vnto him firſt and he ſhall be recompenced? 3.14. 5.& 3.22.3.& 3.23.11.

36. For of him, and through him, and for him, are all things, &c. 2.8.13.

12.1. I beſeech you therfore brethren, by the mercies of God, that ye geue vp your bodies a liuing ſacrifice, holy and acceptable vnto God, vvhich is your reaſonable ſeruing of God. 3.7. 1.& 3.16.3.& 4.18.16.

2. And faſhion not your ſelues like vnto this vvorld, but be ye chaũged by the renuing of your minde, that ye maye proue vvhat is the vvill of God, good, and acceptable, and perfect. 2.1.9.& 4.16.4

3. As God hath dealt to euery man the meaſure of faith. 4.13.3.& 4.16.4.& 4.17.32.

4. For as vve haue many members in one body, and all members haue not one office. 3.16.2

VVhether vve haue prophecie, let vs prophecie according to the proportion of our fayth. 4.16.4.& 4.17.32.

7. Or an office, let vs vvaite on the office: or he that teacheth, on teaching. 4.3.8.

8. Or he that exhorteth, on exhortatiõ: he that diſtributeth let him do it vvith ſimplicitie: he that ruleth vvith diligence: he that ſhevveth mercy, vvith cherefulneſſe. 4.3.8.9.& 4.11.1. & 4.20.4.

10. Be affectioned to loue one an other vvith brotherly loue: In geuing honour, goe one before an other. 3.7.4.

14. Bleſſe them that perſecute you: bleſſe, I ſay, and curſe not. 4.20.20.

19. Derely beloued, auenge not your ſelues, but geue place vnto vvrath: for it is vvritten: Vẽgeaunce is mine, I vvill repaye, ſayth the Lorde. 4.20. 19.

21. Be not ouercome of euill, but ouercome euill vvith goodneſſe 4.20.20.

13.1. Let euery ſoule be ſubiect vnto the higher povvers: for there is no povver but of God: and the povvers that be, are ordained of God. 3.19 15. & 4.10.3.5 & 4 20.4 7.23.

4. For he is the miniſter of God for thy vvealth: but if thou doe euill, feare: for he beareth not the ſvvorde for nought, for he is the miniſter of God, to take vẽgeaunce on him that doth euill. 4.20.10.& 4.20.17.& 4. 20.19.

5. VVherfore ye muſt be ſubiect, not bicauſe of vvrath onely, but alſo for conſcience ſake. 3.19.15.& 4.10.3.& 4.20.22.

6. For, for this cauſe ye paye alſo tribute: for they are Gods miniſters, applying thẽ ſelues for the ſame thing. 4.20.13.

8. Ovve nothing to any mã, but to loue one an other: for he that loueth an other, hath fulfilled the lavve. 2.8.53.

9. For this, thou ſhalt not committe adulterie, thou ſhalt not kill, thou ſhalt not ſteale, thou ſhalt not beare falſe vvitneſſe, thou ſhalt not couet: and if there be any other commaundement, it is breefly comprehended in this ſaying, namely: Thou ſhalt loue thy neighbour as thy ſelfe. 2.8. 57.

14. But put ye on the Lord Ieſus Chriſt,

and take no thought for the flesh, to fulfill the luſtes of it. 3.1.1.& 3.10.3.
14.1. Him that is vveake in the fayth, receaue vnto you, but not for controuerſies of diſputations. 3.19.11.
5. This man eſteemeth one day aboue an other day, & an other man counteth euery day alike: let euery man be fully perſuaded in his minde. 2 8. 33.
10. For vve shal all appeare before the iudgement ſeate of Chriſt. 1.13.11 & 3.5.8.
11. For it is vvritten I liue, ſayth the Lorde: And euery knee shall bovv to me, & all tounges shall confeſſe vnto God. 1.13.11.23.& 3.25.7.
13. Let vs not therefore iudge one an other any more: but vſe your iudgement rather in this, that no man put an occaſiō to fal, or a ſtōbling blocke before his brother. 3.19.11.
14. I knovv, & am perſvvaded through the Lorde Ieſus, that there is nothing vncleane of it ſelf: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane. 3.19 8
17. For the kingdome of God is not meate and drinke: but righteouſneſſe & peace, and ioye in the holy Ghoſt. 2.15.4.
22. Haſt thou fayth? haue it vvith thy ſelfe before God: bleſſed is he that condemneth not him ſelfe in that thing vvhich he allovveth. 3.19.8.
23. For he that doubteth, is cōdēned if he eate, bycauſe he eateth not of fayth. and vvhatſoeuer is not of fayth is ſinne. 3.5.10.& 3.15.6.& 4.13.17.& 4.15.22.
15.1. VVe vvhiche are ſtrong, ought to beare the infirmites of the vveake and not to pleaſe our ſelues. 3.19.11.
5. Novv the God of patience & conſolation, graunt that you be like minded one tovvardes an other, according to Chriſt Ieſus. 4.2.5.
6. That ye vvith one minde and vvith one mouth maye praiſe God, euen the father of our Lorde Ieſus Chriſt. 3.20.29.31.
8. Novv I ſaye, that Ieſus Chriſt vvas a miniſter of the circumciſion, for the truthe of God, to confirme the promeſſes made vnto the fathers. 3.2.32. & 4.16.15.
12. There shall be a roote of Ieſſe, and he that shall riſe to reigne ouer the Gentiles, in him shall the Gentiles, truſt. 1.13.13.
19. So that from Ieruſalem, and round about vnto Illyricum, I haue cauſed to abound the goſpell of Chriſt. 4.3.4
20. Yea, ſo I enforced my ſelfe to preach the Goſpell, not vvhere Chriſt vvas named, &c. 4.3.4.
25. But novv goe I to Ieruſalē, to miniſter vnto the Sainctes. 4.6.14.
30. Alſo brethren, I beſeeche you for our Lorde Ieſus Chriſtes ſake, and for the loue of the ſpirite that ye vvoulde ſtriue vvith me by prayers to God for me. 3.20.20.
16.4. Greete Priſcilla and Aquila my fellovv helpers in Chriſt Ieſus. 4.6.14
7. Salute Andronicus & Iunia my couſins and fellovv priſoners, vvhich are notable among the Apoſtles & vvere in Chriſt before me. 4.3.5.
20. The God of peace shall tread Sata vnder your feete shortly. 1.14.18.& 3.15.5.
25. By the reuelation of the myſtery, vvhich vvas kept ſecrete ſince the vvorld began. 2.9.4.
26. But novv is opened, and published among all nations by the Scriptures of the Prophets, &c. 2.9.4.

1. CORINTHIANS.

1.1. Paule called to bee an Apoſtle of Ieſus Chriſt, through the vvill of God, and our brother Soſtenes. 4.3.10.
3. Grace be vvith you, and peace from God our father, and from the Lorde Ieſus Chriſt. 1.13.13.
9. God is faythfull, by vvhom ye are called vnto the fellovvſhip of his ſonne Ieſus Chriſt, &c 3.5.5.
11. For it hath bene declared vnto me, my brethren, of you by them that are of the houſe of Cloe, that there are contentions

contentions among you. 4 1.14.
12. Novv this I saye, that euery one of you sayth, I am Paules, &c. 4.1 3.14.
13. Is Christ deuided? vvas Paule crucified for you? either vvere ye baptized into the name of Paule? 3.5.2.& 4.15.13.
20. VVhere is the vvise? vvhere is the scribe? vvhere is the disputer of this vvorld? &c. 2.2.20.
21. For seing the vvorld by vvisedome knevv not God in the vvisedome of God, it pleased God by the foolishnesse of preaching to saue them that beleue. 2.6 1.
23. But vve preach Christ crucified: vnto the Ievves, euen a stombling blocke, and vnto the Grecians, foolishnesse. 3.24 14.
26. For brethren, you see your calling hovv that not many vvise men after the flesh, not many mightie, not many noble are called. 3.23 10.
30. But ye are of him in Christ Iesus vvho of God is made vnto vs, vvisedome and righteousnesse, & sanctification, &c. 2.15 2.& 2 16.19 & 3.3. 19.& 3.4.30.& 3.11.6 12.& 3.14. 17.& 3.15.5.& 3 16.1.
2.2. For I esteemed not to knovv any thing among you, saue Iesus Christ, and him crucified. 1.13.13.& 2.12.4. 5.& 2.15.2.& 3.2.1.
4. Neither stoode my vvorde and my preaching in the entising speech of mans vvisedome, but in plaine euidence of the spirite. 1.8.1.& 4.1.6.& 4.14 11.
5. That your fayth shoulde not be in the vvisedome of men, but in the povver of God. 3.2.35.
8. VVhich none of the princes of this vvorlde hath knovven, for had they knovven: &c. 2.5.12.& 2.14.2.& 4. 17.30.
10. But God hath reueiled them vnto vs by the spirite: for the spirite searcheth al things, yea the deepe things of God. 1.13 14.& 3.2.34.
11. For vvhat mā knovveth the things of a man, saue the spirite of a man vvhich is in him? euen so the things of God knovveth no man, but the spirite of God. 3.2.34.
12. Novv vve haue receaued not the spirite of the vvorld, but the spirite vvhich is of God, that vve might knovv the thinges that are geuen vs of God, 3.2.39.& 4.8.11.
13. Comparing things spirituall vvith spirituall thinges. 4.16.31.
14. But the naturall man perceaueth not the thinges of the spirite of God: for they are folishnesse vnto him: neither can he knovv them, bicause they are spiritually discerned 2.2.20. & 3.2.34.
16. For vvho hath knovven the minde of the Lorde, that he might instructe him? but vve haue the mind of Christ. 1.13.14.& 3.13.4
3.2. I geue you milke to drinke, and not meate: for ye vvere not able to beare it. neither yet novv are ye able. 3.19 13.
3. For vvhere as there is among you enuying, and strife, and diuisions, are ye not carnall, and vvalke as men? 2 5.4.& 4 1.14.
4. For vvhen one sayth, I am Paules, an other, I am Appollos, are ye not carnall? 4.4.2.& 4.13.14
6. I haue planted, Appollo vvatered, but God gaue the encrease. 4.14.11.
7. So then neither is he that planteth any thing, neither he that vvatereth but God geueth the encrease. 2.5.4. & 3.23 14.& 4.1.6
8. And euery man shall receaue his vvages according to his labour. 3. 16.3 & 3.18.1
9. For vve together are gods labourers ye are gods husbandry, and gods building. 2.5.17 & 4.1.6.
11. For other foundation can no man lay, then that vvhich is laide, vvhich is Iesus Christ. 3.15.5.& 4.6.6.
12. And if any man build on this foundatiō, golde, siluer, or precious stones timber, heye, or stuble. 3.5.9.
13. Euery mās vvorke shal be made manifest: for the day shal declare it bicause

it shall bee reuciled by the fire, &c. 3.5.9.
14. If any mans vvorke that he hath buik vpon, abide, he shall receaue vvages. 3.5.9.
15. If any mãs vvorke burne, he shall loſe, but he shall be ſafe him ſelfe: neuertheleſſe yet as it vvere by the fire 3.5.9.
16. knovv ye not that ye are the Temple of God, & that the ſpirite of God dvvelleth in you. 1.3.15 & 3.6.3. & 3 16.2.& 3 25.7.& 4.3 1.
19 For the vviſedome of this vvorld is folishneſſe vvith God: for it is vvrittē He catcheth the vviſe in their ovvne craftineſſe. 1.5.7.& 2.2.20.
21, Therefore let no man reioyce in men: for all thinges are yours. 4 19 1
4.1. Let a man ſo thinke of vs, as of the miniſters of Chriſt, and diſpoſers of the ſecretes of God. 4.3.6 & 4.8.1.
4 For I knovv nothing by my ſelfe, yet am I not thereby iuſtified: but he that iudgeth me, is the Lorde. 3.12 2.& 3. 17 14.
5. Therefore iudge nothing before the time, vntill the Lord come, vvho vvill lighten thinges that are hid in darkneſſe, and make the counſels of the heart manifeſt: &c. 3. 2.4.
7. For vvho ſeperateth thee? & vvhat haſt thou, that thou haſt not receaued? if thou haſt receaued it, vvhy reioyceſt thou, as though thou haddeſt not receaued it? 2.5.2 & 3.7 4.& 3. 24.12.
15. For in Chriſt Ieſus I haue begotten you through the Goſpell. 4.1.6.
5.1. It is heard certainly that there is fornication amõg you, and ſuch fornication as is not once named amõg the Gentiles: &c. 4.1.14.
2. And ye are puffed vp and haue not rather ſorrovved, that he vvhich hath done this deede, might bee put from among you. 4.1.15.
4. VVhen ye are gathered together, and my ſpirite, in the name of our Lorde Ieſus Chriſt, that, ſuch a one, I ſay, by the povver of our Lord Ieſus Chriſt, 4.11.5.& 4 12.4
5. Be deliuered vnto Satan, for the deſtruction of the flesh, that the ſpirite may be ſaued in the day of the Lord Ieſus. 4.12.5 6.
6. knovv ye not that a litle leauen, leaueneth the vvhole lumpe? 4.12.5.
7. For Chriſt our paſſeouer is ſacrificed for vs. 4.12.13.& 4.18 3
11 If any that is called a brother, bee a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, vvith ſuch a one eate not. 4.1.15.& 4.12.5.
12. For vvhat haue I to doe, to iudge them alſo, vvhich are vvithout? doe ye not iudge them that are vvithin? 4.11.5.
6.6. But a brother goeth to lavv vvith a brother, & that vnder the infidels. 4.20.21.
7. Novv therefore there is vtterly a fault among you, bicauſe ye go to lavv, one vvith an other. 4.1.14.
9. knovv ye not that the vnrighteous ſhall not inherite the kingdome of God? &c. 3.4.21.& 3.24.10.
10. Be not deceaued: neither fornicators, nor idolaters, nor adulterers, nor vvantons, nor buggerers, nor theues, nor couetous, nor drunkardes nor railers, nor extortioners ſhal inherite the kingdom of God. 3 4.21.
11. But ye are iuſtified in the name of the Lorde Ieſus, and by the ſpirite of our God. 1.13.14.& 3.1.1.& 3.6.3.& 3.14.6.& 3.24 10.
13. Meates are ordained for the bellye, & the belly for the meates: but God ſhall deſtroy both it, and them, &c. 3.25.8.& 4.13.9.& 4.19.7.
15. knovv ye not, that your bodies are members of Chriſt? &c. 3.6.3.& 3.25. 8.& 4.17.9.
19 knovv ye not, that your bodye is the temple of the holy Ghoſt, vvhich is in you, vvhom you haue of God? &c. 1.13.15.& 3.3.9.& 3 25.7.& 3. 25.8.& 4.3.1.
20. For ye are bought for a price: therefore glorifie God in your body, and in your

in your ſpirit: for they are Gods. 2. 17.5.& 3.25 7
7.2. Neuertheleſſe, to auoide fornication, let euery man haue his vvife, and let euery vvoman haue her ovvn huſband. 2.8 43
3. Let the huſband geue vnto the vvife due beneuolence, and likevviſe alſo the vvife vnto the huſband. 4.12.16
5. Defraude not one an other, except it be vvith conſent for a time, that ye may geue your ſelues to faſting, and praier: and againe come together that Satan tempt you not for your incontinencie. 4.12.16
7. I vvould that all men vvere euen as I my ſelfe am: but euery man hath his proper gift of God, one after this maner, and an other after that. 2. 8.42
9. But if they can not abſtaine, let them marry: for it is better to marry then to burne. 2.8 43.& 4.13 17
14. For the vnbeleuing huſband is ſanctified by the vvife, and the vnbeleuing vvife is ſanctified by the huſband, els vvere your children vncleane: but novve are they holy. 2.1 7.& 4.16.6.& 4.16.15.& 4.16.31
19. Circumciſion is nothing, and vncircumciſion is nothing: but the keeping of the commaundements of God. 4.14.24
21. Art thou called being a ſeruaunt? care not for it: but if yet thou maieſt be free, vſe it rather. 4.20.1
23. Ye are bought vvith a price: be not ſeruauntes of men. 4.20.32
31. And they that vſe this vvorld, as though they vſed it not: for the faſhion of this vvorld goeth avvay. 3. 10.1,4.& 4.19.7
34. The vnmarried vvoman careth for the things of the lorde, that she may be holy both in body & in ſpirit,&c. 2.8 43
35. And this I ſpeake for your ovvne commodities, not to tangle you in a ſnare,&c. 4.10.2
8.1. And as touching things ſacrificed vnto idoles, vve knovve, that vve haue knovvledge,&c. 4.10.22
5. For though there be that are called Gods, vvhether in heauen, or in earth,&c. 1.13.11
6. Yet vnto vs there is but one God, vvhich is the father, of vvhom are all things, and vve in him: and one lorde Ieſus Chriſt,&c 1.13.11.& 2.3. 6.& 2.14 3.& 2.15.5
9. But take heede leſte by any meanes this povver of yours bee an occaſion of falling to them that are vveake. 3. 19.11.& 4. 0.22
9.1. Am I not an Apoſtle? am I not free? haue I not ſeene Ieſus Chriſt our lorde? are ye not my vvorke in the lorde? 3.14.15.& 4.1.14.& 4.17. 17.& 4.17.29
2. For ye are the ſeale of my Apoſtleſhip in the lorde. 4.1.6
5. Or haue vve not povver to leade about a vvife being a ſiſter, as vvell as the reſte of the Apoſtles, and as the brethren of the lorde, and Cephas? 4.12.25
12. Neuertheleſſe, vve haue not vſed this povver: but ſuffer all things, that vve ſhould not hinder the Goſpell of Chriſt. 3.14 15
16. And vvoe is vnto me, if I preach not the Goſpell. 4.3.6
19 For though I be free from all men, yet haue I made my ſelfe ſeruaunt vnto all men, that I might vvinne the more. 3.19.12
20. And vnto the Ievves I become as a Ievve, that I might vvinne the Ievves,&c. 4.19.26
22. To the vveake I become as vveake, that I may vvinne the vveake: I am made all things to all men, that I might by all meanes ſaue ſome. 3. 19.12
10.1 Moreouer, brethren I vvould not that ye ſhould be ignoraunt, that all our Fathers vvere vnder the cloude, and all paſſed through the ſea. 2.10.5
2. And vvere all baptized vnto Moſes, in the cloud, and in the ſea. 4.15.9

3. And did all eate the ſame ſpirituall meate. 4.14.23.& 4.18.20
4. And did all drinke the ſame ſpirituall drinke, for they dranke of the ſpirituall rocke that followed them: & the rocke was Chriſt. 1.13.10.& 2.9. 1.& 4.14.26.& 4.17.15,21,22
5. But with many of them God was not pleaſed: for they were ouerthowen in the wilderneſſe. 4.14.24
11. And all theſe things came vnto them for enſamples, & were written to admoniſhe vs, vppon whom the endes of the world are come. 2 10.5. & 3.2.22
12. Wherefore let him that thinketh he ſtandeth, take heede leſt he fall. 3. 2.40.& 3.24.6
13. There hath no tentation taken you, but ſuch as appeareth to man, &c. 3. 20.46
16. The cuppe of bleſſing which we bleſſe, is it not the communion of the blood of Chriſt? the breade which we breake, is it not the cōmunion of the body of Chriſt? 4.17. 10.& 4.17.15.& 4.17.22.& 4.17.38. & 4.18.8
17. For we that are many, are one bread and one body, becauſe we all are partakers of one breade. 4. 17.14
23. All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not. 3.19.12
25. Whatſoeuer is ſolde in the ſhambles, eate ye, and aſke no queſtion for conſcience ſake. 3.19.11
28. But if any man ſay vnto you, this is ſacrificed vnto idoles, eate it not, becauſe of him that ſhewed it, and for thy conſcience, &c. 3.19.16.& 4.10.4
29. And the conſcience I ſay, not thine, but of that other, &c. 3.19.11.& 4. 10.4
31. Whether therefore ye eate or drinke, or whatſoeuer ye do, do all to the glory of God. 3.20.44
32. Geue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God. 3.19.11
11.4. Euery man praying or prophecying hauing any thing on his head, diſhonoreth his head. 4.19.26
5. But euery woman that praieth or prophecieth bareheaded, diſhonoreth her head. 4.10.29
7. For a man ought not to couer his head: foraſmuch as he is the image and glory of God: but the woman is the glory of the man. 1.15.4
16. But if any man luſt to be contentious, we haue no ſuch cuſtome, neither the Churches of God. 4.10.31
20. When ye come together therefore into one place, this is not to eate the lordes ſupper. 4.18.12
22. Haue ye not houſes to eate and drinke in? deſpiſe ye the Church of God, &c. 4.10.29
23. For I haue receaued of the lorde that which I alſo haue deliuered vnto you, &c. 4.17.35,50
24. And when he had geuen thankes, he brake it, and ſaid, Take, eate: this is my body, which is broken for you: this do you in remembraunce of me. 4.17.1.& 4.17.20
25. After the ſame maner alſo he tooke the cup, when he had ſupped, ſaying: this is the newe Teſtament in my blood, &c. 4.17.20
26. For as often as ye ſhall eate this bread, and drinke this cup, ye ſhewe the lordes death vntill hee come. 4. 16.30.& 4.17.37
28. Let a man therefore examine himſelf, and ſo let him eate of this bread, and drinke of this cup. 4.1.15.& 4.16. 30.& 4.17.40
29. For he that eateth and drinketh vnworthely, eateth & drinketh his owne damnation, becauſe he diſcerneth not the lordes body. 4.1.15.& 4. 16.30.& 4.17.33,34,40
31. For if we would iudge our ſelues, we ſhould not be iudged. 3.3.18
32. But when we are iudged, we are chaſtened of the lorde, becauſe we ſhould not be condemned with the world

vvorld. 3 4.33.& 3.8.6
12.3. VVherefore, I declare vnto you, that no man ſpeaking by the ſpirit of God, calleth Ieſus execrable, &c. 2.2.20
6. And there are diuerſities of operations, but God is the ſame, vvhich vvorketh all in all. 2.3.6,9
8 For to one is geuen by the ſpirit, the vvord of vviſedome, and to an other the vvord of knovvledge, by the ſame ſpirit. 4.3.11
10. And to an other diuerſities of tounges, & to an other the interpretation of tounges. 1.13 14.& 3.7.9
11. And all theſe things vvorketh euen the ſelfe ſame ſpirit, diſtributing to euery man ſeuerally as hee vvill. 1 13 14.& 4.13.3
12. For as the body is one, and hath many members, and all the members of the body vvhich is one, though they be many, yet are but one body: euen ſo is Chriſt. 1 13 16.& 3.7.5.& 3.16.2.& 4 17.23
13. For by one ſpirit are vve all baptized into one body, vvhether vve be Ievves or Grecians, &c. 4.14 7.& 4. 15.15.& 4.16.22
25. Leſt there ſhould be any diuiſion in the body: but that the members ſhould haue the ſame care one for an other. 3.10 20
28. And God hath ordeined ſome in the Church, as firſt Apoſtles, ſecõdly Prophets, thirdly teachers, then thẽ that do miracles: after that, the giftes of healing, helpers, &c. 4.3.8. &.4.11.1.& 4.20 4
31. But deſire you the beſt giftes, and I vvill yet ſhevve you a more excellent vvay. 3 2.9
13.1. Though I ſpeake vvith the toũges of men and Angells, and haue not loue, I am as ſounding braſſe, or a tinckling Cymball. 2.5.4
2. If I had all faith, ſo that I could remoue mountaines, and had not loue, I vvere nothing. 3.18.8
3. And though I feede the poore vvith all my goodes, and though I geue my body that I be burned, and haue not loue, it profiteth me nothing. 4 12.13
4. Loue ſuffereth long: it is bountifull: loue enuieth not: loue doth not boaſt it ſelfe: it is not puffed vp. 3.7.5,6
9. For vve knovve in parte, and vve prophecie in parte. 3.2.20
10. But vvhen that vvhich is perfect, is come, then that vvhich is in part, ſhall be abolished. 3.2.13
12. For novve vve ſee through a glaſſe darkly: but then ſhall vve ſee face to face, &c. 3.22 11.& 4.18.20
13. And novve abideth faith, hope, and loue, euen theſe three: but the chiefeſt of theſe is loue. 3.18.8
14.15. VVhat is it then? I vvill pray vvith the ſpirit, but I vvill pray vvith the vnderſtanding alſo &c. 3.20.5.& 3.20.32
16. Els, vvhen thou bleſſeſt vvith the ſpirit, hovve ſhall he that occupieth the roome of the vnlearned, ſay Amen at thy geuing of thankes, &c. 3.20.33
29. Let the Prophets ſpeake tvvo or three, and let the other iudge. 4.8.9. & 4.9.13
30. And if any thing be reueiled to an other that ſitteth by, let the firſt holde his peace. 4.1.12
34. Let your vvomen keepe ſilence in the Churches, for it is not permitted vnto them to ſpeake, &c. 4.10.29
40. Let all things be done honeſtly and by order. 2 8.12.& 3.20.29.& 4.2.10.& 4 10.27,30
15.6. After that, he vvas ſeene of moe then fiue hundreth brethren at once, &c. 3.25.3
10. But I labored more aboundauntly then they all, yet not I, but the grace of God vvhich is in me. 2.3.12.& 4. 1.6.
12. Novve if it be preached, that Chriſt is riſen from the dead, hovve ſay ſome among you, that there is no reſurrection of the dead? 3.25.7.& 4. 1.24

13. For if there be no reſurrectiō of the dead, then is Chriſt not riſen. 3.25.3
14. And if Chriſt be not riſen, then is our preaching in vaine, & your faith is alſo in vaine. 3.25.3
16. For if the dead be not raiſed, then is Chriſt not raiſed. 2.13.2
17. And if Chriſt be not raiſed, your faith is vaine, &c. 2.13.2. & 2.16.13
19. If in this life onely vve haue hope in Chriſt, vve are of all men the moſt miſerable. 3.9.6. & 3.18.4
20. But novve is Chriſt riſen from the dead, and vvas made the firſt frutes of them that ſlept. 2.16.13
21. For ſith by man came death, by man came alſo the reſurrection of the dead. 2.1.6
22. For, as in Adā all men dy: euen ſo in Chriſt ſhall all be made aliue. 4.16.17
25. For he muſt reigne till he hath put all his enemies vnder his feete. 2.16.16
28. And vvhen all things ſhall be ſubdued vnto him, then ſhall the ſonne alſo himſelfe be ſubiect vnto him, &c. 1.13.26 & 2.8.30. & 2.14.3. & 2.15.5 & 3.20.42. & 3.25.12
36. Thou foole, that vvhich thou ſovveſt is not quickned, except it dy. 3.25.4
39. All fleſh, is not the ſame fleſh, but there is one fleſh of men, &c. 3.25.8
41. There is an other glory of the Sunne, an other glory of the Moone, an other glory of the Starres: for one ſtarre differeth from an other ſtarre in glory 4.19.34
45. The firſt man Adam vvas made a liuing ſoule: and the laſt Adam vvas made a quickning ſpirit. 1.15.4. & 3.1.2
46. Hovvbeit that vvas not firſt made vvhich is ſpirituall, but that vvhich is naturall, & aftervvard that vvhich is ſpirituall. 4.16.31
47. The firſt man is of the earth, earthly: the ſecond man is the lorde from heauen. 2.12.7. & 2.13.2. & 2.13.4. & 4.17.25
50. Fleſhe and blood can not inherite the kingdome of God, &c. 4.16.17
51. Beholde, I ſhevve you a ſecrete thing, vve ſhall not all ſleepe, but vve ſhall all be chaunged. 2.16.17. & 3.25.8
52. In a moment, in the tvvinckling of an eye, at the laſt trumpet: for the trumpet ſhall blovve, and the dead ſhall be raiſed vp incorruptible, and vve ſhall be chaunged. 2.16.17
53. For this corruptible muſt put on incorruption, &c. 3.25.7
54. So vvhen this corruptible hath put on incorruptiō, and this mortal, hath put on immortality, &c. 3.25.10
16.2. Euerie firſt day of the vveke, let euerie one of you put aſide by himſelfe, and lay vp as God hath proſpered him, &c. 2.8.33
7. For I vvill not ſee you novve in my paſſage: but I truſt to abide a vvhile vvith you, if the lord permit. 1.17.11

II. CORINTHIANS.

1.2. GRace be vvith you, and peace from God our father, and from the lorde Ieſus Chriſt. 1.13.13
3. The father of mercie, and the God of all comfort. 3.20.37
6. And vvhether vve be afflicted, it is for your conſolation and ſaluation, vvhich is vvrought in the induring of the ſame ſufferings, vvhich vve alſo ſuffer: or vvhether vve be comforted, it is your conſolation and ſaluation. 3.5.4
12. For our reioicing is this, the teſtimonie of our conſcience, that in ſimplicitie and godlie purenes, and not in fleshlie vviſedome, &c. 3.2.41 & 3.17.14
19. For the ſonne of God Ieſus Chriſt, vvho vvas preached among you by vs. &c. 4.17.50
20. For all the promiſes of God in him, are yea, and are in him amen, &c. 2.9. 2. & 3.2.32. & 3.20.17. & 4.14.20
22. VVho hath alſo ſealed vs, and hath giuen the earneſt of the ſpirit in our heartes. 1.7.4. & 3.1.3. & 3.2. 36. & 3.24.1
23. Novve, I call God for a recorde vnto my ſoule, that to ſpare you, I

came not as yet to Corinthus 2.8.24 & 2.8.27
24. Not that vve haue dominion ouer your faith, but that vve are helpers of your ioie, &c. 4.8.9
2.6. It is sufficient vnto the same man, that he vvas rebuked of many. 3.4.13
7. So that novve contrarie vvise, ye ought rather to forgiue him, & comfort him, lest the same should be svvalovved vp vvith ouer much heauines. 4.1.29. & 4.2.8
8. VVherefore, I pray you, that you vvould confirme your loue tovvards him. 4.12.9
16. To the one vve are the sauour of death, vnto death: and to the other the sauour of life, vnto life, &c 2.5.5
3.3. In that ye are manifest, to be the epistle of Christ, ministred by vs, and vvritten, not vvith ynke, &c. 2.8.57
5. Not that vve are sufficient of our selues, to thinke any thing, as of our selues, &c. 2.2.25, 27. & 2.3.6
6. VVho also hath made vs able ministers of the nevve Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit geueth life. 1.9.3 & 2.7.2. & 3.1.4. & 4.1.6. & 4.14.11
7. If then the ministration of death vvritten vvith letters and ingrauen in stones, vvas glorious, so that the childrē of Israell coulde not beholde the face, &c. 2.7.7
8. Hovve shall not the ministration of the spirit be more glorious? 1.9.3
9. For if the ministerie of condemnation vvas glorious, much more doth the ministration of righteousnesse exceede in glorie. 4.3.3
14. Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken avvay in the reading of the olde Testament, vvhich vaile in Christ is put avvay. 2.10.23
15. But euen vnto this day, vvhen Moses is read, the vaile is laide ouer their hartes. 3.10.23
17. Novve the lorde is the spirit, and where the spirit of the lord is, there is libertie. 2.2.8
18. But vve all beholde as in a mirror, the glorie of the lorde, vvith open face, and are chaunged into the same Image, &c. 1.15.4. & 1.15.5. & 3.2.20 & 3.3.9
4.4. In vvhom the God of this vvorld hath blinded the mindes, that is, of the infidels, that the light of the glorious Gospell of Christ, vvhich is the image of God, &c. 1.14.13 & 1.14.18. & 1.18.2. & 2.4.1
6. For God that commaunded the light to shine out of the darkenes, is hee vvhich hath shined in our hearts, &c. 2.9.1. & 3.2.1. & 4.1.5. & 4.3.3
7. But vve haue this treasure in earthē vessels, that the excellencie of that povver might be of God, and not of vs. 4.1.5. & 4.3.1
8. VVe are afflicted on euerie side, yet are vve not in distresse: in pouertie, but not ouercome of pouerty. 3.8.9. & 3.15.8
9. VVe are persecuted, but not forsaken: cast dovvne, but vve perishe not. 3.15.8
10. Euerie vvhere vve beare about in our body, the dying of the lorde Iesus, that the life of Iesus also might bee made manifest in our mortall fleshe. 3.15.5. & 3.15.8. & 3.18.7. & 3.25.3. & 3.25.7
13. And bycause vve haue the same spirit of faith, according as it is vvritten, I beleued, and therefore haue I spoken, &c. 3.2.35
5.1. For vve knovve, that if our earthly house of this tabernacle be destroied, vve haue a building geuen of God, &c. 3.25.6
2. For therefore vve sigh, desiring to be clothed vvith our house, vvhich is from heauen. 3.9.5
4. Bycause vve vvould not be vnclothed, but vvould be clothed vppon, that immortalitie might be svvalovved vp of life. 1.15.2. & 3.9.5
5. VVho also hath geuen vnto vs the

earneſt of the ſpirit. 2.9 3.& 3.2.36
6. Therefore vve are alvvaies bolde, though vve knovve that vvhiles vve are at home in this body, vve are abſent from the lorde. 1.15.2.& 3.2. 14.& 3.9.4.& 3.25.1.& 3.25.6
7. For vve vvalke by faith, and not by ſight. 3.2.14
8. Neuertheles, vve are bolde, and loue rather to remoue out of the body, and to dvvell vvith the lorde. 1.15.2
10. For vve muſt all appeare before the iudgement ſeat of Chriſt,&c.1.13.11 & 1.15.2.& 3.18.1.& 3.25.7
18. And all things are of God, vvhich hath reconſiled vs vnto himſelfe by Ieſus Chriſt,&c.3.2.19.& 3.5.5.& 3. 11.4.& 4 6.3
19. For God vvas in Chriſt, and reconſiled the vvorld to himſelfe, not imputing their ſinnes vnto them, &c 2. 12.4.& 2.17.2.& 3.2.32.& 3.4 25.& 3 11.22.& 3.14.11.& 4.1.23
20. Novve then are vve ambaſſadors for Chriſt: as though God did beſeche you through vs, &c. 3 4.27.& 4 1.22.& 4.3.1
21. For hee hath made him to be ſinne for vs, vvhich knevve no ſinne, that vve ſhould be made the righteouſneſſe of God in him. 2.16.5.& 2.16.6 & 2.17.2.& 3.5.2.& 3.11.11.& 3.11. 22.& 3 11.23
6 8. By honour,& dishonour,by euill reporte and good reporte,&c. 3.8.8
16 For ye are the temple of the liuing God,&c. 1.13.15.& 3.6.3.& 3.16.2
7.1. Seing then vve haue theſe promiſes, dearly beloued let vs clenſe our ſelues from all filthines of the fleshe and the ſpirit,&c. 1.15.2.& 2. 5.11.& 2.9.3.& 3.16 2.& 3.25.7
10. For godly ſorrovve,cauſeth repentance vnto ſaluation, not to be repented of: but the vvorldly ſorrovve cauſeth death. 3.3.7.& 3.4.2
11. For beholde, this thing that ye haue bene godly ſorie, vvhat great care it hath vvrought in you, &c. 3.3.15
8.11. Novve therefore performe to do it alſo, that as there vvas a readines to vvill, euen ſo ye may performe it of that vvhich ye haue. 2.5.8
16. And thankes be vnto God, vvhich hath put in the heart of Titus the ſame care for you. 2.5.8
17. Becauſe vve accepted the exhortation,&c. 2.5.8
9.6. That he vvhich ſovveth ſparingly, ſhall reape alſo ſparingly,and he that ſovveth liberally, ſhall reape alſo liberally. 3.18.6
7. As euerie man vvisheth in his heart, ſo let him giue,not grudginglie,or of neceſſitie:for God loueth a chearfull geuer. 3.16.3
12. For the miniſtratiō of this ſeruice, not onely ſupplieth the neceſſitie of the ſainctes,&c. 3.7.5
10.4. For the vveapons of our vvarfare are not carnall, but mightie through God, to caſt, &c. 4.8.9.& 4 11.5.& 4.11.10
6. And hauing ready the vengeance againſt all diſobedience, vvhen your obedience is fulfilled. 4.6.3
8. For though I ſhould boaſt ſomevvhat more of our authority, vvhich the lorde hath geuen vs for edification,&c. 4.8.1
11.14. And no meruaile:for Satan himſelfe is transformed into an Angell of light. 1.9.2.& 4.12.12
12.2. I knovve a man in Chriſt aboue fourtene yeares agone (vvhether hee vvere in the body, I can not tell. God knovveth) vvhich vvas taken vp into the thirde heauen. 1.9.1.& 1. 14 4.& 4.13
4. Hovve that he vvas taken vp into Paradiſe, and heard vvordes vvhich can not be ſpoken, vvhich are not poſſible for man to vtter. 1.14.4
7. And leſt I ſhould be exalted out of meaſure, through the aboundance of reuelations, there vvas geuen vnto mee a pricke in the fleshe, the meſſenger of Satan,&c. 1.14.18. & 3.3.14.& 4.17.34
8. For this thing,I beſought the lorde thriſe,

thrise, that it might departe from me. 1.13.20
9. And he sayd vnto me, my grace is sufficient for thee: &c. that the powver of Christ may dvvell in me. 1.3 13.& 1.13.20 & 3.3.14
21. I feare least vvhen I come againe, my God debase me among you, and I shall bevvayle many, &c. 3.3.18.& 4 1.27
13.4. For though he vvas crucified concerninge his infirmity, yet liueth he through the powver of God. And vve no dout, are vveake in him: &c. 2 13.2 & 2.14.6.& 2.16.13
5. Proue your selues vvhether ye are in the faith: examine your selues: knovv ye not your ovvne selues, hovve that Iesus Christ is in you, except ye be reprobates? 3.2.39
10. Accordinge to the powver vvhich the Lorde hath giuen me, to edification, & not to destruction. 4.8.1
13. The grace of our Lorde Iesus Christ, and the loue of God, and the communion of the holy Ghost, &c. 3.1.2

GALATIANS.

1.1 PAule an Apostle not of men, neither by mā, but of Iesus Christ, &c. 4.3.13.& 4.3.14
2. And all the brethren that are vvith me, vnto the Churches of Galatia. 4 1.14
3. Grace be vvith you, & peace from God the father, and from the Lorde Iesus Christ. 1.13.13
6. I maruell that ye are so soone remoued avvay vnto an other Gospel, from him that hath called you in the grace of Christ. 4.1.27
8. But though that vve, or an Angell from heauē, preach vnto you othervvise then that vvhich vve haue preached vnto you, letţe him be accursed. 4 9.12
16. To reueale his sonne in me, that I should preache him among the Gentiles, &c. 3.22.7
18. Then after three yeares I came againe to Ierusalem to visite Peter, and abode vvith him fifteene dayes. 4 6.7.& 4.6.14
2.1. Then fourtene yeres after, I vvent vp againe to Ierusalem vvith Barnabas, and tooke vvith me Titus also. 4 6.14
3. But neither yet Titus vvhich vvas vvith me, though he vvere a Grecian, vvas compelled to be circumcised 3 19.12
6. God accepteth no mans persone, &c. 3.23 10
7. VVhen they savv the gospell of the vncircumcision vvas committed vnto me, as the gospell of the circumcision vvas vnto Peter. 4.6.7
8. For he that vvas mighty by Peter in the Apostleship ouer the circumcisiō, vvas also mighty by me tovvards the Gentiles. 4.1.6.& 4.6 7
9. And vvhen Iames, and Cephas, and Iohn knevve of the grace that vvas giuen vnto me, &c. 4.6.13
14. But vvhen I savve, that they vvent not the right vvay to the trueth of the gospell, I sayd vnto Peter before al men, if thou, &c. 4.12.3
16. Knovve that a man is not iustified by the vvorks of the lavv, but by the faith of Iesus Christ, &c. 3.17.2
19. For I through the lavv am dead to the lavve, and that I might liue vnto God, &c. 2.16 7
20. Thus I liue yet, not I novve, but Christ liueth in me, &c. 4.19.15
3.1. O foolish Galatiās, vvho hath bevvitched you, that ye shoulde not obey the trueth, &c. 1.11.7.& 4.1.27 & 4.18.11
2. Receiued ye the spirit by the vvorks of the lavve, or by the hearing of the faith preached? 3.2.33.& 4.1.6
6. Yea rather as Abrahā beleued God, and it vvas imputed to him for righteousnesse. 3.17.8
8. For the Scriptures foreseeing, that God vvoulde iustifie the Gentiles through faith, preached before the gospell vnto Abraham, &c. 3 11.3
10. For as many as are of the vvorkes of the lavve, are vnder the curse: for

it is vvritten, curſed is euery manne that cõtinueth not in all things, &c. 2.7.5 & 2.7.17.& 2.16.2.& 3.11.19
12. And the lavve is not of faith: but the man that ſhall do thoſe thinges, ſhall liue in them. 3.11.18.& 3.11.19
13. Chriſt hath redeemed vs from the curſſe for vs, &c. 2.7.15.& 2.8.57 & 2.16.2.& 2.16.6.& 2.16 19.& 2.17 4.& 3.4.27.& 3.11.12.& 3.19.3. & 4.13.21
16. Novv to Abraham, and to his ſede vvere the promiſes made, &c. 2.6.2 & 2.13.3.& 4.14.21
17. And this I ſay, that the lavv vvhich vvas foure hundreth and thirty yeres after, can not diſanull the couenant that vvas confirmed afore of God in reſpect of Chriſt, that it ſhould make the promiſes of no effect. 3.11.20
18. For if the inheritãce be of the lavv, it is no more by the promeſſe, but God gaue it vnto Abraham by promes. 3.11.17
19. VVherfore then ſerueth the lavv? it vvas added becauſe of the tranſgreſſion, &c. 1.14.9.& 2.5.6.& 2.7.2
21. Is the lavve then againſt the promiſes of God? God forbid, &c. 3.11 19.& 3.4.6
22. But the Scripture hath concluded all vnder ſinne, that the promes by the faith of Ieſus Chriſt ſhoulde be giuen to them that beleue 3.4.6
24. VVherfore the lavv vvas ſchoolemaiſter to bring vs to Chriſt, that vve might be made righteous by faith. 2 7.2.& 2.7.11.& 2.11.5
27. For all ye that are baptiſed into Chriſt, haue put on Chriſt. 2.1.1.& 3. 1.3.& 4.14.7.& 4.15.6.& 4.16.21.& 4 19.8
28. There is neither Ievv nor Grecian: there is neither bonde nor free: there is neither male nor female: for ye are all one in Chriſt Ieſus. 2.11.11.& 4 20.1
4.1. Then this I ſay, that the heire as longe as he is a childe, differeth nothing from a ſeruaunt, though he be lord of all. 2.11.2.& 2.11.5.& 2.11.13
2. But is vnder tutors & gouernours, vntill the time appointed of the father. 4.10.14
3. Euen ſo vve, vvhen vve vvere children, vvere in bondage vnder the rudimentes of the vvorld. 4.10.14
4. But vvhen the fulneſſe of time vvas come, God ſent forth his ſonne, borne of a vvoman, &c. 2.16 5.& 2.7.15 & 2.11.11.& 2.12.7.& 2.13.1.& 2.13 3.& 2.17.5.& 4.20.15
5. That he might redeeme thẽ vvhich vvere vnder the lavv, that vve might receiue the adoptiõ, &c. 2.7.15.& 3 19.2
6. And becauſe ye are the ſonnes, God hath ſent forth the ſpirit of his ſonne into your heartes, vvhich crieth Abba, that is, Father. 2.14.5.& 3.1.3.& 3 2.11.& 3 13.5.& 3 20.37
8. But euen then, vvhen ye knevv not God, ye didde ſernice vnto them, vvhich by nature are not gods. 1.4.3 & 1.12.3
9. But novv, ſeeinge ye knovve God, ye are rather knovven of God, &c. 4. 1.27.& 4.10 10.& 4.19.7
10. Ye obſerue daies, and monethes, & times, and yeares. 2.8.33
11. I am in feare of you, leaſt I haue beſtovved on you labour in vaine. 2 8.33
22. For it is vvritten, that Abrahã had tvvo ſonnes, one by a ſeruaunt, an other by a free vvoman. 2.11.9.& 4.2.3
24. By the vvhich thinges, an other thing is ment: for theſe mothers, are the tvvo Teſtaments, &c. 2.11.9
25. For Agar or Sina is a mountaine in Arabia, and it anſvvereth to Ieruſalem that novv is, &c. 3.2.6
26. But Ieruſalem, vvhich is aboue, is free: & is the mother of vs all. 4.1.1
28. VVe are after the manner of Iſaac, children of the promes. 4.16.12
30. Put out the ſeruaunt & her ſonne, &c. 3.18.2
5.1. Stand faſt in the liberty therefore vvhervvith Chriſt hath made vs free: &c. 3.19.2.& 3.19.14.& 4.10.8.& 4 10.9.& 4.20.1
4. VVho-

4. VVhosoeuer are iustified by the lavv, ye are fallen from grace. 3.19.14
5. For vve through the spirite, vvayte for the hope of righteousnes through faith. 3.2.43
6. In Christ Iesus neither circumcision auaileth any thinge, nor vncircumcision, &c. 3.11.20
13. For brethren, ye haue bene called vnto liberty: only vse not your liberty, &c. 3.19.11
14. For all the lavve is fulfilled in one vvord, vvhich is, Thou shalt loue thy neighbour as thy selfe. 2.8.53
17. For the flesh lusteth against the spirit, and the spirit against the flesh, &c. 2.7.5. & 2.2.27
19. Moreouer the vvorkes of the flesh are manifest, vvhich are adultery, fornication, vncleanesse, vvantonnesse, 2.1.8 & 3.14.1. & 4.13.10
6.10 VVhile vve haue therefore time, let vs doe good vnto all men, &c. 2 7.6. & 3 20.38
14. But God forbid, that I shoulde reioyce, but in the Crosse of our Lord Iesus Christ, vvherby the vvorlde is crucified vnto me, and I vnto the vvorld. 2.16.7
15. For in Christ Iesus, neither circūcision auaileth any thinge, nor vncircumcision, &c. 4 14.24
17. From hencefoorth let no man put me to businesse: for I beare in my bodie the markes, &c. 3.18.7. & 3. 25.8

EPHESIANS.

1.2 GRace be vvith you, and peace from God our father, & from the Lord Iesus Christ. 1.13.13
3. VVhich hath blessed vs vvith all spirituall blessing in heauenly things in Christ. 3.22.10
4. As he hath chosen vs in him, before the foundation of the vvorlde, that vve shoulde be holy, &c. 2.3.8. & 2 8.53. & 2.12.5. & 2.16.4. & 3.15.5. & 3.17.15. & 3.19.2. & 3.22.1. & 3. 23.12. & 3.24.3. & 3.24.5
5. VVho hath predestinate vs to be adopted through Iesus Christ vnto himselfe, &c. 2.12.5. & 3.11.4 & 3.18.2
6. To the praise of the glory of his grace, vvherevvith he hath made vs accepted in his beloued. 2.17.2. & 3 2.32. & 3.11.4
7. By vvhome vve haue redemption through his blood, &c. 3 4.30
9. And hath opened vnto vs the mistery of his vvill, accordinge to his good pleasure, & c. 4.14.2. & 4.19.36
10. That in the dispensation of the fulnesse of the times, he might gather together in one all things, both vvhich are in heauen, and vvhich are in earth, euen in Christ. 2.12.5. & 3 20.21
13. In vvhom also ye haue trusted, after that ye heard the vvord of truth, euen the gospel of your saluatiō, & c. 1.7.4. & 2.9.3. & 2.10.3. & 3 1.4. & 3 2.36 & 3.24 1. & 3.24 8
14. VVhich is the earnest of our inheritaunce, vntill the redemption, &c. 3.24 8
17. That the God of our Lorde Iesus Christ, the father of glory, might giue vnto you the spirite of vvisedom, &c. 2.2.21
18. That ye may know, vvhat the hope of his callinge, and vvhat the riches of his glorious inheritaunce is in the saincties. 3.2 16. & 4.8.11
20. VVhich he vvrought in Christ, vvhen he raised him from the deade, &c. 2.16.15
21. Far aboue all principality, and power, and might, & domination, and euery name that is named, & c. 1 14 5 & 2.15.5 & 2.16 15
22. And he hath appointed him ouer all thinges to be the heade to the Church. 2 15 1. & 4 6 9
23. VVhich is his body, euen the fulnesse of him that filleth all in all thinges. 2.15.5. & 3.20.38. & 4 1.10 & 4.17.9
2.1. That vvere dead in trespasses, and sinnes, &c. 3.24.10
2. VVherein, in time past ye vvalked, accordinge to the course of this vvorlde, and after the Prince that ru-

leth in the ayer, &c. 2.14.13.& 1.14 18.& 2.4.1.& 3.24.10
3. Among vvhom vve alſo had our cõuerſation in time paſt, in the luſtes of our flesh, in fulfilling the vvill of the flesh, & of the minde, &c. 2.1.6.& 2 1.11.& 4.16.17
4. But God vvhich is riche in loue, through his great loue vvherevvith he loued vs. 3.14.5
5. Euen vvhē vve vvere dead by ſinnes, he quickened vs, &c. 2.5.19
6. And hath raiſed vs vp together, & made vs to ſit together in the heauēly places in Chriſt Ieſus. 2.16.16.& 3 15.6.& 3.25.1
8. For by grace are ye ſaued through faith, & that not of your ſelues: it is the gift of God. 3.13.2.& 3.14.11
9. Not of vvorkes, leaſt any manne ſhould boaſt himſelfe. 3 13.2
10. For vve are his vvorkemanſhippe created in Chriſt Ieſus vnto good vvorkes, &c. 2.3.6.& 3.3.21.& 3.14 5.& 3.15.7.& 3.23.13
11. VVherefore remember thatye being in time paſt Gentiles in the flesh, and called vncircumciſion, &c. 4.14 12.& 4.16.15
12. That ye vvere, I ſay, at that time vvithout Chriſt, and vvere alienates from the common vvelth of Iſraell, &c. 1.4.3.& 1.5.12.& 2.6.1.& 3.24.10 & 4.14.12.& 4.16.3.& 4.16.24
14. For he is our peace, vvhich hath made of both one, &c. 2.7.17.& 2.11 11.& 3.2.28.& 3.2.32.& 3.13.4.& 4 16.13
16. And that he might reconcile both vnto God in one body by the croſſe, &c. 2.17.2
19. Novve therefore, ye are no more ſtrangers and foreners: but Citizens, &c. 3.25.1
20. And are built vpon the foundatiō of the Apoſtles and Prophets, &c. 1 7.2.& 4.2.1 & 4.2.4.& 4.6.5
21. In vvhome all the buildinge coupled together, grovveth vnto an holie Temple in the Lorde. 3.15.5.& 3 16.2
3.2. If ye haue heard of the diſpenſation of the grace of God, vvhich is giuen me to you vvard. 4 14.2
7. VVhereof I am made a miniſter by the gift of the grace of God, &c. 3 22.7
10. To the intent, that novv vnto principalities, and povvers in heauenlie places, &c. 1.18.3.& 2.11.12.& 3.24 16
12. By vvhom vve haue boldneſſe and entraunce by confidence, &c. 3.2.15 & 3.13.5.& 3.20.12
14. For this cauſe I bovve my knees vnto the father of our Lorde Ieſus Chriſt. 3.2.15
15. Of vvhom is named the vvhole family in heauen and in earth. 2.14.7
16. That he might graunt you accordinge to the riches of his glory, that ye may be ſtrengthened, &c. 2.12.5
17. That Chriſt may dvvel in your harts by faith, &c. 2.9 3.& 2.12.5.& 4 17.5
18. That ye, beinge rooted and grounded in loue, may be able to comprehende vvith all ſainctes, &c. 2.12.5 & 3.2.14.& 3.14.19
19. And to knovv the loue of Chriſt, vvhich paſſeth knovvledge, &c. 2.12.5
4.2. VVith long ſuffering, ſupporting one an other through loue. 4.12.11 & 4.12.13
3. Indeuouringe to keepe the vnity of the ſpirit in the bonde of peace. 4.12 11.& 4.12.13
4. There is one body, and one ſpirite, &c. 4.1.3.& 4 3.1.& 4.6.10
5. There is one Lord, one faith, & one baptiſme. 1.13.16.& 4.2.5
7. But vnto euerie one of vs is giuen grace, &c. 2.15.5.& 3.1.2.& 4.6 10
8. VVhen he aſcended vppe on hie, he ledde captiuity captiue, &c. 1.13.11 & 2.16.16
10. He that deſcēded, is euen the ſame that aſcended far aboue all heauens, &c. 2.16.14.& 4.3.2 & 4.6.10
11. He therfore gaue ſome to be Apoſtles, & ſome to be Prophets, &c. 4.1 1,5.& 4.3.4.& 4.6.10.& 4.8.12
12. For

12. For the gathering together of the Saincts, that for the vvorke of the miniſtery, &c. 4.1.5
13 Till vve all meete together, in the vnity of faith, &c. 4 14.8
14. That vve be no more hencefoorth children, vvaueringe & caried avvay vvith euerie vvinde of doctrine, &c. 4 3.1
15. But lette vs followve the trueth in loue, and in all thinges grovve vp into him, &c. 2.16.15.& 3.1 1.& 3.1.3. & 4.3.2.& 4.6 9.& 4.17.9
16. By vvhom all the body being coupled and knitte together by euerie ioynt, &c. 2.13.1 & 4.6.9
17. This I ſay therefore, and teſtifie in the Lorde, that ye henceforth vvalke not, &c. 2.3.1
18. Hauing their cogitation darkened, and being ſtraungers, &c. 2.3.1
20. But you haue not ſo learned Chriſt. 3.1.6.& 3.6.4
22. That is, that ye caſt of, concerning the cõuerſation in time paſt, the old man, &c. 3.3.8.& 3.6 4
23. And be renevved in the ſpirite of your minde. 2.1.9 & 2.3.1.& 3.3 8 & 3.7.1
24. And put on the nevv man, vvhich after God is created, &c. 1.15.4
27. Neither giue place to the deuill. 1 14.18
28. Let him that ſtole, ſteale no more, but let him rather labour, &c. 3 24 10
30. And greue not the holy ſpirite of God by vvhom, &c. 2.5.8
5.1. Be ye therefore followvers of God, as deere children. 3.6.3
2. And vvalke in loue, euen as Chriſt hath loued vs, and hath giuen himſelfe, &c. 2.17.5.& 4.19.23
6. Lette no manne deceiue you vvith vaine vvordes, for ſuch thinges, &c. 3.2.27
8. For ye vvere once darkeneſſe, but are novv light in the Lorde, &c 3.16 2 & 3.24 10
14. Avvake thou that ſlepeſt, & ſtand vp from the deade, and Chriſt ſhall giue thee light. 2.5.19
23. For the husbande is the vviues heade, euen as Chriſt is the heade of the Church, &c. 3.6.3 & 4 6 9
25. And gaue himſelfe for it. 4.1.17.& 4 8.12
26. That he might ſanctifyit, & clenſe, &c. 3.3.11.& 3.6 3 & 4.1.13.& 4.15 2 & 4 16 22
27. That he might make it vnto himſelfe a glorious Church, not hauing, &c. 3.3.11.& 4.1.10
28. So ought menne to loue their vviues as their ovvne bodies, &c. 4 19.35
29. For no manne euer yet hated his ovvne flesh, but nourisheth, and cherisheth it, euen as the Lord doth the Church. 4 19 35
30. For vve are members of his body, of his flesh, &c. 2.12 2.& 2.12.7.& 3 1.3.& 4.17 9
32. This is a great miſtery, but I ſpeak concerning Chriſt and concerninge the Church. 4.12 24
6.1. Children obey your parentes in the Lorde: &c. 2.8 36.& 2.8.38.& 4 ——— 20.29
4. And ye fathers, prouoke not your children to vvrath, &c. 4.20 29
9. Neither is there reſpect of perſons vvith him. 3.23.10
10. Finally my brethren be ſtronge in the Lord: &c. 2.5.8
12. For vve vvreſtle not againſt fleshe and blood: &c. 1.14.13.& 1.17 8
13. For this cauſe, take vnto you the vvhole armour of God, &c. 1.14.13 & 2 5.11
16. Aboue all take the ſhield of faith, vvherevvith ye may quench all, &c. 3.2.21.& 3.20.12
18. And pray alvvay vvith all manner of prayer and ſupplication in the ſpirit: &c. 3.20.5.& 3.20.7.& 3.20.12
19. And for me, that vtterance may be giuen vnto me: that I may open my mouth boldly: &c. 3.20.20

PHILIPPIANS.

1.1. PAul & Timothe the ſeruauntes of Ieſus Chriſt, &c. 4.3.7.& 4.3.8

4. Alvvayes in all my prayers for all you,&c. 2.2.25
6. I am perſvvaded of this ſame thing, that he that hath begon this ſame good vvork in you,&c. 2.3.6 & 3.1.8 1.& 3.24.6
20. As I hartily looke for, and hope, that in nothing I ſhalbe ashamed, but that vvith all confidence,&c. 3.2.43
23. For I am greatly in dout on both ſides, deſiring to be looſed and to be vvith Chriſt,&c. 3.9.4
29. For vnto you it is giuē for Chriſt, that not onely ye shoulde beleue in him,&c. 2.17.5
2.2. Fulfil my ioy, that ye be like minded, hauing the ſame loue,&c. 4.2.5
3. That nothing be done through cōtention, or vaine glory: but that in meekeneſſe,&c. 3.7.4
5. Let the ſame minde be in you, that vvas euen in Chriſt Ieſus. 4.2.5
6. VVho beinge in the forme of God, thought it no robbery,&c. 1.13.11 & 1.13.24
7. But he made himſelfe of no reputation, & tooke on him the forme of a ſeruaunt, and vvas made like vnto men,&c. 1.13.24.& 2.13.2.& 2.16.5: & 4.17.25
8. He humbled himſelfe, and became obedient vnto the death,&c. 2.13.2 & 2.14.3.& 3.15.8.& 4.14.21
9. VVherefore God hath alſo highly exalted him, & giuē him a name, &c. 2.11.12.& 2.13.2.& 2.15.5.& 2.16.15 & 2.17.6
10. That at the name of Ieſus shoulde euery knee bovv,&c. 1.13.24.& 2.11 12 & 2.14.3.& 3.5.8
12. VVherefore my beloued, as you haue alvvayes obeyed, not as in my preſence,&c. 2.5.11 &3.2.23.&3.18.1
13. For it is God that vvorketh in you both the vvill, and the deede,&c. 2.2 27.& 2.3.6.& 2.5.11.& 2.5.11.& 3.2 23.& 3.11.12
15. That ye may be blameleſſe,& pure, and the ſonnes of God vvithout rebuke,&c. 3.17.15
17. Yea and though I be offered vp vpon the ſacrifice, and ſeruice of our faith, I am glad & reioyce vvith you all. 3.2.6
20. For I haue no manne like minded, vvho vvill faithfully care for your matters. 4.6.15
21. For all ſeke their ovvne,& not that vvhich is Ieſus Chriſtes. 4.6.15
3 5. An Ebrevve of the Ebrevves, by the lavv a Phariſee. 3.24 10
6. Concerning zeale, I perſecuted the Church,&c. 3.24.10
8. Yea, doutleſſe I thinke all thinges but loſſe, for the excellent knovvledge ſake of Chriſt Ieſus my Lorde, &c 3.11.13.& 3.25 2
10. That I may knovv him, & the vertue of his reſurrection, &c. 2.16.13 & 3.8.1 & 3.15.8.& 3.25 2
12. Not as though I had already attained to it, either vvere already perfect: but,&c. 4.8 1
13. But one thing I do: I forgette that vvhich is behinde, &c. 3.14.13.& 3 25.1
15. Let vs therefore as many as be perfect, be thus minded: & if ye be othervviſe minded:&c. 3.2 4.& 4.1.12
20. But our conuerſation is in heauen, from vvhence alſo vve looke for the ſauiour, &c. 3.25.2.& 4.17.27.& 4. 17.29
21. VVho shal chaunge our vile body, &c. 3.25.4.& 3.25.8.& 4.17 19
4.3. Yea, and I beſeeche thee, faithfull yoke felovv, help thoſe vvomen that laboured vvith me in the goſpell, &c. 3.24.9
6. Be nothing careful, but in all things lette your requeſtes be shevved to God, in prayer and ſupplication,&c. 3.20.28.& 3.20.40
12. And I can be abaſed: and I can abounde euery vvhere in all thinges I am inſtructed,&c. 3.10.5.& 3.19.9
18. I vvas euen filled, after that I had receiued of Epiphroditus,&c. 4.18.18

COLOSSIANS.

1.4 SInce vve heard of your faith in Chriſt Ieſus, and of your loue tovvard all ſaintes. 2.10.3.& 3.18.3 5. For

5. For the hopes sake, vvhiche is layed vp for you in heauen, &c. 3.18.3.& 3. 25.1.
9. For this cause vve also, since the day vve hearde of it, cease not to pray for you, &c. 2.2.25.
10. And increasing in the knovvledge of God. 2.2.25.
12 Geuing thankes vnto the father vvhiche hath made vs, &c. 3.22.1.
13. VVho hath deliuered vs, from the povver of darkenes, &c. 3.15.6.
14. In vvhome vve haue redemption through his blood, &c. 2.17.5.& 3.4. 30 & 3.15.5.
15. VVho is the image of the inuisible God, the firste borne of euerie creature. 2.2.20.& 2.6.4.& 2.12.4.& 2. 12.7.& 2.14.2.& 2.14.5
16. For by him vvere all things created, vvhiche are in heauen, & vvhich are in earth, things visible and inuisible, &c. 1.14.10.& 2.12.7.
18. And he is the head of the bodie of the Churche, &c. 2.12.7 & 4.6.9.
20. And by him to reconsile all thinges vnto him selfe, &c. 1.14.10.& 2. 17.2.& 3.4.27.& 3.15.5
21. And you vvhiche vvere in times past strangers and enimies, bycause your mindes. &c. 2.16.2.& 3.14.6.
22. Hath he novve alsoreconsiled, in the bodie of his flesh. &c. 2.16.2.
24. Novv reioyce I in my sufferings for you, &c. 3.5.2.& 3.5.4.& 4.12.5
26. VVhiche is the mysterie hid since the vvorlde began: and from all ages, but novve is made manifeste vnto his saincles. 2.7.17.& 2.11.13.& 3.2.14 & 4.14.2.
2.2. That their heartes might bee cōforted, & they knit together in loue, &c. 3.2.14.
3. In vvhome are hid all the treasures of vvisedome & knovvledge 2.12.4.& 2.15.2.& 3.2.13.& 2.11.5.& 3.11.12. & 4.8.7.& 4.10 8.& 4 18.20.
8. Bevvare leste there bee any man that spoyle you through Philosophie, & 4 10.8.5 4 10 24.
9. For in him dvvelleth all the fulnes of the Godhead bodelie. 1.13.13.& 3.11.5.
10. And ye are cōpleate in him, vvhich is the head of all principalitie, and povver. 1.14.5,& 4.6.9.
11. In vvhome also ye are circumcised vvith circumcision made vvithout handes, &c. 4 14 24 & 4.16.11.
12. In that ye are buried vvith him in baptisme, &c. 3.25.8.& 4.15.5.& 4. 16.21.
13. And ye vvhiche vvere dead in sinnes, and in the vncircūcision of youre flesshe, &c. 2 7.17.
14. And puttinge out the hande vvritinge of ordinances that vvas against vs. &c. 2.7.17 & 2.17.5.& 3. 4.25.
15. And hath spoyled the principalities and povvers, and hathe made a shevve of them openlie, &c. 2.16.6.
16. Let no man therefore condemne you of meate & drinke or in respecte of an holy day, &c. 2 8 33.
17. VVhiche are but a shadovve of thinges to come. but the bodie is in Christe. 2.7.16.& 2.8.31.& 4 14.22. & 4.14 25.
19. And holdeth not the head, vvhere of all the body is furnished and knit togeather by iowntes, &c. 2.15 1.
20. VVherefore if ye be dead vvith Christ from the ordinaunces of the vvorld, &c. 4.10.9.& 4.10.13.& 4.19.7
21. Touche not, nor taste not, &c. 4. 10.13.
23. VVhiche thinges haue indeede a shevv of vvisdome, in voluntary religiō, &c 4.10.11.& 4.10.14.& 4 13.2
3 1. If then ye be risen vvith Christe, seeke those things vvhiche are aboue &c. 3.6 3.& 4.17.36.
2. Set youre affections on thinges vvhich are aboue & not on thinges vvhiche are on the earthe. 4.17.36.
3. For ye are dead, and your life is hid vvith Christ in God. 2.16.7 & 2.16. 13.& 3.25.4.
5. Mortifie therefore youre members vvhiche are on the earthe, fornicatiō, vncircumcision, &c. 2.16.13.6

6. For the vvhich thinges ſakes the vvrath of God commeth on the children of diſobedience. 3.2.27.
9. Lie not one to an other, ſeinge that ye haue put of the olde mā, &c. 3.3.8
10. And haue put on the nevv, vvhich is renevved, &c. 1.15.4 & 2.12.9. & 3. 3.9.
11. VVhere is neither Greciá nor Ievve, circumciſion nor vncircumciſiō, Barbarian, &c. 4.20.1.
14. And aboue all theſe things, put on loue, &c. 2 8. 53. & 3 18.8. & 4.13.13.
16. Teaching, and admoniſhinge your ovvne ſelues, in pſalmes, and hymnes &c. 3.20 32.
20. Children, obey your parentes, &c. 2.8.36.
24. knovvinge that of the Lorde, ye ſhall receiue the revvarde of the inheritaunce, &c. 3.18.2
25. Neither is there no reſpect of perſons. 3.25.10.
43. Praying alſo for vs, that God may open vnto vs the dore of vtteraunce &c. 3.20.30.
27. And ſay to Archippus, take heede to the miniſterie, that thou haſt receiued, &c. 4.3.7.

1. THESSALONIANS.

2.18. THerefore vve vvoulde haue come vnto you (I Paul) &c. 1. 17.11.
19. For vvhat is our hope, or ioy, or crovvne of reioycing? 3.25.10.
3.5. Euen for this cauſe, vvhen I could no longer forbeare, I ſent him that I might knovve of your faith, &c. 3.20 46. & 41.6.
12. And the Lorde increaſe you, and make you abounde in loue one to vvarde an other, &c. 2.5.6.
13. To make your hearts ſtable, and vnblameable in holines before God, &c. 3.17.15
4.3. For this is the vvill of God, euen your ſanctification, &c. 3.16.2.
7. For God hathe not called vs vnto vncleanes, but vnto holines. 3.16.2. & 3.19.2. & 3.23.13.
15. For this ſay vve vnto you by the vvord of the Lorde, that vve vvhich, liue, and are remayning in the comming of the Lorde, ſhall not preuent thoſe vvhiche ſlepe. 3.25.8.
16. For the Lorde him ſelfe ſhall deſcende from heauen vvith a ſhoute, & vvith the voyce of the Archangell, & vvith the trōpet of God: & the dead in Chriſt ſhal firſt riſe. 1.14.8. & 2.16 17.
17. Then ſhall vve vvhiche liue and remaine, be caught vp vvith them alſo in the cloudes, to mete the Lorde in the ayer: & ſo ſhall vve euer be vvith the Lorde. 2.16.17.
5.2 For you your ſelues knovve perfectly, that the day of the Lorde ſhall come, euen as a theſe in the night. 4. 19.34.
9. For God hath not appointed vs vnto vvrath, but to obtaine ſaluation by the meanes of our Lorde Ieſus Chriſt. 3.16.2.
17. Pray continuallie. 3.20.7. & 3.20. 28.
18 In all thinges geue thankes, for this is the vvill of God in Chriſt Ieſus tovvarde you, &c. 3.20 28.
19. Quenche not the ſpirite. 1.9.3. & 25.11.
20. Deſpiſe not prophecying. 1.9.3.
23. Novv the verie God of peace ſanctifie you throughout: and I pray God that your vvhole ſpirit and ſoule and bodie, may be kept blameles vnto the comminge of our Lorde Ieſus Chriſte. 3.6 3. & 3.17.15. & 3.25.7

II. THESSALONIANS.

1.4. SO that vve our ſelues reioyce of you in the Churches of God bycauſe of your patience and faith in all your perſecutions and tribulatiōs that ye ſuffer. 3.3.11
5. VVhiche is a token of the righteous iudgement of God, that ye may bee counted vvorthie of the kingdome of God, for the vvhiche ye alſo ſuffer 3.3

3.2.11.& 3.18.7

6. For it is a righteous thinge vvith God, to recompense tribulation to them that trouble you. 3.9.6.& 3.18.7.& 3 25.4.

7. And to you vvhich are troubled, rest vvith vs vvhen the Lorde Iesus shall shevve him selfe from heauen vvith his mightie Angels. 3.18.7.

9. VVhich shal be punished vvith euerlasting perdition, from the presence of the Lorde, and from the glorie of his povver. 3.25.12.

10. VVhen he shall come to be glorified in his Saincte, and to bee made merueillous in all them that beleue (bycause our testimony tovvarde you vvas beleued) in that day. 3.25.10.

11. VVherefore, vvee also pray allvvaies for you, that our God may make you vvorthie of his callinge, and fulfill all the good pleasure of his goodnes, and the vvorke of fayth vvith povver .2.5.8.& 3.2.35.

2.3. Let no man deceiue you by any meanes: for that day shall not come, except there come a departinge first, and that that man of sinne be disclosed, euen the sonne of perditiō. 4.5.7

4. And exalteth himselfe againste all that is called God, or that is vvorshipped so that hee dothe sit as God in the Temple of God, &c. 4.2.12.& 4.7.25.& 4.7.29.& 4.9.4.

9. Euen him vvhose comminge is by the vvorking of Satan vvith all povver & signes, & lying vvonders. 1.14 17.

11. And therfore God shall sende them strong delusion, that they shoulde beleue lyes. 1.14.17.& 1.18 2.& 2.4 5

12. That all they might be damned, vvhich beleue not the truth, but had pleasure in vnrighteousnesse. 1.18.2.& 2.4.5.

13 But vve ought allvvaies to geue thankes to God for you, brethren beloued of the Lord, bycause he hath chosen you from the beginninge to saluation, thorovve sanctification of the spirit, and beleife of the truth. 3.1.2.

14. VVherunto he called you by our Gospell, to the obtaining of the glory for our Lorde Iesu Christ. 2 10 3.

3.6. VVe do commaund you, brethren, in the name of our Lord Iesus Christ that ye vvithdravv your selues from euery brother that vvalketh inordinately, &c. 4.1.26.

10. For euen vvhē vve vvere vvith you this vve vvarned you of, that if there vvere anie that vvolde not vvorke, that he shoulde not eate. 4.16.29.

12. Those that bee suche maner of persons, vve commaunde, and beseche for our Lorde Iesus Christ, that they vvorke vvith quietnes, and eate their ovvne bread. 4.1.26.

14. And if there be anie that follovve not our counsell, note by a letter, and haue no cōpanie vvith him, that he may be ashamed. 4.12.5

15. Yet count him not as an enemie, but admonish him as a brother. 4.12.10.

1. TIMOTHE.

1.5. THe ende of the lavve, is loue out of a pure heart and good conscience, & of faith vnfained. 2.5.6 & 2.8.51.& 3.2.12.& 3.19.16 & 4.10 4

9. knovving that the lavv is not put for Iust men, but for the lavvles and disobedient, and for those that vvill not be ruled, for the vvicked, &c. 2.7.10

13. I, I saye vvhich vvas first a blasphemer, and a persecuter, and a doer of vvrong: but he had mercie of mee, for I did it ignorātly, not beleuing. 3.3.22

15. Christ Iesus came into the vvorlde to saue sinners, of the vvhiche I am cheifest. 2.12.5.

17. To the king eternall, immortall, inuisible, the onely vvise God, be honor and glory, &c. 1.13.11.24.

19 Hauing fayth & a good conscience the vvhiche being put avvay, some haue made shipvvracke of faith. 3.2.12.

2.1. I exhort therfore, that first of all prayers, supplications, intercessiōs, & geuyng of thankes be made for all men. 3.20.19.& 4.20.25

2. For kinges and for all that are in authoritie, that vve may lead a quiet & peaceable life in all holineſſe and honeſtie. 4.20 5,27.
4. VVho vvould haue all men to be ſaued, & to come to the knovvledge of the truth. 3.24.15.
5. One God & one Mediator betvvene God and man, the man Chriſt Ieſus. 2.13.1. & 2.17.5. & 3.20.17.20. & 4. 12.25.
6. VVho gaue him ſelfe a raunſome for all men, I ſaye Chriſt that teſtimony ordained in due time. 2.17.5.& 3.4. 30.
8. I vvill therefore that the men pray euery vvhere lifting vp pure handes vvithout vvrath or doubting 3.20. 29.& 3.25.7.& 4.19 2.
3.2. A Bishop ought to be vnblameable, the husbād of one vvife, vvatchfull, ſober, ſetled, harborous, apt to teach. 4.3.12.& 4.4.7.10.& 4.5.2.& 4.12.23 24.
9. Holding the myſterie of the fayth vvith a pure conſcience. 3.2.13.& 4. 19.36.
15. VVhich is the Church of the liuing God, the piller & ground of all truth. 4.1.10.& 4.2.1.10 & 4 8.12
16. And vvithout controuerſie great is the myſterye of godlineſſe, God vvas made manifeſt in fleshe. 1 13.11. & 4.14.2.
4.1. The ſpirite ſpeaketh euidently, that in the latter times ſome shal depart from the faith, and ſhall geue heede to ſpirites of error, and to doctrine of deuills. 4.9.14.
2. Teaching lies through hipocriſie, vvhoſe conſcience is marked vvith a hote iron. 4.9.14.
3. Forbidding mariage, and cōmaunding to abſtaine from meates vvhich God hath created to be receaued vvith thankes geuing of the faithfull and of them that hath knovven the truth. 4.9.14,& 4.12.23
4. For vvhatſoeuer God hath created is good, nor nothing is to be refuſed if it be taken vvith thankes geuing. 3.19.8.
5. For it is ſanctified by the vvorde of God and prayer. 3.19.8.& 3.20.28.
6. Being nourished vp in the vvordes of fayth, & in good doctrine, vvhich thou haſt continually followed. 3. 21.
8. But godlineſſe is profitable vvhich hath promiſe of this life & of the life to come 2.9.3.& 3.2.28.& 3.20 44.
10. Therfore vve labour and are reproched, bicauſe vve hope in the liuing God, vvhich is the ſauiour of all mē, but moſt cheefly of the faythfull. 3 8 8
13. Attend vnto reading, exhortation, and doctrine, vntill I come. 1.9 1.
14. Neglect not the gift that is in thee vvhich vvas geuē thee to prophecie vvith laying on of the handes of the Elders. 4.3.16.& 4.19.28
5.9. Let not a vvidovv be taken into the number that is younger then 60. yeares olde, that hath bene the vvife of one husband. 4.3.9.
12. Therfore to be condēned, bicauſe they haue forſaken their firſt faith 4. 13.18.
17. The Elders that rule vvell, are vvorthy double honor, but moſt cheefly thoſe that doe labour in the vvordes and doctrine. 2 8.35.& 4.11.1.
20. Thoſe that offend, reproue openly, that the reſt maye feare. 4.12.3.
21. I charge thee before God & our Lord Ieſu Chriſt, and the elect Angels, that thou keepe theſe thinges vvithout preferring one before another, and do nothing parcially. 1.14. 9.16.& 3.23.4.
22. Lay handes ſodenlie vpon no man neither be partaker of other mens ſinnes. 4.3.12.15.
6.4. He is puffed vp and knovveth nothing, but doteth about queſtions and ſtrife of vvords, of vvhich there riſeth enuie, ſtrife, railinges, and euill ſurmiſing. 1 13 3.
10. For the roote of all euill is the loue of money, the vvhich vvhileſt ſome luſted after, they haue erred from the faith,

faith, & pearced themselues through vvith many sorrovves. 3.2.13
16. VVho onely hath immortalitie, dvvelling in the light that none can attaine vnto, vvhom neuer man savv, neither yet can see, vnto vvhome be honor and povver euerlasting, Amen. 1.6.3.& 1.18.3.& 3.2.1
17. Charge those that be riche in this vvorld, that they be not hie minded, and that they put not trust in vncertaine riches, but in the liuinge God, vvho giueth all thinges aboundantly to enioy. 3 18.6
20. O Timothe, keepe that that is cõmitted vnto thee, & auoide profane and vaine bablings, and oppositions of science falsely so called. 1.16.8

II. TIMOTHE.

1.1 PAule the Apostle of Iesus Christ, by the vvill of God, according to the promise of life vvhich is in Christ Iesus. 2.9.3
6. I do put thee in remembrance that thou stirre vp the gift of God vvhich is in thee, by the layinge on of my handes. 4.3.16
9. VVho hath saued you and hath called you vvith an holy calling, not accordinge to our vvorkes, but accordinge to his ovvne purpose & grace, &c. 2.12.5.& 3.14.5 & 3.22.3.& 4.1 26
10. But novve is made manifest by the appearing of our Lorde Iesus Christ, vvho hath abolished death, and hath brought life & immortality to light through the gospell. 2.9.2.& 3.15.1
12. For the vvhich cause also I suffer these things, neither am I ashamed: I knovve vvhom I haue beleued, and I am persvvaded, he is able to keepe that I haue committed vnto him against that day. 3.2.31.& 3.25.4
14. That vvorthy thing that vvas cõmitted vnto thee, keepe through the holy Ghost vvhich is in vs. 3.2.33
18. The Lord graunt him, that he may finde mercy vvith the Lorde in that day. 3.25.10
2.10. Therefore I suffer all thinges for the elect sake, that they might also obtaine the saluatiõ that is in Christ Iesu, vvith eternall glory. 3.5.4
12. If vve be dead vvith him, vve shall also liue vvith him: and if vve suffer, vve shal also raigne vvith him. 2.15.8
13. If vve beleue not, yet abideth he faithfull: he can not deny himselfe. 1 4.2 & 3 20.36
16. Stay profane babling about vaine things, for they vvil procede to more vngodlines. 3.2.13
19. The foundation of God standeth sure, hauinge this seale, The Lorde knovveth vvho be his, &c. 3 22.6. & 4.1.2,8
20. In a great house there be not only golden and siluer vessels, but also of vvoode and of earth, and some of them be to honor, and some to dishonor. 3.15.8
25. Instruct them vvith meekenes that are contrary minded, if that God vvil giue them at any time repentaunce, that they may knovve the trueth. 1.14 18.& 3.3.21.& 3.24.15
26. And that they vvhich be taken in the snare of the deuill, in the vvhich they be helde captiue, may, &c 1.14 18.& 3 3.21
3.7. Euer learning, but they can neuer come to the knovvledge of the truth. 3.2.5
8. And as Iannes and Iambres vvithstoode Moses, so they vvithstand the trueth, men corrupt in minde, & reprobate touching the faith 3.2 13
16. The vvhole Scripture is giuen by inspiration of God, and is profitable to teach, to reproue, and to correct, &c. 1.9 1.& 2 7.14
17. That the man of God may be perfect, being perfectly instructed to euery good vvorke. 1.9.1
4.1. I charge thee therefore before God, & before the Lord Iesus Christ, vvho shall iudge the quicke and the dead at his glorious comming in his kingdom. 2.16.17
8. It remaineth, that there is a crovvn laid vp for me, vvhich the Lord that

righteous iudge shall giue vnto me in that day. 3.18.5.& 3.25.4
16. At my firſt anſvvering no man aſſiſted me, but all forſooke me. 4.6.15

TITVS.

1.1. PAul a ſeruaunt of God, and an Apoſtle of Ieſus Chriſt according to the faith of the elect of God, and knovvledge of the trueth, vvhich is accordinge to holineſſe. 3.2.12.& 3 22.10
5. For this cauſe I left thee in Creta, that thou ſhouldeſt go forvvards to amende thoſe thinges that remaine, & that thou ſhouldeſt appoint euery vvhere Elders, as I haue commaũded thee. 4.3.7,8,15
6. If any be blameleſſe, lette it be the husbande of one vvife, hauinge children that be faithfull, &c. 4.3.12.&4 12.23
7. A Biſhoppe muſt be blameleſſe, as the ſtevvard of God, &c. not greedy of filthy luker. 4.5.19
9. A holder of that faithfull vvorde vvhich ſerueth to teach, that he may exhort by ſound doctrine, & confute them that ſpeake thereagainſt. 4.3.6
13. This vvitnes is true: vvherefore reproue them earneſtly, that they may be ſound in faith. 3 2 13
15. All thinges is pure to the pure: but to the defiled & faithleſſe, nothing is pure, &c. 3.19.9.& 4.13.9.& 4 17.40
2.2. That old men be ſober, shevving thẽſelues vvorthy to be reuerenced, and temperate, ſounde in faith, loue, and patience. 3.2.13
11. For the grace of God that bringeth ſaluation to all men hath appeared. 2.12.4.& 3.7.3.& 3.16.2.& 4.1.26
12. Teaching vs, that vvickednes being forſaken and vvorldly luſtes, vve ſhould liue ſoberly, righteouſly, and holily, in this preſent life. 3.1 6.2.& 3 25.1
13. Looking for that bleſſed hope, and ſor that glorious comminge of the glory of that great God & Sauiour euen Chriſt Ieſus. 3.9 5.& 3.16 2
3.1. Put them in minde that they be ſubiect to principalities, and obey povvers, that they be prepared to euery good vvorke. 4.20.23
4. But vvhen the bountifulnes & loue of God our Sauiour tovvardes man appeared. 2.5.17.& 3.14.5.& 4.1.26
5. Not by the vvorks of righteouſnes that vve had done, but according to his mercy he ſaued vs, by the vvashinge of regeneration, &c. 1.13.14 & 2.5.17.& 3.4.25.& 4.15.2,5.& 4 16.20.& 4.17.23
7. That beinge iuſtified by his grace, vve ſhould be made heires according to the hope of eternall life. 3.15.6
9. But ſtay foolish queſtions & genealogies, & contentions, & bravvlings about the lavv, for they are vnprofitable and vaine. 2.12.5

HEBREVVES.

1.1. GOd many times & dinerſly ſpake to the fathers by the Prophets. 2.9.1.& 2.15.1.& 4.8.7
2. In theſe later daies he ſpake to vs by his ſonne. 1.13.7.& 4.8.7.& 4.18.20
3. VVho being the brightneſſe of his glory, and the ingraued forme of his perſon, and beareth vp all thinges by his mighty vvorde, hath by himſelfe purged our ſinnes, &c. 1.13.2,12.& 1 16.4.& 2.2.20.& 2.14.3
4. Being made ſo much more excellent then Angels, by hovve much he hath obtained a more excellent name. 1 14 9
6. Let all the Angels of God vvorship him. 1.13.11,23
10. And thou, O Lorde, in the beginning haſt laid the foundations of the earth: and the heauens be the vvorks of thy handes. 1.13.11,23,26
14. Be they not all miniſtringe ſpirites ſent forth to miniſter for their ſakes that ſhalbe heires of ſaluatiõ? 1.14.9 & 3.20.23
2.5. He hath not put in ſubiection to the Angells, the vvorld to come, of vvhich vve ſpeake. 1.14.9
9. But vve ſee Ieſus crovvned vvith glory and honor, vvhich vvas made a litle vvhile inferiour to Angels, by reaſon

reason of sufferinge death, that by Gods grace he might tast of death for all men. 1.13.26.& 2.16.7
11. For he that sanctifieth, and those that are sanctified, are all of one: wherefore he is not ashamed to call them brethren. 2.13 2
14. That he might destroy through death, him that had the empire and power of death, that is, the deuill, &c. 1.14 18.& 2 13 1.2.& 3 11.12
15. And that he might deliuer all them, which for feare of death were all their life time subiect to bondage. 2 16.7
16. For in no wise he tooke the Angels, but he tooke the seede of Abraham. 1.14 9.& 2.13.1,2
17. In all thinges it became him to be made like to his brethren, that he might be mercifull, and a faithfull high priest in thinges concerninge God. 2 13.1.& 2.16 2,19
3 14. We be made partakers of Christ, if we keepe sure vnto the ende that beginninge wherewith we are vpholden. 3.1.16.
4.9. There remaineth therefore a rest to the people of God. 2.8 29
14. Hauinge therefore a great high priest, that hath entred into heauen, euen Iesus the sonne of God, let vs hold this profession. 2.7 2.& 4 14.21
15. We haue not a hie priest that can not be touched with the infirmitie of our flesh, but was in all thinges tẽpted in like sort, yet without sin. 2.12.1,7 & 2.13.1.& 2.16.12.& 4.17.24
16. Lette vs approche therefore with boldnes vnto the throne of grace, that we may receiue mercy, & finde grace to helpe at time of nede. 3.10.12,17
5.1. Euery hie priest is taken from amongest mẽ, & is ordained for men, in things pertaining to God, that he may offer both gifts and sacrifice for sinnes. 2.12.4
4. Neither doth any man take this honor vnto himselfe, but he that is called of God, as was Aaron. 4.3.10 &4 15.22.& 4 18.9,14
5. And so Christ tooke not to himselfe this honor, to be made hie priest, &c. 4.4 21.& 4.18.2
6. Thou art a priest for euer, after the order of Melchisedec. 4 19.28
7 Which in the dayes of his flesh did offer vppe prayers and supplications, with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared. 2.16 11
8. Although he were the sonne, notwithstanding he learned obedience by those things that he suffred. 3.8 1
10. And called of God an hie priest, after the order of Melchisedec. 4.18.2
6.4. For it cã not be that those which were once lightened, and haue tasted of the heauenly giftes, and were made partakers of the holy Ghost 1 2 11 & 3.3.21, 23
6. If they fall, that they should be renued againe by repentãce, &c. 3.3.11
10. For God is not vniust, that he should forget your workes, and labour of loue, which ye shewed towards his name, &c. 3.18.7
13. For when God made the promise to Abrahã, when as he could sweare by none greater, he sware by himself. 2 8.25
16. For men verily sweare by him that is greater then themselues, & an oth for confirmation is an ende of strife amongest them. 2 8 27
7.3. Without father, without mother, without kindred, and hauinge neither beginninge of his dayes, nor ende of his life, but is likened to the sonne of God, and continueth a priest for euer. 4.19 18
7. But without all controuersie, that which is the least is blessed of him that is the greater. 4 18 2
11. If there had bin a full perfection by the Leuitical priesthood, &c. 2.11.4
12. The Priesthoode therefore beinge chaunged, it must nedes be, that there be a chaũge of the lawe. 3 4 4.& 4 6.2
17. Thou art a priest for euer, after the order of Melchisedec. 4.18.2

19. The lavve ſanctified nothinge, but the bringing in of a better hope did it, by the vvhich vve come neere to God. 2.7.17.& 2.11.4

21. But this, he is made vvith an othe by him that ſaid vnto him, The Lord hath ſvvorne and vvill not repent, thou art a prieſt for euer,&c. 4.18.2

22. Ieſus is made ſo much greater ſurety of a better Teſtament. 4.18 2

24. And he, becauſe he abideth for euer, hath an euerlaſting prieſthode. 2.15.6

25. VVhereby he is able to ſaue thoſe vvhich come vnto God by him. 2.16.16

8.1. But this is the ſum of that vvhich vve haue ſpoken: that vve haue ſuch an high Prieſt, that ſitteth on the right hand of the throne of maieſtie in heauen. 2.16.15

5. See, quoth he, that thou make all things according to the paterne that vvas shevved thee in the mountaine. 2.7.1

6. But novv our hie prieſt hath obtained a more excellent office, in as much as he is the mediator of a better Teſtament,&c. 2.16.12

9.1. The firſt teſtament had alſo ordinaunces of religion, and a vvorldly ſanctuary. 4.14.21

7. But into the ſeconde vvent the hie prieſt alone once euery yeare, not vvithout blood vvhich he offered for himſelfe and for the people. 2.7 17.& 2.15.6

8. VVherby the holy Ghoſt this ſignified, that the vvay into the holieſt of all, vvas not yet opened, vvhileſt as yet the firſt tabernacle vvas ſtanding. 2.7.17.& 2.15.6

9. VVherein vvere offred gifres & ſacrifices that coulde not make holy, cōcerning the conſcience of him that did the ſeruice. 2.7.17.& 2.11.4.& 4 14.25

11. But Chriſt being come a hie prieſt of good things to come,&c. 2.16.16 & 4.14.21.& 4.18.2

12. Neither by the blood of goates & calues, but by his ovvn blood entred he once into the holy place. 2.17.4&4.18.3

13. For if the blood of bulles & goats, & the aſſhes of an heifer ſprinklinge them that are vncleane, ſanctifieth as touching the purificatiō of the flesh. 2.17.4

14. Hovve much more ſhall the blood of Chriſt, vvhich through the eternall ſpirite offered himſelfe vvithout ſpot to God,&c. 2.16.6.& 3.16.2.& 4 14.21

15. And for this cauſe he is the mediator of a nevve Teſtament, that through death,&c. 2.7.17.& 4.17.4

16. For vvhere a teſtament is, there muſt be the death of him that made the teſtament. 4.18.5

22. And all thinges almoſt accordinge to the lavve, vvas purified by blood, & vvithout shedinge of blood there vvas no remiſſion. 2.15.6.& 2.17.4

26. But novv once in the ende of the vvorld hath he appered to put avvay ſin by the ſacrifice of himſelf. 4.18.3

27. And as it is ordained for men that they ſhal once die,& after that commeth the iudgemēt, 2.16.17.& 3.25.8

28. So Chriſt vvas once offred to take avvay the ſinnes of many, and vnto them that looke for him, ſhall he appeare the ſecond time vvithout ſinne vnto ſaluation. 3.25.2

10.1. For the lavv hauing the ſhadovv of good things to come, and not the very image of the thinges, can neuer vvith thoſe ſacrifices vvhich they offer yearely, ſanctifie the commers thereto. 2.7.16,17.& 2.11.4.& 4.14.23

2. For vvould they not then haue ceaſſed to haue bin offered becauſe that the offerers once purged, ſhoulde haue hadde no more conſcience of ſinne. 3.19.15.& 4.10.3.& 4.14.25

4. For the blood of bulles and goates can not take avvay ſinne. 4.14.25

7. Then I ſaid, loe, I come (in the beginning of the booke it is vvritten of me) that I ſhold do, ô God, thy vvil. 2.16.5

8. Aboue, vvhen he ſaid, ſacrifice, and offerings, & burnt offerings, & ſinne offeringes, thou vvouldeſt not haue, neither haſt thou pleaſure therein vvhich

vvhich are offred by the lavv, &c. 2.16.5
10. By the vvhich vvill vve are ſanctified, euen by the offering of the body of Chriſt once made. 3.6.3. & 4.18.3
14. For vvith once offering he hath conſecrated for euer, thoſe that are ſanctified. 3.5.2. & 4.18.3
19. VVherefore brethren, ſeing vve haue liberty to enter the holy place through the blood of Ieſus. 3.20.20
20. By the nevv and liuing vvay vvhich he hath prepared for vs through the vaile, that is, his fleshe. 3.20.18
26. If vve ſin vvillingly after that vve haue receaued the knovvledge of the truth, there remaineth no more ſacrifice for ſinne. 3.3.21, 23. & 4.18.3
27. But a fearful looking for of iudgement, and violent fire vvhich ſhall deuoure the aduerſaries. 3.25.12
29. Of hovv much more ſorer puniſhement thinke ye, ſhall he be vvorthy, vvhich treadeth vnder foote the ſonne of God, and coũteth the blood of the teſtament as an vnholy thing, vvherevvith he vvas ſanctified, and doth deſpiſe the ſpirit of grace. 3.3.21
36. Ye haue neede of pacience, that after ye haue done the vvill of God, ye might receaue the promiſes. 3.2.37
11.1. Novve faith is the ground of things that are hoped for, and the euidence of things that are not ſene. 3.2.41. & 3.25.1
3. By faith vve vnderſtand, that the vvorld vvas made by the vvord of God, in ſuch ſort, that the things that vve ſee, vvere not made of things that did appeare. 1.5.13 & 1.6.1. & 1.16.1
6. VVithout faith it is vnpoſſible to pleaſe him, for he that commeth to God muſt beleue that God is, & that he doth revvard them that ſekehim. 3.11.15. & 3.14.4. & 3.20.40
7. By faith vve being vvarned of God of the things vvhich vvere as yet not ſeene, &c. 3.2.30
9. By faith he abode in the lãd of promiſe as a ſtraunger, &c. 2.10.13
17. By faith Abraham offered vp Iſaac, vvhen he vvas tried, and he that had receaued the promiſes, offered his onely begotten ſonne. 3.19.6
21. He vvorshipped God leaning vpon his ſtaffe. 1.11.15
12.3. Conſider him therefore that indured ſuch ſpeaking againſt of ſinners, leaſt ye ſhould be vvearied and faint in your mindes. 3.3.15
5. And you haue forgotten the exhortation, vvhich ſpeaketh vnto you as vnto children: My ſonne, deſpiſe not the chaſtening of the lorde, neither faint in thy mind vvhen thou art reproued of him. 3.4.12
8. For if you be vvithout correction, vvhereof all are partakers, then are ye baſtardes and not ſonnes. 3.8.6
9. Moreouer, vve haue had the fathers of our bodies, vvhich corrected vs, and vve gaue them reuerence, ſhould vve not much rather be in ſubiection vnto the father of ſpirits, that vve might liue? 1.15.2
17. For ye knovve hovve that aftervvard vvhen he vvould haue inherited the bleſſing, he vvas reiected, for he foud no place to repent, although hee ſought the bleſſing vvith teares. 3.3.24
18. For ye came not to the mount that migh: be touched, nor vnto burning fire, nor to blackneſſe, and darkneſſe, &c. 2.11.9
22. But ye came to the mount Sion, and to the Citie of the liuing God, the celeſtiall Ieruſalem, and to the cõpany of innumerable Angels. 1.14.9
23. To the congregation of the firſt borne vvhich are vvritten in heauen, and to God the iudge of all. 3.25.6
13.4. Mariage is honorable amongeſt all men, and the bed vndefiled: but vvhooremõgers and adulterers God vvill iudge. 4.9.14. & 4.12.25. & 4.13.3
8. Ieſus Chriſt the ſame yeſterday, and to day, and alſo for euer. 2.10.4
15. By him therefore let vs daily offer vp to God the ſacrifice of praiſe, that is, the frute of the lips, vvhich con-

feſſe his name. 3.20.28.& 4.18.16,17

16. To do good, and to diſtribute forget not: for vvith ſuch ſacrifices God is pleaſed. 3.4.36.& 3.7.5.& 3.15.4.& 4.18.17

17. Obey your guides and be ruled by them, for they vvatch for the helth of your ſoules, as ſuch that ſhall geue accompt therefore. 1.15.2

I A M E S.

1.2. MY brethren, count it for an exceding ioy ſo often as you fall into diuers temptations. 3.20.46

12. Bleſſed is the man that ſuffereth temptation, for vvhen he ſhall be tried, he ſhall receaue the crovvne of life. 3.17.10

13. Let no man vvhen he is tempted ſay, that he is tempted of God, for God can not be tempted vvith euils, neither doth he tempt any man. 3.20.46

14. But eche one is tempted vvhen he is drayven avvay by his ovvne concupiſcence, and is entiſed. 3.20.46

15. Then vvhen luſt hath conceaued, it bringeth forth ſinne, and ſinne vvhen it is finiſhed, bringeth forth death. 3.3.13

17. Euery good gift and euery perfect giſt commeth from aboue from the father of lightes, vvith vvhom there is no variableneſſe, neither ſhadovve by turning. 1.13.8.& 2.2.21.& 4.14.10

21. VVherefore lay apart all maliciouſneſſe and ſuperfluitie of maliciouſneſſe, and receaue vvith mekeneſſe the vvord that is ingrafted in you, vvhich is able to ſaue your ſoules. 4.17.25

2.5 Hath not God choſen the poore of this vvorld, that they ſhould be riche in faith, and heires of the kingdome vvhich he promiſed to thoſe of vvhō he is beloued. 3.23.10

10. For vvhoſoeuer ſhall keepe the vvhole lavve, and yet faileth in one point, he is giltie of all. 3.14.10.& 3.18.10

14. VVhat auailleth it him my brethrē, though a man ſay he hath faith, vvhen he hath no vvorkes, can the faith ſaue him? 3.2.9,12

19. Thou beleueſt there is one God, thou doeſt vvell, & the deuils beleue and tremble. 3.2.10

21. VVas not Abraham our father iuſtified thorovve vvorkes, vvhen he offered vp Iſaac his ſonne vppon the altar? 3.17.11

4.3. You aſke and you receiue not, becauſe you aſke amiſſe that ye might conſume it on your luſtes. 3.20.7

6. But the Scripture offereth more grace, and therefore ſaith, God reſiſteth the proude, and geueth grace to the humble. 2.2.10.& 3.12.5

8. Drayve ny to God, and he vvill drayve ny to you: cleanſe your hādes ye ſinners, and purge your hartes ye vvauering minded. 3.3.16

11 He that ſpeaketh euill of his brother, ſpeaketh againſt the lavve, and condemneth it: but if thou cōdemne the lavve, &c. 4.10.7

12. There is one lavve geuer that is able to ſaue and to deſtroy. 4.10.7

14. VVho can not tell vvhat ſhall be the next day, for vvhat is your life? it is euen a vapor. &c. 3.20.28

15. For that ye ought to ſay, if the lord vvill, and if vve liue, vve vvil do this or that. 3.20.28

5.12. Before all things, my brethren, ſvveare not, neither by heauen, neither by earth, neither any other othe, but let your yea be yea, and your nay nay, &c. 2.8.26

13. Is any man afflicted amongeſt you? let him pray: is any man mery? let him ſing Pſalmes. 3.20.7

14. Is any ſicke amongeſt you? let him ſend for the Elders of the Church, and let them pray for him, &c. 4.19.18,21

15. And the praier for faith ſhall ſaue the ſicke, and the lord ſhall raiſe him vp, and if he haue committed ſinne, it ſhall be forgeuen him. 3.20.11

16. Acknovvledge your faultes one to an other, & pray one for an other, that

that ye may be healed: for the praier of a righteous man auaileth much, if it be feruent. 3.4.6,12.& 3.20.27

17. Elias vvas a man subiect to those things that vve be, and he praied earnestly that it might not raine, and it rained not on the earth by the space of three yeare and sixe monethes. 3.20.26

1. PETER.

1.2. TO the elect according to the foreknovvledge of God the father vnto sanctificatiō of the spirit, through obedience and sprinkling of the blood of Iesus Christ, grace and peace be multiplied vnto you. 3.1.1. & 3.14.6.& 3.22.6.& 4.15.2

3. Blessed be God the father of our lorde Iesu Christ, vvho of his great mercy hath begot vs againe into a liuely hope, by the resurrect on of Christ Iesu from death. 2.16.13

5. VVho are kept by the povver of God through faith to saluation, vvhich is prepared to be declared in the last time. 3.2.42.& 3.18.3

7. That the triall of your faith, being much more faithfuller then the triall of golde vvhich perisheth, although it be tried by fire. 3.8.4

9. Receauing the ende of your faith, euen the saluation of your soules. 1.15.2.& 3.18.3.& 3.25.1

11. Searching vvhen or vvhat time the spirite vvhich testified before of Christ, vvhich vvas in them, should declare the suffering that should come vnto christ,&c.1.13.18.& 2.9.1

12. Vnto vvhom it vvas reueiled, that they should not minister vnto themselues, but vnto vs the things vvhich are novv shevved vnto you by them. 2.9.1.& 2.11.6

15. But as he vvhich hath called you is holy, so be you holy in all maner of conuersation. 3.6.3

16. Be you holy, for I am holy. 3.6.2

18. Knovving that ye vvere not redeemed vvith corruptible things, as siluer and gold, from your vaine conuersation, receaued by the traditiōs of the fathers. 2.17.5

19. But vvith the precious blood of Christ, as of a lambe vndefiled and vvithout spot. 2.17.5.& 3.6.3

20. VVhich vvas ordained before the foundation of the vvorld, but vvas declared in the last times for your sakes. 3.22.6.& 4.18.2

21. VVhich by his meanes do beleue in God that raised him vp from the dead, and gaue him glory, that your faith and hope might be in God. 2.16.13.& 3.21.43

22. Seing your soules are purified by obeying the truth through the spirit, vvith brotherly loue vvithout fayning. 1.15.2 & 2.5.11

23 Being borne againe, not of mortall seede, but of immortall, by the vvord of the liuing God, vvho liueth and endureth for euer. 2.10,7.& 4.16.& 4.16.18,31

2.5. And ye as liuely stones, be made a spirituall house, &c. 4.6.5.& 4.18.16

9. But ye are a chosen generation, a kingly priesthoode, a holy nation, a people that God hath chalenged to himselfe, that you should shevve forth the vertues of him vvhich hath called you from darknesse into his vvonderfull light. 2.7.1.& 3.13.2 & 4.18.17.& 4.19.25

11. Beloued, I pray you as pilgrimes and strangers, that you abstaine from the lustes of the fleshe, vvhich striue against the soule. 2.15.2

13 Be you subiect vnto euerie ordinance of man for the lordes sake, vvhether it be to the King, as to the superior. 4.20.23

17. Honor all men, loue brotherlines, feare God, honor the King. 4.20.7

21. Christ hath suffered for vs, leuing vs an example that vve should follovve his steppes. 3.16.2

24. VVho bore our sinnes vpon his body on the crosse, that vvee being dead to sinne, might liue to righteousnesse: by vvhose stripes ye are healed. 2.16.6.& 2.17.4.& 3.4.26.& 3.4.27.& 3.4.30.& 4.14.21

25. You vvere as ſtraied ſhepe, but novve ye be tourned to your ſhepeherde and biſhop of your ſoules. 1. 15.2 & 3.25.6

3.7. Likevviſe ye Huſbands, vſe your ſelues, as it becommeth men of knovvledge, geuing honor to the vvomā, as to the vveaker veſſell, &c. 4.20.29

18. For Chriſt ſuffered once for ſinnes, the iuſt for the vniuſt, that he might bringe vs to God, and vvas put to death concerning the flesh, but liued according to the ſpirit. 2.13.3

19. By the vvnich hee alſo vvent, and preached to the ſpirits that vvere in priſon. 2.16.9

21. To the vvhich alſo the figure that novve ſaueth vs, euen Baptiſme agreeth (not the puttinge avvay of the filthe of the fleshe, but in that a good conſcience maketh requeſt to God) by the reſurrection of Ieſus Chriſt. 3.19.15.& 4.10.3.& 4.14.4. & 4.14.24.& 4.15.2.& 4.16.21

4.3. It is enough for vs that in the forepaſſe of our life, vve haue liued according to the luſt of the Gentiles, vvhen vve vvalked in, &c. 3.15.8.& 3. 24.11

8. Before all things haue feruent loue amongeſt you, for loue couereth the multitude of ſinne. 3.4.31.& 3.4.36

10. Let euery man as he hath receaued the gift, miniſter the ſame one to another, as good diſpoſers of the manifolde graces of God. 3.7.5

11. If any man ſpeake, let him ſpeake as the vvordes of God. 3.8.8.& 4. 8.9

17. For time is come, that iudgement muſt beginne at the houſe of God, if ſo be it begin firſt vvith vs, vvhat ſhall be the ende? &c. 3.4.34

5.1. The elders vvhich be amongeſt you, I beſeche alſo that am an elder, &c. 4.6.7

2. Feede the flocke of God vvhich dependeth vppon you. 4.6.3.& 4.10.17

3. Nor as though ye vvere lordes ouer Gods heritage. 4.4.9.& 4.10.7

5. God reſiſteth the proude, & geueth grace vnto the humble. 3.12.5

6. Humble your ſelues vnder the mighty hand of God, that he may exalte you in due time. 3.2 40

7. Hauing all your care caſt vpon him, hee careth for you. 1.17.6

8. Be ye ſobre, and vvatche, for your aduerſarie the Deuill, as a roaring Lion vvalking about, ſeketh vvhom he may deuoure. 1.4.18.& 1.14.13. & 3.20.46

10. And the God of all grace, vvhich hath called vs vnto his eternall glory in Chriſt Ieſus, after ye haue ſuffered a little, make you perfect, &c. 3.20.46

II. PETER.

1.4 VVHereby moſt great and pretious promiſes be geuen vs, that by them vvee ſhould be partakers of the godly nature, &c. 3.11. 10.& 3.25.10

5. Therefore geue euen all diligence thereunto: therunto ioine moreouer vertue to your faith, & vvith vertue, knovvledge. 2.5.11

10. VVherefore brethren, giue rather diligence to make your callinge and election ſure: for if you do theſe things, you ſhall neuer fall. 3.15.8

14. Seing I knovve the time is at hande, that I muſt lay dovvne this my tabernacle, as the lorde Ieſus declared vnto me. 3.25.6

19. VVe haue alſo a moſt ſure vvord of the prophets, to the vvhich you do vvell that you take heede, as vnto a light that ſhineth in a darke place vntill the day davvne, &c. 1.9.2

21. For the prophecie came not in olde time by the vvill of man, but holy men of God ſpake as they vvere moued by the holy Ghoſt. 1.13.1.& 1.13.18

2.1. There vvere falſe prophets amōgeſt the people, as amongeſt you there ſhalbe falſe teachers, &c 4.9.4

4. If God ſpared not the Angells that ſinned, but caſt them dovvne into hell, and deliuered them into the chaines

chaines of darkeneſſe, &c. 1.14.16.& 1.14.19.
9. The Lorde knovveth hovv to deliuer the godly out of temptation. 3. 20.46
29. Of vvhome ſoeuer a man is ouercome, euē of the ſame he is brought into bondage. 2.2.8.
3.4. VVhere is the promiſe of his comming? for ſince the fathers died, all thinges continevv alike from the beginning. &c. 3.2.42.
8. Dearly beloued, be not ignorant of this one thing, that one dayis vvith the Lord as a thouſand yeares, and a thouſand yeares as one day. 3.2.42.
9. And vvold haue no man to perishe, but vvold haue all men to come to repentance. 3.24.15.

1. IOHN.

1.1. THat vvhich vvas from the beginninge, that vve haue heard, that vve haue ſeene vvith our eyes, that vve haue behelde, and that our hands haue handled of the vvorde of life. 2.14.2.& 2.14.7.& 4.17.8.
7. That if vve vvalke in the light as he is in the light, vve haue mutuall ſelovvship and the blood of his ſonne Ieſu Chriſte purgeth vs frō all ſinne. 2.17.4.& 3.5.2.& 4.14.21
9. If vve confeſſe our ſinnes, he is faithfull and iuſt, ſo that he vvill forgeue vs our ſinnes, &c. 3.4.9.& 3.20.9.
10. If vve ſay vve haue no ſinne, vvee make him a liar. &c. 3.20.45
2.1. If any man haue ſin, vve haue an aduocate vvith the father Ieſus Chriſt the righteous. 3.4.26, & 3.20. 17.
2. He is the propitiation for our ſinnes and not for oures onely, but for the ſinnes of the vvhole vvorld. 2.17.2. & 3.4.26.& 3.20.20.
12. I vvrite vnto you litle children, bycauſe your ſinnes be forgeuen you for his name ſake. 2.17.5.& 3.4.26.
18. Litle children, it is the laſt time, & as you haue heard, Antichriſt ſhall come. 4.18.20.
19. They vvent out from, vs but they vvere not of vs: for if they had ben of vs, they vvold haue continued vvith vs, &c. 3.3.23.& 3.24.6.7.
20. But ye haue an ointement frō him that is holie, & you knovv all things. 3.1.3.
23. VVhoſoeuer denieth the ſonne, the ſame hath not the father. 2.6.4.
27. But the ointment that you haue receaued of him, abideth in you, neither neede you that any man teache you, but as the ſame oyntment teacheth you, &c. 3.1.3.
3.1. Beholde, vvhat loue the father hath ſhevved on vs, that vve ſhould be called the ſounes of God, for this cauſe the vvorlde knovveth you not bycauſe it knovveth not him. 3.6.3. & 3.20.36.
2. Dearlie beloued, vve are novve the ſonnes of God, but yet it dothe not appeare vvhat vve ſhall be: and vve knovve, that vvhen he ſhal appeare, vve ſhalbe like him: for vve ſhall ſee him as he is, &c 2.9.3.& 3.2.14.& 3.11.10.& 3.25.20.& 4.18.20.
3. And euery man that hathe this hope in him, purgeth him ſelfe euen as he is pure. 3.16.2.
8. He that commiteth ſinne is of the deuill, for the deuill ſinneth from the beginninge, but the ſonne of God, &c. 1.14.15.18.19.& 2.15.8.
9 VVhoſoeuer is borne of God ſinneth not, for his ſeede remayneth in him, neither can he ſinne, bycauſe he is borne of God. 2.7.10.& 2.5.11.
10. In this are the children of God knovven, and the children of the deuill. &c. 1.14.19.& 3.16.2.
15. VVho ſo hateth his brother, is a mankiller, & ye knovv that no mankiller hath eternall life abiding in him. 2.8.39.
16. Hereby haue vve perceiued loue, that he laid dovvne his life for vs, therfore vve ought alſo to lay dovvne oue lyues for the bretheren. 2.19.2.
20. For if our hearts condemne vs, God is mightier thē our heart, & knovveth

all things. 3.4.18.
22. And vvhatſoeuer vve aske, vve receiue of him, bycauſe vve kepe his commaundements, &c. 3.20.7 10.
24. He that kepeth his commaundements, dvvelleth in him, and hee in him: and by this vve knovv, that hee dvvelleth in vs, euē by the ſpirit that he hath geuen vs. 3.1.4.& 3.2.39.
4.1. Derely beloued, beleue not euery ſpirite, but proue the ſpirits vvhether they bee of God, &c. 4.9.12.
3. VVhat ſpirite ſoeuer confeſſeth not that Chriſt Ieſus is come in the flesh is not of God. 4.17.32.
10. Herein is loue, not that vve loued God, but that he loued vs, &c. 2.17. 2.& 3 14 6.
11. Derely beloued, if God ſo loued vs, vve ought to loue one an other. 3. 16.2.
13. By this vve knovv that vve dvvell in him and he in vs, bycauſe he hath geuen vs of his ſpirite. 3.1.4.& 3. 24.2.
18. There is no feare in loue, but perfect loue caſteth out feare, for feare hath paynfulnes, and he that feareth, &c. 3.2.27.
19. VVe loue him, bycauſe he loued vs firſt. 2.16.3.
5.4. VVhatſoeuer is borne of God, ouercommeth the vvorlde, and this is the victorie that ouercōmeth the vvorlde, euen your fayth. 1.18.3.& 2. 5.11.& 3.2.21.
6. This is that Chriſte Ieſus vvhiche came by vvater and blood, &c. 4.14. 22.
7. There be three vvhiche beare vvitnes in heauē, the Father, the VVord, and the holy Ghoſt, and thoſe three be one. 3.1 1.
8. And there be three that beare vvitnes in earth, the ſpirite, the vvater & the blood: and theſe three agree in one. 3.1.1.
12. He vvhich hath the ſonne, hath life, but he that hath not the ſonne of God hath not life in him 3.14.4.& 3.15.6.
14. And this is the aſſurance that vve haue in him, that if vve aske any thing according to his vvill, he heareth vs, &c. 3.20.5.
15. And if vve knovve that he heareth vs, vvhatſoeuer vve aske, vve knovv that vve haue the petition that vve haue deſired of him. 3.20.52.
18. He that is borne of God, kepeth himſelfe. 2.5.11.
19. VVe knovve vve be of God, and the vvhole vvorlde lyeth in vvickednes. 3.2,14.
20. The ſame is verie God and life eternall. 1.13.11.26
21. Babes kepe your ſelues from idols, Amen. 1.11.13.

II. IOHN.

1.7. MAnie deceiuers are entred into the vvorlde, vvhiche confeſſe not that Ieſus Chriſt is come in the fleshe. 4.17.32.

The generall Epiſtle of Inde.

16. THe Angels alſo vvhich kept not their firſt eſtate but left their ovvne habitation, he hath reſerued in euerlaſting chaines vnder darkenes, vnto the Iudgement of the great day. &c. 1.14.16,& 1.14.19,& 3.25.6
9. Yet Michaell the Archangell, vvhen he ſtroue againſt the deuill, and diſputed about the bodie of Moſes, durſt not blame him vvith curſed ſpeaking, but ſayd, the Lorde rebuke thee. 1.14.8.& 1.14.19.

The Reuelation of S. Iohn.

1.5. TO him that loued vs, and vvaſhed vs from oure ſinnes by his blood. 4.14.21
6. And made vs kinges and prieſtes to God his father. 2.15,6.& 4.18.17
5.13. And all the Creatures that are in heauen, and on the earth, & vnder the earth, and in the ſea, and all that are in them, heard I, ſaying, &c. 3.5.8
7.14. Theſe be they that came out of great affliction, and haue vvaſſhed their longe robes, and haue made them vvhite in the blood of the Lāb. 3.5.2
13.5. And a mouth vvas giuē him that ſpake great thinges & blaſphemies. 4.7.

4.7.25.

14.13. Bleſſed are the dead hereafter, thoſe I ſay, that dye for the Lordes ſake. Euen ſo ſayeth the ſpirit: for they reſt from their labours. 3.5.10.

18.6. Revvard her as she hath revvarded you, and double vnto her double accordinge vnto her vvorkes. 3.9.6.

19.10. And I fell before his feete, that I might vvorship him: but he ſayed vnto mee, ſee thou doe it not, I am thy fellovv ſeruant & one of thy bretheren vvhich hath the teſtimonie of Ieſus: vvorship God 1.12.3.& 1.14.10

20.4. And I ſavve ſeattes: and they ſat vppon thē, & Iudgement vvas geuen vnto them, and I ſavve the ſoules of them that vvere beheaded for the vvitnes of Ieſus, and for the vvord of God, & vvhich did not vvorship the beaſt neyther his Image, neither had taken his marke vpon their forheads, or on their handes, and they liued, and raigned vvith Chriſte a thouſand yeares. 3.25.5.

21.27. And there ſhall enter into it no vncleane thing, neither vvhat ſoeuer vvorketh abomination or lies: but they that are vvritten in the Lambes boke of life. 4.16.17.

22.8. But I, vvhen I had heard & ſeene theſe thinges, I fell dovvne to vvorship before the feate of the Angell vvhiche shevved me theſe thinges. 1. 12.3.& 1.14.10.

9. But he ſayd vnto mee, ſee thou doe it not, for I am thy fellovve ſeruaunt, and one of thy bretheren the Prophets, &c. 1.14.10.

18. If any man ſhall adde vnto theſe things, God ſhall adde vnto him the plages that are vvritten in this boke. 4.9.2.

19. And if any man ſhall deminiſhe of the vvordes of the boke of this prophecie, God ſhall take avvay his parte out of the boke of life, &c. 4.9.2.

FINIS.

T. V.